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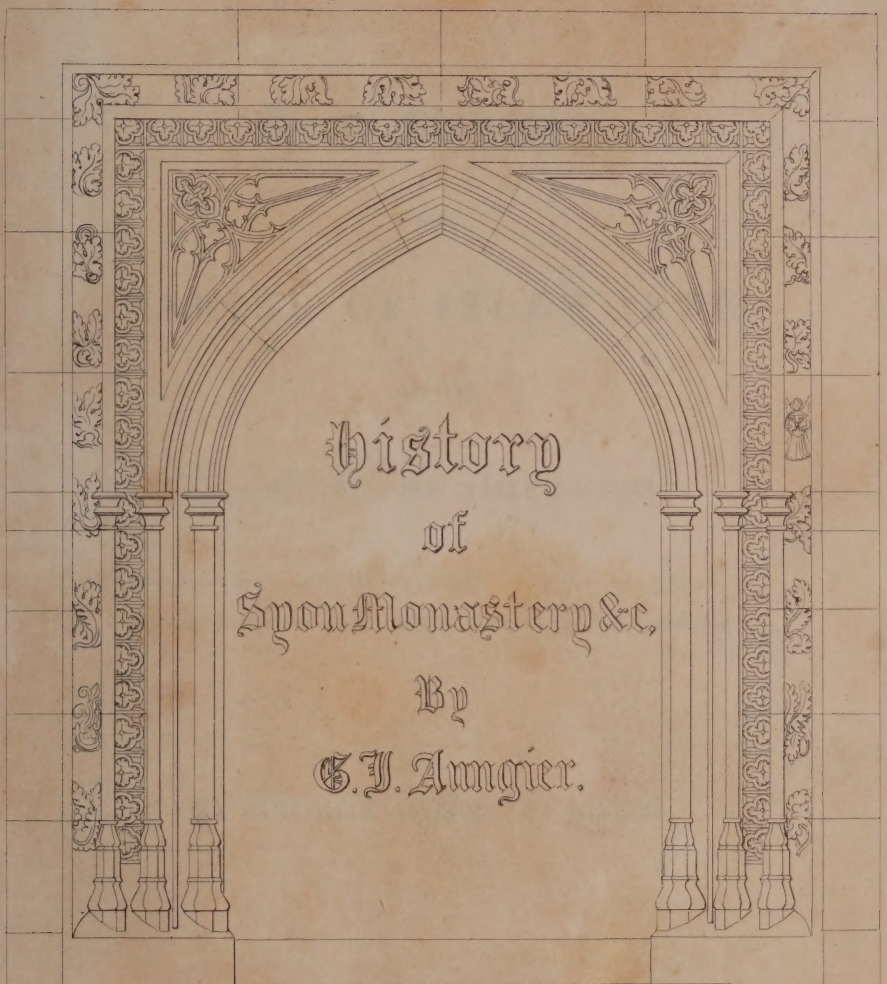


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THE

# HISTORY AND ANTIQUITIES

OF

# Syon Monastery,

THE

# PARISH OF ISLEWORTH,

AND THE

# CHAPELRY OF HOUNSLOW;

COMPILED FROM PUBLIC RECORDS, ANCIENT MANUSCRIPTS,
ECCLESIASTICAL AND OTHER AUTHENTIC DOCUMENTS.

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BY GEORGE JAMES AUNGIER.

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# PREFACE.

THE design of the present work is to rescue from oblivion some remembrance of one of the most interesting of our monastic structures.

Amongst the numerous works of local history, of which England has reason to boast, but few have been devoted to the illustration of her monastic houses, their memorials having usually been dismissed in a summary manner. The parish of Isleworth and chapelry of Hounslow have hitherto been but superficially noticed by writers on the general topography of Middlesex; and the concise and abbreviated accounts by the Rev. Daniel Lysons, in his "Environs of London," are the best at present extant.

In the prosecution of the present work, the Author has availed himself of every attainable source of information; and from the numerous records, scarce and curious manuscripts, charters, and parochial

documents, which have been assiduously examined, he feels assured that, with all its defects, the present history will be found to contain a considerable portion of original and interesting matter.

It cannot, however, be expected that every topic discussed should be of interest to all; but it must be borne in mind, that the portions distasteful to some, may to others be most acceptable and useful.

In the topographical account of Isleworth, the Author's object has been to notice its antiquities, its schools, and charitable institutions, with their endowments, the customs of the manors comprised in the parish, its more distinguished residents, the principal mansions of the nobility and gentry, and such other miscellaneous subjects as are usually introduced into similar works; and he trusts, that nothing either generally or locally interesting has been omitted. The same remarks are also applicable to the chapelry of Hounslow.

It is a pleasing duty to record the liberal assistance and polite attentions received from the various gentlemen to whom the Author has had occasion to apply, during the progress of the Work.

To the Lord Bishop of Llandaff, Dean of St. Paul's, he has to express his obligations for permitting him to transcribe the MS. containing the "Additions" (in English) to the rules for the government of Syon Monastery, preserved in the Cathedral Library of St. Paul. To the Rev. R. H. Barham, also, for the politeness with which he assisted him whilst availing himself of his Lordship's liberality.

The "Additions" here alluded to exist in duplicate: one copy relates to the Nuns, the other to the Monks; both verbally alike, excepting a few regulations peculiar to each class. The copy in the British Museum relating to the Nuns is defective, and in part obliterated, and no other was known to exist until the Rev. R. H. Barham recently discovered, in the Cathedral Library, one entire copy of that relating to the Monks. These have been collated, the one transcribed, and the variations, as respect sex, found in the other, inserted between brackets, forming, as the Author believes, the most complete account of the internal economy of an English Monastery that has yet been presented to the public. A table of signs, intended as the medium of communication during the enjoined period of silence, is appended, by the use of which the inmates of the

Monastery were enable to avoid incurring the penance attendant on breach of that regulation.

To the Principals of the various public depositories of records he has great pleasure in acknowledging the liberty and facility granted by them in the transcription of MSS. preserved in their respective offices.

To the Rev. Henry Lea, of the Bavarian Chapel, London, the Author has to return his grateful thanks for his kindness in procuring for him, through the medium of the Rev. Joseph Ilsley, Vice-President of the English College at Lisbon, the loan of a curious and interesting MS. from the present community of Syon House Monastery, Lisbon, containing a recital of the peregrinations and personal treatment of the Bridgetine Nuns on the Continent from the period of their second dissolution by Queen Elizabeth to their settlement at Lisbon in 1594, together with a list of the Abbesses and General Confessors from the foundation of the Monastery to the present time, as also the names of the present community at Lisbon—to John Gage Rokewode, Esq. Fellow and Director of the Antiquarian Society, and Marlow Sidney, Esq. of Cowpen Hall, Northumberland, for an account of the arrival of the Nuns in England in

1809, on their seeking refuge from the calamities of the Continent, and of their stay in England; and to the Rev. Dr. Rock, who kindly furnished him with impressions of five seals, together with an account of the MSS. books, and other curious relics which formerly belonged to the same community, and are now in the possession of the Earl of Shrewsbury at Alton Towers, Staffordshire.

For the drawing of the ancient door-way discovered at Syon House some years ago, the Author is indebted to Charles Fowler Esq., Secretary to the Royal Institute of British Architects; and for the ancient woodcut of St. Bridget, to John Jackson, Esq. who very obligingly allowed him to have a cast taken from a block in his possession.[1]

[1] The following description of the woodcut of St. Bridget, in the collection of Earl Spencer, is extracted from Mr. Jackson's "Treatise on Wood-Engraving," pp. 66, 67.

"The figure writing is that of St. Bridget, of Sweden, who was born in 1302, and died in 1372. From the figure of the Virgin with the infant Christ in her arms we may suppose that the artist intended to represent the pious widow writing an account of her visions or revelations, in which she was frequently favoured with the appearance of the Blessed Virgin. The pilgrim's hat, staff, and scrip probably allude to her pilgrimage to Jerusalem, which she was induced to make in consequence of a vision. The letters S P Q R in a shield, may perhaps be intended to denote the place Rome, where she saw the vision, and where she died. The lion, the arms of Sweden, and the crown at her feet, are most likely intended to denote

The Author is also under many obligations to Charles George Young, Esq. F.S.A. York Herald, for his kindness in allowing him access to the MSS. in the College of Arms, and for the interest he has evinced during the progress of the work; as also to James Orchard Halliwell, Esq. F.R.S. and S.A. of Jesus College, Cambridge, for his valuable communications respecting MSS. formerly belonging to Syon Monastery, and which are now preserved in the libraries of Cambridge and Oxford.

For an account of the charitable institutions of Isleworth, and much local information, he returns his best thanks to the Rev. Henry Glossop, Vicar; to Horatio G. Day, Esq. and to Mr. M. Adams, of

that she was a princess of the blood royal of that kingdom. The words above the figure of the saint are a brief invocation in the German language, '*O Brigita bit Got fur uns!*' 'O Bridget, pray to God for us!' At the foot of the desk at which St Bridget is writing are certain letters which I cannot very well make out. They are meant perhaps for M. J. CHRI. and intended to denote the name of the Virgin and of Christ.

"It is coarsely coloured, and apparently by the hand, unassisted with the stencil. The face and hands are of a flesh colour. Her gown, as well as the pilgrim's hat and scrip, are of a dark grey; her veil, which she wears hoodwise, is partly black and partly white; and the wimple which she wears round her neck is also white. The bench and desk, the pilgrim's staff, the letters S P Q R, the lion, the crown, and the nimbus surrounding the head of St. Bridget, and that of the Virgin, are yellow. The ground is green, and the whole cut is surrounded with a border of a shining mulberry or lake colour."

Isleworth, as also to the Rev. Joseph Benson, D.D. Perpetual Curate of Hounslow Chapel, and John Willesford, Esq. of Chelsea, for information of the like nature respecting the chapelry of Hounslow.

The Author, likewise, takes this opportunity of returning his most grateful thanks to John Gough Nichols, Esq. F.S.A. for the zealous co-operation and numerous important suggestions, together with other communications of the highest value, which he afforded whilst the following pages were passing through the press.

And, finally, concludes the gratifying duty of returning thanks by acknowledging the kindness and readiness with which, in every quarter, his researches have been facilitated, and his inquiries answered.

Oct. 1, 1840.

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# HISTORY

OF

# SYON MONASTERY.

## INTRODUCTION.

IT may be neither inapplicable nor uninteresting, before we enter upon the history which forms the subject of the present work, to prefix a short account of the rise and progress of monachism, and of the life of St. Bridget, the foundress of the order of St. Saviour and St. Bridget of Syon.

All ecclesiastical writers agree that Egypt was the country which afforded the first example of the monastic life; but it is difficult to ascertain rightly who were the first promoters of it.

We are, however, informed, that as early as the days of our Saviour, and probably much earlier, the deserts of Egypt and Syria were inhabited by a Jewish sect, called Essenes in Syria, and Therapeutæ in Egypt. The austerities which they appear to have practiced to heighten the merit of their retirement already offered a very lively image of the primitive monastic discipline.[1]

[1] Some Roman Catholic writers being anxious to prove Monachism coeval with Christianity, have asserted, on the authority of Eusebius (Hist. Eccles. lib. ii. c. xvi.), that these Therapeutæ were Christian monks instituted by St.

About the conclusion of the second century, Ammonius Saccas, a distinguished teacher in the Alexandrian school, and founder of the sect of the *New Platonists*, appears to have given rise by his doctrine to that indolent course of life subsequently adopted by the monks.

In the same century we read of the existence of a sect called the Ascetics. They were of all ranks and professions; and Mosheim attributes their origin to the double doctrine of morals which prevailed at this period. They were perhaps extravagant, and did not practise virtues best qualified to benefit and amend the world. Their rule was essentially at variance with the monastic system; nor were they only distinguished by their title from other Christians, but also by their garb. Both men and women imposed upon themselves the most austere discipline, and submitted to these mortifications without withdrawing from the world. In later times, they retired into deserts, and formed themselves into societies after the example of the Essenes.[1]

About the middle of the third century the monastic spirit showed itself in a much less equivocal shape. A number of Christians flying from the fury of the Decian persecution dispersed themselves among the mountains and woods, living first solitarily in caves and cells, whence they were

Mark. This assertion is, however, contradicted by Mosheim (Cent. I.), who says, "*It is, however, certain, that the Therapeutæ were neither Christians nor Egyptians*, as some *have erroneously imagined*. They were undoubtedly Jews; nay, they gloried in that title, and styled themselves, with particular affectation, the true disciples of Moses, though their manner of life was equally repugnant to the institutions of that great lawgiver and to the dictates of right reason, and showed them to be a tribe of melancholy and wrong-headed enthusiasts." Prideaux (Connec. vol. iii. p. 384) observes, that almost all that is peculiar in this sect is condemned by Christ and his apostles. For an account of this sect see Josephus de Bello Jud. lib. ii. c. vii., and his Antiq. lib. i. c. v. and lib. xiii. c. ix. Philo Judæus, in the book entitled *Omnis probus liber*, p. 678. edit. Col. Philo de vitâ contemplativâ, p. 688. edit. Col. Allob. Plin. Natur. Hist. lib. v. c. xvii. and Porphyry on Abstinence from Animal Food, book iv. p. 147.

[1] Mosheim, Eccl. Hist. Cent. II. Waddington's Hist. of the Church, c. xix.

called by the Greeks "*μοναχοι*," *solitares*.[1] Their example gave so much reputation to retirement, that the practice was continued when the reason of its commencement had ceased. And, indeed, in a hot climate, and a plentiful luxuriant soil, there was something inviting to this kind of peaceful repose besides motives of religion.

It was during this persecution that Paul, a native of the Lower Thebais in Egypt, fearing to be declared Christian by his brother-in-law, who sought to enjoy his estate, fled into the desert and hid himself in a cave at the foot of a rock, where he is said to have lived for 88 years, and to have died at the age of 113 years.[2]

To St. Anthony is ascribed the first institution of persons *living in common* for religious purposes, and therefore called Cœnobites, to whom he prescribed rules for the direction of their conduct.[3] Another Egyptian, named Pachomius, divides with St. Anthony the fame of this enterprise, in as far, at least, as he immediately extended to the Upper Thebais the work which Anthony commenced in the Lower.[4] According to Cassian, the recluses of Egypt were divided into three classes: the Cœnobites, the Anchorets, and the Sarabaites. The two first, it appears, were nearly equal in number, and formed the genuine portion of the profession.

[1] St. Jerome (tom. i. Ep. 13. ad Paulinum de Institutione Monachi) disputing with a monk, who lived in a city, from the etymology of the name said, "What doest thou in cities, who art called a solitary?"

[2] Hieron. Oper. tom. i. in Vit. Paul. Eremit.

[3] It is true that certain heretical orders, Maronites, Jacobites, Nestorians, &c. professed to follow the rules of St. Anthony; but St. Anthony delivered, in fact, no rule. When solicited to impose some code upon his disciples, he is said to have presented them the Bible—an eternal and universal rule. Waddington, Hist. Ch. c. xix. after Hospin. lib. ii. c. 4.

[4] Helyot's Hist. des Ord. Mon. Dissert. Prelim. p. 42 and c. xiv. p. 154. For an account of these monks see Sozomen, Hist. Eccl. lib. iii. c. xiv. The rule of Pachomius is printed in Fosbroke's Brit. Mon. p. 38, edit. 4to. We do not find at this time any monastery which followed this ancient rule. Pachomius was the first who governed by a code of rules (*Sainteté des Devoirs de la Vie Monast.* b. i. p. 11); but according to Dugdale (Pref. Mon. vol. i.) both St. Fructuosus and St. Basil claim precedence of this Saint.

The last were regarded as spurious brethren, being independent, and having no fixed rule or residence.[1]

From the deserts of the Thebais, the monastic, and also the solitary life, spread into Ethiopia. The Abyssinian monks exercised great austerities. They were very strict in their fasts, many of them eating but once in two days; and others never but upon Sundays.[2]

During the fourth century, (the epoch from which the monastic system may be properly dated,) the number of the monks and nuns of Egypt alone, according to Fleury,[3] amounted to more than ninety-six thousand. The primitive edifices of Egypt were thronged by the multitudes who embraced this manner of life. "The Egyptians," says Gibbon,[4] "who gloried in this marvellous revolution, were disposed to hope, and to believe, that the number of the monks was equal to the remainder of the people; and posterity might repeat the saying, which had formerly been applied to the sacred animals of the same country, that in Egypt it was less difficult to find a god than a man."

The regulations which Anthony made in Egypt, were soon introduced into Palestine and Syria, by his disciple Hilarion. According to Jerome,[5] "there was neither monastery nor monk before he came there, but he was the founder of that sort of life in those provinces."

From Syria, the popular institution was transmitted to Pontus and the shores of the Black Sea, and there it found a powerful patron, the most eminent among its primitive protectors, Basil, Archbishop of Cæsarea, who was called the patriarch of the Eastern monks.[6]

From the East this melancholy discipline was introduced into the West, by Athanasius, during his sojourn at Rome in the year 340. It is believed that he carried in his train

[1] Cassianus Collationes, lib. xviii. c. 7.—lib. xxiv. c. 2, and s. 11, 12, 13.
[2] Geddes, Ch. Hist. of Ethiopia, p. 29. [3] Hist. Eccl. v. p. 30.
[4] Decline and Fall, vol. iii. p. 509. 4to. [5] In Vit. Hilarion. tom. i. fol. 111.
[6] Helyot's Hist. des Ord. Mon. vol. i. c. xvii. p. 169.

certain monks and anchorets, representatives of the Egyptian commonwealth, whose devout demeanour engaged the reverence of the Romans, and induced many to follow their example. According to Jerome,[1] "Marcella was the first of the noble ladies who embraced the monastic life at Rome, and that she was instructed by Athanasius and Peter his successor, who fled to Rome for shelter against the Arian persecution."[2] Thence the monastic practice was instantly diffused throughout Italy, and at Milan especially, it obtained a powerful support in the patronage of Ambrose.[3] Some time after, St. Martin of Tours fixed his cell in France, and his example, it appears, was followed by eighty other monks.[4]

The rule commonly professed by the original Western monks, was that of St. Basil. There appears to have been no distinction in order or dignity; all were united by one common appellation, extending from the deserts of Pontus to the green vallies of Ireland; the austerity of the institution, however, becoming more mitigated as it travelled further West. No large territorial endowments had yet been attached to religious houses, and their support was chiefly derived from individual charity or superstition.[5]

During the course of the fifth century, the number, credit, and influence of the monks augmented daily in all parts of the Christian world, especially in the East, where whole armies might have been raised out of the monastic order, without perceptibly diminishing that enormous body.

In the following age a more determined character was given to that profession by a hermit named Benedict, who,

[1] Hieron. tom. i. Ep. 16, ad Principiam Virginem Marcellæ viduæ Epitaphium.

[2] Mabillon (*Præf. ad Acta Sanctorum Ord. Bened. tom. i. p.* 9), Baronius (*An.* 328), and Gibbon (*c.* 37) hold this opinion; but Muratori (*Antiq. Italicar. Medii Ævi, tom. v. p.* 364) pretends that the first monastery known in Europe was erected at Milan. Just. Fontaninus (*Hist. Aquil. p.* 155) affirms that the first society of monks was formed at Aquileia. Mosheim observes, that "none of these writers produce unexceptionable evidence for their opinions."

[3] Augustin. Confess. lib. viii. c. 6.

[4] Sulp. Sever. Vit. Mart. c. vii.

[5] Waddington's Hist. of the Church, c. xix.

about the year 529, instituted an entirely new order. He, probably, bore in mind the hermits of Egypt, and the monks of the Eastern church, in the institution of his order. His objects were, however, more useful; and the means he made choice of better adapted to human nature, and to secure the benefit of civil society.

Of the numerous branches which sprang from the stem of St. Benedict, and overshadowed Europe,—the Clugniacs, the Carthusians, the learned congregation of St. Maur, the Carmelites, the Celestines, the Camaldules, the Grandmontines, and the order of Cisteaux or Cistertians, to which last belonged the order of La Trappe, were the most celebrated; all of whom, though they lived under the rule of St. Benedict, yet differed in many of their own peculiar and subordinate observances.

The four grand orders of the Latin church are the Augustinian,[1] the Dominican, the Franciscan, and the Benedictine. Of these, the latter is by far the most celebrated. The three first of these religious orders are friars: the latter only are monks. The friars (*fratres* or *brethren*) may be termed societies, formed of religious men, whose object is to withdraw from the world, in order to enjoy religious fellowship, and reap spiritual instruction together. The monks (*monachi* or *solitares*) may be defined, men whose object is to worship God in solitude apart from all human society; men who, whilst they reside in one house, from the necessity of providing mutual subsistence, are yet

[1] The canons of the order of St. Augustine (whose rule was followed by the order of St. Bridget), are said to have been founded by St. Augustine, bishop of Hippo, A.D. 395; but they are undoubtedly of later date. We have good authority for believing, that it was not till about the twelfth century that these canons had the title of St. Augustine conferred on them. (*See Hist. des Ord. Mon. vol. ii. p.* 15.) According to Reyner, *Apostol. Benedict. tr. i. p.* 157,) they were first brought into England by Athelwulphus or Adulphus, confessor to Henry I., and had their first house at Nostell in Yorkshire; but they seem not to have been settled there till Thurstan was Archbishop of York, and that was not till 1114. Thurstan was elected 15 Aug. 1114, but not consecrated until Oct. 1119. (*Willis's Cathedrals, vol. i. p.* 34.)

as much separated from each other's intercourse, as though the antipodes divided them. The houses of the first are termed convents, those of the latter monasteries. The first, as the name imports, implies a society of brethren coming together, whilst the latter denotes a cluster of independent and isolated recluses.

It is very justly observed by Waddington,[1] that "the original principles of monachism were entirely guiltless of the evils which flowed from it in later ages. In the East, it was the passion for retirement and contemplation which chiefly contributed to people the mountains and wildernesses with holy recluses. In the West, it was rather a desire of association for useful purposes, which caused the construction of so many monasteries. Schools were connected with their establishment, and whatever impulse was given to the human understanding proceeded from them. In both they were effectual in drawing off from the virtual exercise of paganism those nominal proselytes, extremely numerous in all ranks of the laity, who concealed, under the profession of Christianity, a lingering affection for the hereditary superstition. It is, indeed, true, that such an institution could not have originated, except in a very peculiar and unhappy condition of society; that it took root and flourished in general demoralization, and public and private misery. But on the other hand it is equally true, that it operated for some ages with great efficacy in abating the evils out of which it sprang."

Having thus giving a short account of the first institution and progress of monachism, we shall now proceed to a similar account of the first establishment of Nuns, as bearing a more immediate relation to our present work.

It appears that in the primitive church, certain matrons or widows of eminent sanctity, were chosen for the purpose of ministering to the necessities of the poor, and the performance of several other offices that tended to the maintenance of order and decency in the church, and were called

[1] Hist. of the Church, c. xxviii.

deaconesses.[1] They had a place allotted to them called the Almonry,[2] and were clothed in one uniform dress called a black mantle. They were not bound by any irrevocable vow, but merely observed certain times for rest and for silence, for the offices of the house, and for going abroad. In process of time they were called nuns,[3] or holy women.[4]

St. Syncletica is generally supposed to have been the first foundress of nunneries, or religious women living in community, as St. Anthony was of monasteries.[5] She was the descendant of a Macedonian family, settled in Alexandria. Her parents, at their death, left her heiress to their opulent estate, which she soon distributed among the poor, and retired into a lonesome monument, on a relation's estate, where, having sent for a priest, she cut off her hair in his presence, as a sign whereby she renounced the world, and consecrated herself to God.[6] It is, however, certain, that about the middle of the fourth century many such establishments were founded in the East.[7] During the fifth century, according to Theodoret, there were a great number of vir-

[1] Mosh. Eccl. Hist. C. I. See also Bingham, Orig. Eccles. lib. ii. c. xx.

[2] The Almonry was sometimes a stone house near the church. Mon. i. p. 273.

[3] The word *nonnus* is said to be of Egyptian origin, and signifies a title of reverence. Du Cange in Voc. From the feminine *nonna*, which is used by St. Jerome, (tom. i. Epist. ad Eustochium de Custodia Virginitatis,) is undoubtedly derived the word *nun*. The terms *monialis* and *sanctimonialis* are usually derived from Μονος. Hospin. de orig. et processu Monach. lib. i. c. i.

[4] Newcome's Hist. of St. Alban's Abbey, p. 48. Sir Henry Spelman, in his Glossary (p. 170, edit. 1687), says, that the order of Deaconesses first suggested the idea of nuns.

[5] Helyot's Hist. des Ord. Mon. Dissert. Prelim. p. 48. However, we read that, prior to the time of Constantine, St. Anthony placed a sister who was committed to his charge in a house of virgins.

[6] Butler's Lives of the Saints, vol. i. p. 83.

[7] The nuns of Tabenessia, in Egypt, instituted by the abbat Pachomius in the year 340. The nuns of St. Basil, about the year 358, by St. Emilia his mother, and St. Macrina his sister, under her brother's rule. Some of them were called canonesses of St. Basil, (see Emilliaune's Short Hist. of Mon. Orders, p. 238.) Another class of religious females, called Virgins of the Church, had an early existence in the East. They united the discharge of their social duties with a strict profession of religious chastity. Waddington's Hist. of the Church, c. xix. note.

gins consecrated to God, not only in the East, but in every province where the name of Christ was known, who either lived in common, or by themselves, practising the exercises of a monastic life.[1]

The establishment of nunneries in the West is ascribed to a noble Roman lady, named Marcella, who, having lost her husband in the seventh month of her marriage, resolved to imitate the lives of the Ascetics of the East.[2] Her example, it appears, found many imitators, and Rome was, in a short time, filled with monasteries.[3] It is, however, recorded, that while St. Benedict was inventing his new institution for the brothers of his obedience, his sister Scholastica was raising the standard round which holy virgins might collect with greater regularity and discipline. It is observed, however, that the rule of her disciples was rather given in restoration of a prior observance, than on any new principle of religious seclusion. Certain obligations were ordained as in the primitive establishments; and the first Benedictine nuns were, in fact, rather reformed nuns of St. Basil, than a distinct order. Nevertheless, they flourished so rapidly, that, according to the assertion of Pope Gregory the Great, Rome contained three thousand "handmaids of God" (Ancillæ Dei), who followed the Benedictine rule.[4]

[1] Dupin's Eccl. Hist. vol. iii. pt. ii. p. 67. From the Lives of the Saints in these early periods, and innumerable authorities, it also appears, that it was customary with devotees to migrate from country to country, until a situation for settlement was found suitable to inclination and convenience; and the site desired was to be solitary and yet pleasant. Fosbroke's Brit. Mon. p. 23. edit. 4to.

[2] At the council of Gangres it was observed, that many females, under pretence of being Ascetics, separated from their husbands; and that others cut off their hair, put on male attire, and entered into monasteries of monks. See Golden Legend, fol. xxxvi. cx. and clxxx.

[3] Hieron. tom. i. Epist. 16, ad Principiam Virginem, &c.

[4] Waddington, Hist. of the Ch. c. xix. Mabillon (Pref. Hist. Benedict.) asserts this Scholastica to have been the founder of regular nunneries in the West; and calls her "Virginum Benedictinarum Ducem, Magistram et Antesignanum." Mosheim (c. iv.) says, "if we may give credit to the Ballerini (Dissert. ii. ad Zenomen Veronensem, p. 115,) the first nunnery was erected

The rules to which the convents of nuns were subject, are said to have been formed, for the most part, upon those which bound the monks. The following constitution of Cardinal Ottoboni will, however, show that the nuns were under greater restrictions. By the Canon orders they were not allowed to go beyond particular places, the church, dormitory, refectory, chapter-house and cloister—the church surrounded on all sides by walls; the chapter house for penitential exercises, the cloister at vacant hours for spiritual meditation, the dormitory and refectory for temperate refreshments at stated times. Seculars were not to be admitted to their cloister. The nuns were not to converse with men, either religious or secular, unless in public or unsuspected places, and then with serious or compendious conversation, not intermixed with tales or stories, and attended by an old nun; the times of confession were excepted. They were not to eat in company (when out of their monastery) with any of the other sex, who was not so allied to them by consanguinity, that no evil suspicions could ensue; they were not allowed to go to the infirmary, except when they themselves were sick, or to the offices (not even those whose duty it was to inspect them), without companions. The abbess or prioress herself was not to leave the house, but on necessary occasions, and then in respectable company; no leave of absence[1] was to be granted to the inferior nuns, but on just and necessary causes, nor without the company of one of a character which excluded suspicion.[2]

towards the end of the fourth century, at Verona, by Zeno, bishop of that city. The first convent for females established in England, was that of Folkestone in Kent, founded by Eanswitha, daughter of Eadbald, king of Kent, A.D. 630. It was, in process of time, according to Capgrave (in Vita S. Eanswidæ, p. 97.) swallowed up by the sea, or, according to others, destroyed by the Danes; and after that, granted by king Athelstan, in the year 927, to Christ Church in Canterbury. The site was granted, 30 Hen. VIII. to Edward Lord Clinton. Tanner's Not. Mon.

[1] For not longer than three days without the bishop's leave. Lyndw. Prov. p. 212. Oxf. ed.

[2] Fosbroke's Mon. Econ. p. 5.

In the language of monastic discipline, the chief of those virtues which are not absolutely imposed on every christian, is obedience. To obedience was added the strictest attention to chastity. It appears, however, that in the very early ages, the virgins who were dedicated to religious purposes could enter without any scandal into the state of marriage.[1] Yet this breach of discipline was loudly declared against by that patriarch of monasticism, St. Basil, who did not hesitate to pronounce it to be incest, prostitution, and adultery; and the same sacred obedience to the irrevocable vow was exacted by Ambrose and Augustine. Pope Leo I.[2] particularly condemns the nuns who married after they had voluntarily taken the vow of chastity, although they had not been consecrated. By the sixteenth canon of the council of Chalcedon, they were made liable, together with their husbands, to the sentence of excommunication. Should they elude the execution of this regulation, another law deprived them of dower after the death of their husbands, pronounced their children illegitimate, and rendered them incapable of inheritance. Penance was likewise imposed upon those who violated their vow. In subsequent ages imprisonment, tortures, and death were finally resorted to, as the punishments for monastic incontinence.[3]

The ceremony of consecration and the imposition of the veil were of very early origin.[4] Monks and nuns might profess their obedience to a particular monastic rule in the hands of the abbat or abbess; but the consecration of a virgin was considered of greater importance; it was exclusively reserved to the ministry of the bishop, and attached by a decree of Gelasius I. in the fifth century, except in cases of extreme sickness, to the principal festivals of the

[1] Hospin. lib. iii. c. xii.

[2] Epist. 15. Dupin's Eccl. Hist. vol. iii. pt. ii. p. 85.

[3] Hutchinson's Hist. of Durham, vol. i. p. 42. Waddington's Hist. of the Church, c. xix.

[4] Wearing veils originated with the Pontiff Soter, about the middle of the second century.

year; and at Easter, the Epiphany, and on the feasts of the Apostles, in the presence of the people, before the altar, and at the feet of the chief pastor, the voluntary victim, who by this ceremony was said in the language of the time to have been wedded to Christ, renounced the pleasures of the world, that she might obtain a future but immortal crown.[1] The words "aspice, filia, et intuere; et obliviscere populum tuum et domum patris tui, ut concupiscat rex decorum tuum," pronounced on this occasion, were prescribed by the fourth council of Carthage; but they varied, or were entirely changed, in subsequent times. The age at which the novice might be consecrated was equally variable, and seems to have been left, at least in early times, to the discretion of the prelate. An age as advanced as sixty years, appears at first to have been usual; but St. Ambrose gives reasons for permitting the veil to be sooner assumed; and the age of twenty-five was afterwards (generally, though by no means universally) established as the earliest, at which the recluse was permitted to place the indelible seal upon her resolution.[2]

During the Saxon period the retirement of the cloister appears to have possessed peculiar attractions. The Saxon ladies refused to await the erection of convents in their native country, but resorted to the foreign establishments of Faremoutier, Chelles, and Andeli; and the former of these houses was successively governed by abbesses of the royal race of Hengist. However, before the close of the seventh century, the southern Saxons possessed several communities of nuns under the guidance of certain princesses. In Northumbria, at the same period, the abbess Heiu, the first lady among the Northerns who put on the monastic veil, governed, under the patronage of the Bishop Aidan, a small and obscure convent at Hereteu, or the isle of the hart.[3]

[1] Lingard's Antiq. of the Angl.-Sax. Ch. vol. ii. p. 14.
[2] Waddington's Hist. of the Church, c. xix.
[3] Hartlepool. Bed. lib. iv. c. 23.

Many of the Saxon monasteries were founded for persons of both sexes, under the government of an abbess.[1]

In the succeeding reigns the number of convents continually increased. The deportment of the nuns was regular and edifying; but the abbesses assumed a pomp which ill accorded with the ideas of those who admired the poverty of ancient recluses.[2] When Ethelwold, bishop of Winchester, was labouring to revive the original discipline of the Benedictine institute, he saw at court the abbess Editha, daughter of king Edgar. Her dress was splendid, and shocked the austere notions of the prelate. "Daughter," he observed to her, "the spouse whom you have chosen, delights not in external pomp. It is the heart that he demands." "True, father," replied the abbess, "and my heart I have given him. While he possesses it, he will not be offended with external pomp."

The dress of the Anglo-Saxon nuns was not uniform. Many of them retained a great part of the dress which they had worn in a secular life. The following is the dress of one of these noble or royal nuns, as described by St. Aldhelm. "Her under vest was of fine linen, of a violet colour; above this she wore a scarlet tunic, with wide sleeves, and a hood striped with silk; her sleeves were of red leather; the locks on her forehead and temples were curled with irons; and a veil was tied to her head with ribands, crossed over her breast, and permitted to fall behind to the ground." He adds, "that her nails were pared to a point, that they might resemble the talons of the falcon." However, by the Synod of

[1] Hilda, great-grandchild to King Edwin, famous for her learning, piety, and excellent government, in the time of the Saxons, founded a double monastery at Whitby, in one part of which a sisterhood of nuns, in the other a confraternity of monks, obeyed her maternal authority. (Dugd. Mon. vol. i. p. 405. Lingard's Anglo-Saxon Church, vol. i. p. 172.) In fact, there were many, especially of the Gilbertine order, that had several monks under their charge.

[2] In the Anglo-Saxon æra abbesses attended councils and subscribed their signatures, no less than abbats and other ecclesiastics. Hutchinson's Hist. of Durham, vol. i. p. 31. The first instance of such assumption of equality is said to have been at the council of Beconfeld in Kent.

Cloveshoe, works of ornament were discouraged in nunneries, a greater attention to prayer and reading was recommended, and such habits ordered to be worn as became those who had renounced for ever the pleasures and the vanities of the world. In the Synod of Calcuith, the papal legates severely condemned the use of garments dyed with Indian colours.[1]

The dress of an Abbess of the 12th century, consisted of a long white tunic, with close sleeves, probably made of linen, and a black surcoat of equal length with the tunic, the sleeves of the surcoat being large and close, and the hood drawn up so as to cover the head completely.[2]

Nunneries were oftentimes places of refuge for females in time of war. At the time of the Norman Conquest, many of the Saxon women took the black veil of the nuns as a safeguard from the licentiousness of the conquerors.[3] When they afterwards wished to return to society, a council was held to deliberate on the question of setting at liberty such women as had taken the veil against their wish. Archbishop Lanfranc presided at this council, which was attended by many bishops and other persons of high rank. The primate's opinion was, that such of them as had taken refuge in the convents in order to save their chastity, ought not to be

[1] See Lingard's Angl.-Sax. Ch. vol. i. pp. 170, 323, and vol. ii. p. 265.

[2] Strutt's Dresses, vol. i. p. 125.

[3] This licentiousness was so great, that the princess Matilda, daughter of Malcolm Canmore, King of Scotland, and niece to Edgar Atheling, who had been brought to England, and educated under her aunt Christina, in the nunnery of Rumsey in Hampshire, and was afterwards married to Hen. I. thought it necessary to wear the religious habit, in order to preserve her person from violation. Before a great council of the Anglo-Norman clergy which was summoned at Lambeth, she herself declared, that she had been induced by no other motive to put on the veil. And the council admitted her plea, in the following memorable words:—"When the great King William conquered this land, many of his followers, elated with their extraordinary success, and thinking that all things ought to be subservient to their will and pleasure, not only seized the possessions of the vanquished, but invaded the honour of their matrons and virgins. Hence many young ladies, who dreaded such violence, were induced to seek shelter in convents, and even to take the veil as a further security to their virtue." - Eadmer, Hist. lib. iii.

punished for obeying the sacred precepts, but that the doors of the cloisters should be opened to all that requested it. This opinion prevailed, and such of the female refugees as had still a family, a home, and protectors, recovered their liberty.[1]

The suppression of the nunneries by Henry the Eighth excited much disapprobation; for, whatever the prejudices, or just charges against the monks, the same did not exist against the nuns in general. They were in fact places of education for the young females in their vicinity, who boarded with the nuns, and were instructed by them in needle-work, and other useful accomplishments. It appears that such was the desire of the English nobility to have their daughters educated in a nunnery, that they obliged the nuns to receive more sisters than they could support, which was afterwards prohibited by Gregory X.[2]

It has been observed that, in many of the monasteries, a society of men were subject to the spiritual government of a woman. Such being the case with Syon Monastery, the following account of the origin of Double Monasteries is given on the authority of Dr. Lingard.[3]

In a learned disquisition on Double Monasteries, he says, "This scheme of monastic polity, singular as it may now appear, was once adopted in most christian countries. Its origin may be ascribed to the severity, with which the founders of religious orders have always prohibited every species of unnecessary intercourse, between their female disciples and persons of the other sex. To prevent it entirely was impracticable. The functions of the sacred ministry had always been the exclusive privilege of the men; and they alone were able to support the fatigues of husbandry, and conduct the extensive estates, which many convents had received from the piety of their benefactors. But it was con-

[1] Thierry's Hist. of the Norm. Conq. vol. ii. p. 69.

[2] Parkin's History of Norwich, p. 298. Education in a nunnery, according to Chaucer's Miller's Wife, was presumed to confer a right to take the title of Madame.

[3] Angl.-Sax. Ch. vol. i. p. 173.

ceived that the difficulty might be diminished, if it could not be removed; and with this view some monastic legislators devised the plan of establishing double monasteries. In the vicinity of the edifice, destined to receive the virgins who had dedicated their chastity to God, was erected a building for the residence of a society of monks or canons, whose duty it was to officiate at the altar, and superintend the external economy of the community. The mortified and religious life, to which they had bound themselves by the most solemn engagements, was supposed to render them superior to temptation; and to remove even the suspicion of evil, they were strictly forbidden to enter the inclosure of the women, except on particular occasions, with the permission of the superior, and in the presence of witnesses. But the abbess retained the supreme controul over the monks, as well as the nuns; their prior depended on her choice, and was bound to regulate his conduct by her instructions.

"During the two first centuries after the conversion of our ancestors, the principal monasteries were established on this plan; nor are we certain that there existed any others of a different description. They were held in the highest estimation; the most distinguished of the Saxon female Saints, and many of the most eminent prelates, were educated in them; and so edifying was the deportment of the greatest part of these communities, that the breath of slander never presumed to tarnish their character. The monastery of Coldingham alone forms an exception.[1]

"To St. Columban this institute was indebted for its propagation in France; and from the houses of his order, which were long the favourite resort of the Saxon ladies, it was probably introduced into England."[2]

[1] Notwithstanding the above assertion, it is well known that the Anglo-Saxon Kings were famous (or rather infamous) for the constupration of nuns.

[2] For an account of the discipline observed in the double monasteries among the Anglo-Saxons, see Vit. St. Liobæ apud Mab. Act. SS. Bened. p. 246; also Bede, lib. iv. c. 7. Should the reader be desirous of later information than the period just concluded, a very accurate account of modern convents will be found in Fosbrŏke's British Monachism.

ST. BRIDGET OF SWEDEN,

WRITING HER VISIONS OF THE BLESSED VIRGIN.

*Reduced from an ancient Wood-Engraving in the possession of Earl Spencer.*

*See note in the Preface.*

*To face p.* 17.

# LIFE OF ST. BRIDGET.

THE rule of discipline followed in Syon Monastery was composed by St. Birgit, more commonly called Bridget, or Brigit. She was the daughter of Birger, a prince of the royal blood of Sweden, and legislator of Upland,[1] and of Ingeburgis, daughter to Sigridis, a lady descended from the Kings of the Goths. Ingeburgis died soon after the birth of our saint, which happened in the year 1304, and Bridget was brought up by an aunt. In obedience to her father, when she was only sixteen years of age, she married Ulpho, Prince of Nericia, in Sweden. They passed the first year after their marriage in continence; and, having enrolled themselves in the third order of St. Francis, lived in their own house as if they had been in a regular and austere monastery. They afterwards had eight children, four boys and four girls. Two of her sons died in the holy war in Palestine; and one of her two daughters, who became nuns, Catharine, was honoured as a saint.[2] After the birth of these children, St. Bridget and her husband built a hospital, in which they served the sick with their own hands.

After her husband's death, which took place in Sweden in 1344, at the monastery of Alvastre, of the Cistercian order, Bridget renounced the rank of princess, divided her property among her children, and from that day seemed to forget what she had been in the world. She changed her habit, using no linen except a veil to cover her head, wearing a rough hair shirt, and a girdle of knotted cords. The austerities which she practised are astonishing; it is said that she dropped scalding wax on herself, to impress more vividly on her memory the sufferings of the Son of God in his Pas-

[1] In Upland, Stockholm became the capital of all Sweden, being, for the convenience of a spacious harbour, built on six islands, in a lake and river ten miles from the sea. Upsal, twelve leagues to the north-west, was then, and long after, the capital of Upland and of all Sweden. In the vast cathedral which is covered with brass, like many other places in Sweden, among the tombs of ancient Kings and Archbishops, is shewn that of St. Bridget's father.

[2] See her Life, printed after the works of St. Bridget. Vastovius, Vitis Aquilonia, p. 107; and Harl. MS. No. 612, fol. 114?.

sion.[1] On Fridays she redoubled her mortifications and exercises, allowing herself no food but a little bread and water. About the time of her husband's death, she built the great monastery of Wastein, in the diocess of Lincopen, in Sweden, for nuns, and monks.[2]

After having spent two years in this monastery, she undertook a pilgrimage to Rome to visit the relics of the saints. At a later period of her life, she made a second pilgrimage to Palestine, visiting in her journey the most renowned churches in Italy and Sicily. On her return to Rome, she obtained a confirmation of the new religious order which she had instituted from Pope Urban V.[3]

Trithemius[4] says of her—"Bridget, a most holy widow, accustomed to divine discourse, and united to God by the perfection of the most strict charity, of a prophetic spirit also, and celebrated for miracles, at the command of Christ, instituted the new religion called by her name; and wrote a distinguished work concerning her prophecies and revelations, highly edifying for all orders of the church, and consentaneous in all things with the Catholic dogmas."

St. Bridget died on the 23rd July 1372, in her 70th year, and was buried in the monastery of St. Laurence in Paris Perna; but her body was afterwards translated to her monastery of Wastein in Sweden. She was canonized by Boniface IX. in 1391, on the 7th Oct. and her festival is appointed on the day following. At the petition of the clergy and nobility of Sweden, the general council of Constance examined again

[1] Steven's Suppl. to Dugdale vol. ii. p. 231.

[2] This monastery was the chief house of the order, and was destroyed at the Reformation, with most of the great or double monasteries which were situated in the North. According to Alban Butler, there are two rich convents of nuns of this order at Genoa, into one of which only ladies of quality can be admitted. The greatest part of the monasteries of *Bridgetines*, or *of the Order of St. Saviour*, which now subsist, are single, and observe not the rule as to the number of the religious, or the subjection of the friars to the nuns. There are still some double monasteries in Flanders, one at Dantzic, about ten in Germany, and some few others.

[3] Alban Butler's Lives of the Saints, vol. x. p. 151.—Helyot's Hist. des Ordres Monastiques, vol. iv. c. iv. p. 25.

[4] Johannis Trithemii de Scrip$^{bus}$ Eccles$^{a}$. 4$^{to}$. ex off. P. Quentel. 1546, fol. 445.

the proofs, and unanimously declared her enrolled among the Saints on the 1st of February 1415. Her canonization was again confirmed by Martin V. in 1419.[1]

The following account of her death is extracted from the Cotton MS. (Jul. F. II.)

"Yt shewys euydently to alle cristen pepil, that in the yere fro thincarnacion of oure Lord Jhesu Crist M^lo.ccc^o.lxxii. the x^o kalend of August, that is, the day aftir Mary Mawdeleyn, blissid lady Brigid of Swecy, died in the cety of Roome, the wheche almyghty God in hir liff has made nobil, with the bewte of all vertuys, and with the sprith of profecye. And has shewyd to hir many heuenly thinges in gostly vision, the whech ar wretyn to gedir, and put in to oon gret volum, be the precept of crist, and also divyded be bookis and chapetris, to the reformacion of al holy chirche; and though many holy doughters wrot many profitabil things, neuer the les in thes revelacions, God has schewyd more clerly and expresly his jugements, and has confermyd the seynges of the forseid thinges, as with the record of his owne mouthe; whos holy body is beried at Rome, in seynt Laurens monastery, in a graue of marbil. And aftir fyve wekys and half, the graue was openyd; and, though the flesch was turnyd to his begynnyng, neuer the les wermys ne stynke of mannys condicion ther was non foundyn, but nakid bonys ar foundyn brething a ful suete odour, and inmediatly translat in to the kingedom of Swecy, wher as sche was born, with joy and gret gladnes, to the monastery of blissid mary the vergyn of nunnys in Watzstein, of the ordour of Seynt Savyour, the wheche the seyd holy lady whan sche leuyed biggid (builded) and gaff lyflod, of the wheche rewle oure lord ihesu crist shewid to hir with his blissid mouthe, the whech is called the reule of Seynt Savyour. The seyd nunnys has also special lessouns of the excellens of the glorious vergyn mary, the moodyr of crist, be the aungelys word, the wheche the forseyd lady wrot togedir of the aungil mouthe. And ther the Holy spowse of crist, blissid Brigid, is worschipped with gret reverens of cristen pepil. The fest of hir translacion is the v^te k'l' calendys of

[1] Benzelius Diarium Vazstinense, pp. 1, 2, 8, and 9.—L'Enfant's Hist. du Concile de Constance, tom. i. lib. i. pp. 102, 103.—Helyot's Hist. des Ord. Monast. vol. iv. p. 39.—See the whole procedure of her canonization in Mabill. Mus. Italic. tom. ii. p. 535, and Harl. MS. No. 612, fol. 1102.

June. And the fest of hir canonizazion is worshippid the viit day of Octobir, the same day and yere fro the incarnacion of oure lord M$^{lo}$.ccc$^{o}$.lxxxxi. in the tyme of Pope Boneface the IX. the secund ȝere of his pontifical dignite, in the cety of Roome, was canonyzed and ascript in the Holy booke of Seyntes."

The works of St. Bridget contain, 1. Devout prayers on the sufferings and love of Christ.[1] 2. Her Rule, in thirty-one chapters, approved in 1363 by Urban V. and confirmed by other popes, under the title of the Rule of St. Saviour.[2] 3. Her Revelations.[3] 4. An angelical discourse on the excellence of our Blessed Lady; and four long Acts of thanksgiving to God for the principal mysteries of her life in the Incarnation of the Divine Word.

The Revelations were printed at Lubec, in 1492. A considerable number of them were written, from her relation, by Peter, a Swedish Cistercian monk, her confessarius and companion in her travels; but the eighth book was written by Alphonsus, surnamed the Spaniard and the Hermit, who resigned the bishopric of Jena, in Andalusia, and who was also her confessarius.[4] Matthias or Matthew of Sweden, (called also of Cracow in Poland, being a native of that city,) who died Bishop of Worms in 1410, is also said to have been the Saint's director, when he was canon of Lincopen. He translated for her use the Bible into Gothic or Swedish, with short annotations.[5] Before the year 1500 the Office of our Blessed Lady, by St. Bridget, was published in London.[6]

[1] See Sloane MS. No. 467, fol. 28. [2] See Appendix, No. I.

[3] There is a folio copy of the "Visions and Revelations of St. Brigid," among the Cottonian MSS. (Julius F. II.) See also Sloane MS. No. 982, and Harl. MSS. Nos. 612, and 4,800.

[4] In the last page of the Cotton MS. just quoted, this person is mentioned as follows:

"That solitary man, the whech compilid the epistyl to the preuing of celestial bokis of blissid Brigid, was lord Elfons buschop of Gynes a man of Holy liff, and a doughter in dyvyn (*doctor in divinity*), the whech leeuyng at the last his buschoprik and office throu the mocyon of the Holy gost led Hermites lyff."

[5] Benzelius Diarium Vazstenense, pp. 6, 17, 40.—Capsius de Revelat. Brigittæ, pp. 7, 8.

[6] See Wharton in his Supplement to Usher, De Scripturis et Sacris vernas, p. 447.

# HISTORY OF SYON MONASTERY.

IN the year 1415, Henry the Fifth founded within his manor of Isleworth, in the county of Middlesex, a convent of Bridgettines, giving it the name of Syon, in reference to the holy mount.[1] It was the only religious house in England which professed the modified order of St. Augustine, as reformed by St. Bridget, and consisted of eighty-five persons, answering to our Saviour's thirteen apostles (St. Paul included), and seventy-two disciples; viz. of sixty nuns or sisters, whereof one was to be lady abbess, thirteen priests, one of whom was to preside over the men as confessor general, four deacons represent-

[1] Norden (Spec. Brit. p. 38) and other authorities state that it was founded upon a piece of ground whence Hen. V. had expelled some alien monks. This circumstance however, is neither mentioned in the foundation charter, nor by Thomas of Elmham in his life of that prince. Moreover, in the inquisition taken 4 Hen. V. the dimensions as well as the value of the site are there stated. It is, therefore, highly probable, that Norden was led to suppose the ground belonged to alien monks, by the fact of the king granting the possessions of certain alien priories which he had suppressed towards the maintenance of this monastery.

About the same time Hen. V. also founded two other monasteries at his manor of Sheen, now called Richmond, viz. one for monks of the Celestine order, which the king soon after suppressed, because they would not pray for him, since he made war upon their country, they being French monks; (Walsingham Hist. Angl. p. 432. Goodwin's Hist. of the Reign of Hen. V. p. 341;) and the other for monks of the Carthusian order, dedicated to Jesus of Bethlehem. Thomas of Elmham (Vita et Gesta Henrici Quinti, p. 25,) supposes the king's motive for placing the last-mentioned monastery so close to Syon, to have been, "that future devout men might intermingle the desired consolations of devotion with the holy men of the Carthusian order; and devout women with the professed women of the religion of St. Bridget." On the suppression of Sheen monastery in 1559, the site was granted by Hen. VIII. to Edward, earl of Hertford, afterwards duke of Somerset; after his attainder it was given to the duke of Suffolk, father of Lady Jane Grey. Queen Mary restored the convent, but it was dissolved again at her death. An ancient gateway, the last remains of the monastery of Sheen, was taken down about 1769. Syon Monastery was sometimes called Sheen, and so confounded with that monastery.

ing the four doctors of the church, Ambrose, Augustine, Gregory, and Jerome, and eight lay brethren, in all twenty-five men, which number was not to be extended. It was dedicated to our Saviour, the Blessed Virgin Mary, and St. Bridget, of the order of St. Augustine, whose rules were observed by this class of religious, with certain particular constitutions, said to have been dictated to St. Bridget by our Saviour in a vision. The chief objects of the particular devotions prescribed by them were the Passion of Christ, and the honour of his holy mother. All monasteries of this order were under the jurisdiction of the bishop in whose diocess they were situated; but no new convent could be founded without an express licence and confirmation of the pope.

It is said that St. Bridget originally intended that the brothers and sisters should live together; but, to avoid the suspicions of the world, she made a complete separation between the upper part of the convent allotted to the nuns and the lower part allotted to the monks. The abbess was the principal over both, and had the management of the revenues, derived from their endowments and the industry of the nuns.[1]

The following description of the costume of the sisters and brethren of this order, is derived from a MS. (Addit. MS. No. 5208), preserved in the British Museum.

The clothing of the sisters consisted of two chemises of white flannel,[2] one for daily use, the other for washing. One gown of grey cloth, and one hood, the sleeves of which did not extend further than to the middle finger, the folds hanging round the hand, when they performed their manual services, were bound to the arms with a clasp. Also one mantle of grey cloth, like the gown and hood, not plaited or finely made, but tight and plain, the whole being for use, not va-

[1] Hospin. de Orig. Monach. lib. vi. p. 253. Wolfius Lect. Memorab. vol. i. p. 560.

[2] In the English MS. (Arund. No. 146) this garment is called a *stamen*.

nity; single in summer, but in winter lined, not with delicate skins, but with those of lambs or sheep.[1] Also a pilch, made of the same skins, for the winter, which was not to reach the earth by a palm's breadth, and to be fastened at the breast by a wooden clasp. For the covering of the feet in summer, they had shoes reaching to their ancles, and stockings reaching to their knees; but in winter, boots as high as their knees, lined with cloth, and stockings equally high. A fillet was the ornament of their head, by which the forehead and chin were surrounded, and the face partly opened, the extremities being fastened by a pin at the back of the head. Upon this was placed a black linen veil, which, that it might not fall down, was also fastened by three pins, one at the forehead, and two for the ears. Upon the veil was placed a cap of white linen, to which were sewn five pieces of red cloth, like five drops, allusive to the five wounds of our Saviour; the first piece on the forehead, the second on the back of the head, the third and fourth about the ears, and the fifth in the middle of the head, in the form of a cross. One pin in the middle fastened this cap, and adapted it to the head. Widows as well as virgins might wear this cap as a sign of continence and chastity.

The clothing of the priests and brethren consisted of two under-tunics of white woollen cloth, one tunic of grey woollen cloth, and a frock of the same, to which was sewn a hood, and upon the frock a mantle of grey woollen cloth. They also had, if necessary, a pilch under the mantle, of the skins of sheep or lambs. To the end that the brethren might be distinguished from one another, the thirteen priests wore on the left side of their mantles a red cross of cloth, edged round with narrow white cloth, emblematic of the

[1] In the Canons of William Corboys or Corbyl, Archbishop of Canterbury, A.D. 1127, it is ordained "that no abbess or nun should use more costly apparel than such as is made of lambs' or cats' skins."

[2] A tippet of skins, *pellicium*, whence also the modern *pellise* The word *pilch* occurs in Chaucer. From the *super-pellicium* is derive the modern *surplice*.

mystery of the body of Christ. The four deacons wore on their mantles a white circle emblematic of the incomprehensible wisdom of the four doctors whom they represented, upon which circle were sewn four red pieces fashioned after the manner of tongues, because the Holy Spirit inflamed them with the excellence of the Deity, with the mystery of the incarnation of Christ, with the vanity and contempt of the world, with the rewards of the just, and the punishments of the wicked. The lay brothers wore on their mantles a white cross emblematic of innocence, on which cross were five red pieces, in commemoration of the five wounds of our Saviour. In summer they had shoes reaching to their ancles, and stockings, but in winter boots lined with woollen cloth, and stockings.

Their bedding was of straw, upon which they had two blankets of grey cloth or linen, and mattresses. Under their heads they had a cushion covered with a web, and a pillow covered in the same manner.

The duty of silence was very generally enjoined in monastic institutions. In the fifth chapter of the Rule of this order, strict silence was to be kept by the sisters and brethren (except those who were deputed to such offices as could not be fitly executed without speaking) during certain specified portions of the day; but as their wants could not be supplied without some means of communication, a table of signs was compiled for their use.[1]

Conversation with seculars was permitted only in company, and with the license of the abbess, from noon to vespers, and this only on Sundays, and the great feasts of the Saints, not however by going out of the house, but by sitting at the appointed windows; for to none was it permitted after their entrance to leave the cloisters of the monastery. If any sister desired to be seen by her parents or honest and dear friends, she might with the permission of the abbess

[1] Printed in the Appendix, No. I. after the Additions to the Rules.

open the window occasionally during the year; but if she did not open it, a more abundant reward was assured to her hereafter.

No sister was admitted into the monastery before the age of eighteen, nor any of the brethren before twenty-five years of age.[1]

The first religious of this order were introduced into England from the original monastery of Wastein in Sweden by Henry Lord Fitz-Hugh, who endowed the foundation with £20 a year;[2] and at his suggestion, Hen. V. determined that the monastery which he had resolved upon founding within his manor of Isleworth should be of the Bridgetine order. Thereupon, on the 3rd March 1415, in the second year of his reign, the King founded and endowed the said monastery by his royal charter, of which the following is a translation:

"The King to the archbishops, bishops, abbats, priors, dukes, earls, barons, justices, bailiffs, sheriffs, reeves, ministers, and other his faithful people, greeting. The most illustrious gradation of the manifold spiritual orders of the Heavenly Hierarchy, continually singing together their joyful songs in grateful harmony, doth clearly by its example show to all the worshippers of Christ, zealous as is meet for the honour of the church militant, how pleasing to the supreme Father, grateful alike and welcome to the most holy Mother of God and all the Saints, and consonant with the due order of the triumphant church, it is to raise the glory of the church militant, whether it be

[1] See Appendix, No. I. for the substance of the rules to which the religious of this order were subject, together with the additions to them. These latter afford a curious account of the ordinary proceedings attendant on the profession of the sisters and brethren, the election of abbesses and confessor general, the most minute directions concerning penance for different grades of offence, the duties of each person holding office, the mode of living, performing service, &c.

[2] Addit. MS. No. 5208 in Brit. Mus. This nobleman attained great eminence in the reigns of Hen. IV. and V. He was summoned to parliament from 17 Dec. 11 Ric. II. 1387, to 1 Sept. 2 Hen. VI. 1423, and made a Knight of the Garter. On the coronation of Hen. V. he was appointed Constable of England, and subsequently Lord Chamberlain of the King's household. He died 11th January 1424. Dugd. Bar. vol. i. p. 403.

by the building of holy temples, or by the variety of establishments of religious orders, or the multiplying of ecclesiastical ministers, for the continuance of divine worship and the increase of devout servants of God. For truly it is by such means we firmly trust, both for ourselves and our progenitors and all our successors, our whole kingdom, and every one of our subjects, healthfully to consult the salvation of our souls, and that we and our realm may happily be directed to do God's will in prosperity, and be piously protected from our adversaries, and by participation in the aforesaid merits, be finally led and conveyed as it were by undoubted passports to everlasting happiness. We, bringing all these things to the test of a careful examination, through the inspiration of his heavenly grace, in whose hands are the hearts of kings, and the Scriptures testifying 'that He inclines them as He wills,'[1] and calling to mind how kings and princes and our most renowned progenitors have been distinguished for the said meritorious excellencies, whose blessed steps in humbleness of heart, through the favour of divine mercy, we are earnestly desirous of imitating, do, therefore, to the praise, honour, and glory of the most high Trinity, and the glorious Virgin Mary, as also of the apostles and disciples of God and all the saints, and especially in honour of the most holy St. Bridget, who, as is acknowledged by sufficient evidence, by divine inspiration founded a religious order under her name, and obtained from heaven that in whatsoever kingdom a monastery of the same religious order should be founded, there peace and tranquillity, by the mediation of the same, should be perpetually established.

"We, as a true son of the God of peace, who gave peace, taught peace, and finally left it to his wellbeloved disciples, as a thing in the highest degree to be desired, for the final and effectual fulfilment of all the aforesaid, by the consent and authority of all of whom it is legally required in this behalf, do found, ordain, and for ever establish a certain monastery of the order of St. Augustine, called of St. Saviour, of sixty nuns or sisters, (of whom one, included in the number of sixty, shall be abbess,) also of twenty-five religious men, of whom thirteen shall be priests, four deacons, and eight laymen, (from which same priests one, included in this number of twenty-five, shall be confessor, who shall preside over the said men in

[1] Proverbs, c. xxi. v. 1.

spirituals, by which same priests also, the abbess and nuns or sisters of the monastery aforesaid, for the time being, are to be refreshed and fed with the hearing divine services and wholesome preaching and erudition, and to be assisted in the perils and difficulties of their spiritual necessities,) to dwell in separate habitations, (to wit, the said abbess and sisters within one court by themselves, and the said confessor and brothers in a separate court by themselves,[1]) within the said monastery, and serve the Deity in a regular habit, according to the distinction of sex as in their state is required, with sincere and pure minds and chaste bodies, according to the regular institutes of the religious order by the aforesaid Bridget of heaven inspired, founded and instituted, and by the apostolic see approved, and to celebrate divine service daily for ever, for our healthful estate whilst we live, and for our soul when we shall have departed this life, and for the souls of our most dear lord and father Henry, late king of England, and Mary his late wife, our most dear mother; also for the souls of John late duke of Lancaster our grandfather, and Blanch his late wife our grandmother, and of other our progenitors, and of all the faithful deceased; according to our ordinance in this behalf to be made, in a certain parcel of land of our demesne of our manor of Isleworth, within the parish of Twickenham in the county of Middlesex; containing, namely, in length near the field towards Twickenham from a stone placed on the north side unto another stone placed on the south side 1938 feet; and in breadth towards the south from that stone placed on the south side, unto the water of Thames, 960 feet; and in length by the bank of the Thames, from a stone likewise placed by the aforesaid bank at the north side, to another like stone placed on the south side by the bank aforesaid, 2820 feet, and in breadth from the north side from the aforesaid stone placed on the north side unto the water of the Thames 980 feet, like as by metes and bounds it is included, under the name of the Monastery of St. Saviour and St. Bridget of Syon, of the order of St. Augustine: And we will and decree that it shall be called '*The Monastery of St. Saviour and St. Bridget of Syon, of the order of St. Augustine,*' through all successive ages.

[1] In some monasteries the place where the monks lodged was called "Armethwayt," (anciently Ermit-thwait,) and that of the nuns "Nunclose." Whitaker's Hist. of Leeds, p. 88. edit. 1816.

" Also we will, ordain and grant for us our heirs and successors that the abbess and nuns or sisters aforesaid, and the said confessor and other the religious men aforesaid, shall be one convent distinct by themselves as is aforesaid; and be commonly called '*the abbess and convent of the monastery of St. Saviour and St. Bridget of Syon, of the order of St. Augustine;*' and that they and their successors, the abbess and convent of the aforesaid place, shall have one seal to be kept for ever for the business and transactions of the aforesaid place; and that they be persons competent and able, as a corporate monastery of an abbess and convent distinctly by themselves as is aforesaid, to acquire, receive and purchase, in the name of the abbess and convent of the monastery of St. Saviour and St. Bridget of Syon, of the order of St. Augustine, from all persons whomsoever, as well ecclesiastical as lay, lands, tenements, things, rents, advowsons, and possessions of whatsoever kind or nature they may be, and in whatsoever manner they may be holden, whether it be of us or of others in chief, or in free burgage, or by any other service whatsoever, or whether they shall happen in future to be holden of us, our heirs or successors, or of any other persons whomsoever, to be possessed in proprietary by the same abbess and convent, and by their successors the abbesses and convent of the aforesaid place for ever, our royal licence being hereunto obtained.

" And also that the abbess of the aforesaid place and her successors shall be persons able to prosecute all manner of causes, and actions real and personal and mixed, of whatsoever nature or kind they may be, and to answer and defend the same as well in courts spiritual as temporal before all judges ecclesiastical and secular whatsoever. And that this our present foundation may obtain due effect, we prefer, create and ordain for this turn, sister Matilda Neuton, professed nun of the aforesaid order, as abbess of the aforesaid monastery, and brother William Alnewyk, ordained in priest's orders, likewise professed of the aforesaid order, as confessor of the aforesaid place; we being willing that he and his successors shall preside over the aforesaid men in spirituals as is premised; and that the same Matilda shall be abbess of the aforesaid place, and the same abbess and her successors shall preside over the nuns or sisters aforesaid, and take upon themselves the whole government of the aforesaid monastery, as well in spirituals as

temporals, and that they shall do and execute those things which in anywise do or may belong to the abbess of the said place, (excepting only that the same confessor shall preside over the aforesaid religious men in spirituals as is aforesaid,) so that the same abbess resigning or deceasing, the convent of the place aforesaid shall have full and free power of choosing another abbess in the room of the said abbess, and thus from time to time as often as that monastery shall happen in future to be vacant; and that the nuns of the aforesaid place for the time being on each vacancy of the aforesaid monastery shall have the custody and administration of all lands, tenements, rents, profits, and emoluments of the same monastery whatsoever to the use of the said convent, without the interference of us, our heirs or successors, and without any account thereof to be rendered to others or to us, our heirs or successors.

" Moreover we grant to the same abbess and convent, that they and their successors, the abbesses and convent of the aforesaid place shall for ever have and hold as well all lands, tenements and possessions, with their appurtenances, to the said abbess and convent, at the endowment, foundation, and ordination of the aforesaid monastery, by us, or those deputed by us, given, granted, or assigned, as other the lands, tenements, and possessions to the same abbess and convent, or to their successors, abbesses, and convent of the aforesaid place, by us, our heirs, or successors or other persons whomsoever, to be given, granted, or assigned in future, in free, pure, and perpetual alms for ever; we being willing that they or their successors the abbesses and convent of the aforesaid place, by reason of a new creation of the abbess of the same place, who for the time shall be, or by any other cause or occasion whatsoever, shall not be charged in future with the giving, granting, or assigning of any pension, portion or maintenance for any person or any persons at the request or demand of us, our heirs or successors, or with the supporting or paying of any charge whatsoever to us, our heirs or successors, or to any the ministers of us, our heirs or successors whomsoever; but that the same abbesses and convent of the aforesaid place shall be quit and exonerated thereof for ever, notwithstanding the aforesaid monastery is of our foundation.

" And further, of our more abundant grace, we have granted for us and our heirs as much as in us is, to the aforesaid abbess

and convent and their successors one thousand marks, to be received annually at the exchequer of us and our heirs, at the terms of Easter and Michaelmas by equal portions, until their spiritual and temporal revenues shall be fully made up by us, our heirs, or executors, to the amount of one thousand marks per annum. Provided always, that whensoever we, our heirs, or executors, shall provide the said abbess and convent or their successors with any spiritual or temporal revenues, then so much of the aforesaid one thousand marks as such revenues shall be worth yearly, shall be deducted for ever. And, in order that the said abbess and convent shall not in future suffer loss or damage whatsoever by default of due payment of the said one thousand marks yearly at the terms aforesaid; we will and firmly command that henceforth nothing whatever shall be delivered or paid at the receipt of our Exchequer aforesaid, for the use and behoof of us, our heirs or successors aforesaid, or of others whomsoever, until the aforesaid abbess and convent shall be fully paid in each year the said sum of one thousand marks in manner as is aforesaid. And it shall not be lawful for any one to obstruct or disturb the said abbess and convent, or their successors, of this payment, by any pretence contrary to the form of this our charter, but they shall have and receive the same one thousand marks from this time annually in form abovesaid, and shall enjoy and use them as their goods spiritual and ecclesiastical, any preferment by us made in former time, or any statutes or ordinances to the contrary published, or any other cause, thing, or matter whatsoever notwithstanding. These being witnesses, the venerable fathers, H. Bishop of Winchester, our chancellor, our dearest uncle; R. Bishop of London, and R. Bishop of Norwich; our most dear brothers, Thomas Duke of Clarence, John Duke of Bedford, and Humphrey Duke of Gloucester; and Edward Duke of York, our cousin; Edmund Earl of March, Thomas Earl of Arundel, treasurer of England, and Richard Earl of Warwick, our most dear cousins; Sir Richard Gray, Sir Gilbert Talbot; Sir Henry Fitz Hugh, our chamberlain, and Sir Thomas Erpyngham, steward of our household, knights; and Master John Prophete, keeper of our privy seal, and others. Given under our hand at Westminster the 3rd day of March."[1]

[1] Rot. Cart. 2 Hen. V. p. 2, m. 28.

Besides the above endowment, the King shortly afterwards gave them the vicarage of Felstead in Essex, through which the abbess and convent became patrons, and continued so until their suppression by Henry the Eighth. Nevertheless, according to Newcourt,[1] the provost and scholars of King's College, Cambridge, within two years afterwards, presented twice to it, but by what right does not appear.

The first stone of Syon Monastery was laid by Henry the Fifth, Feb. 22nd, A.D. 1415, in the presence of Richard Clifford, Bishop of London.[2] The King also by his first will, dated at Southampton on the 24th July following, just before his embarkation for the French expedition, bequeathed to the nuns the sum of 1000 marks of gold to be expended in the building of their house;[3] and by an inquisition taken in the fourth year of his reign, we find that the value of the land appropriated out of the royal demesnes for the site, is there estimated at 1*l.* 13*s.* 4*d.* per annum.[4]

In the fourth year of his reign, the King by the following charter further granted to certain persons in trust, for the use of the convent, divers lands, &c. chiefly taken from the Alien Priories then lately suppressed.[5]

[1] Rep. vol. ii. p. 256. The vicarage of Felstead (written in Domesday *Phensteda*), was given by William the Conqueror to the Church of the Holy Trinity of Caen, in Normandy. It appears to have been confirmed by Hen. III. under the name of Felestelda, and also by Edw. II. but the precise period of either is not known. The abbess and nuns of the Holy Trinity of Caen were patrons until Edw. III. and Richard II. by reason of their wars with France, seized all the possessions of the alien priories, and so became lords of the premises, which continued in the crown until the reign of Hen. V. who granted it as above.

[2] Archæol. vol. xvii. p. 327.

[3] Fœdera, vol. ix. p. 289. edit. 1709. [4] Inquis. 4 Hen. V. n. 16.

[5] Alien Priories were cells in England, which were supported by estates belonging to foreign monasteries. For when manors or tithes were given to foreign convents, the monks, either to increase their own rule, or rather to have faithful stewards of their revenues, built a small convent here for the reception of such a number as they thought proper, and constituted priors over them. Within these cells there was the same distinction as in those priories which were cells subordinate to some great abbey; some of these were conventual,

"The King to all to whom, &c. greeting. Know ye, that of our special grace, and of our certain knowledge and mere motion, we have given and granted to the venerable Father Thomas Bishop of Durham, Sir Henry Fitz Hugh, knight, Sir John Rodenale, knight,[1] and Thomas Fishburn, clerk, a certain parcel of our pasture within the parish of Twickenham, in our lordship of Isleworth, in the county of Middlesex, containing, viz. in length, near the field against Twickenham, from a stone placed on the north side unto another stone placed on the south side, 1,938 feet; and in breadth, towards the south from that stone placed on the south side unto the water of Thames, 960 feet; and in length, by the bank of the Thames from a stone likewise placed by the aforesaid bank at the north side to another like stone placed on the south side by the bank aforesaid,

and, having priors of their own choosing, thereby became entire societies within themselves, and received the revenues belonging to their several houses for their own use and benefit, paying only the ancient apport,* acknowledgment, or obvention, at first the surplusage, to the foreign house; but others depended entirely on the foreign houses, who appointed and removed their priors at pleasure. These transmitted all their revenues to the foreign head houses; for which reason their estates were generally seized during the reigns of Edward I. II. and III. to carry on the wars between England and France, and restored to them again on return of peace. These Alien Priories were most of them founded by such as had foreign abbeys founded by themselves or by some of their family. Richard II. and Henry IV. not only detained their revenues in time of peace, but bestowed them on their lay-servants.

In 1 Hen. V. all Alien Priories, as were not conventual, were dissolved by Act of Parliament, and bestowed on the King, (who, as is shewn by the above Charter, gave lands belonging to them, to his newly founded monastery of Syon,) except some that were granted to the college of Fotheringhay. In general these lands were appropriated to religious uses. Henry VI. endowed his foundations at Eton and Cambridge with the lands of the Alien Priories, in pursuance of his father's design to appropriate them all to a noble college at Oxford; others were granted in fee to the prelates, nobility, or private persons. Such as remained in the Crown were granted by Henry VI. A.D. 1440, to Archbishop Chichely, &c. and thus became part of his and the royal foundations. —Preface to Warburton's Account of the Alien Priories. — Barnes's Hist. of Edward the Third, p. 113.—See Fuller's Church History, B. vi. p. 303.

[1] His name occurs as one of the "acting executors" to the will of Hen. V. dated 24th July, 1415. He was also the King's Treasurer at War, and Keeper of his Wardrobe. (Devon's Pell Records, Henry III. to Henry VI. pp. 348. 351.)

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* Apportus, or Apportagium, (from portare,) an acknowledgment, oblation, or obvention, to the mother house, or church. Du Cange.

2,820 feet; and in breadth from the north side from the aforesaid stone placed on the north side unto the water of Thames 980 feet, as by measure and bounds is included; with all edifices upon the same parcel of pasture existing, and all fisheries within the water aforesaid opposite the aforesaid parcel, viz. between the two banks of the same water; also a certain ront situated opposite the same parcel for taking the fishes in the same water; and all the possessions of the Alien Abbey of Fiscamp in Normandy, in the county of Sussex, and elsewhere within our realm of England; the possessions of the Alien Abbey of the Holy Trinity of Caen in Normandy, in the counties of Essex and Wilts; the priory of Oterton, otherwise called the priory of Oterynngton, in the county of Devon, to the Alien Abbey of St. Michael in Periculo Maris belonging; the possessions of the Abbey of Seez, otherwise called the possessions of the Bailiff of Adryngton, in the county of Sussex; the possessions of the Alien Abbey of St. Wandrillo, otherwise called the Priory of Uphaven, in the county of Wilts; and £110 yearly from the farm of the Priory of Lancaster, at the feasts of Michaelmas and Easter, to be paid by the hands of the now prior of the said Priory of Lancaster during the life of the same prior; also the Priory of Lancaster, with the appurtenances, after the death of the aforesaid prior; and two acres of land in Yvele (Yeovil in Somersetshire) in a certain field called "Hiwissho," together with the advowson of the Church of Yvele; also all manors, lands, tenements, churches, portions, pensions, alms, and other possessions whatsoever, to the same priories and possessions pertaining or belonging; and all lands, tenements, meadows, rents, and services, with the appurtenances, which Alice, late the wife of Edmund Fauconer, holds for the term of her life in Worton, within our lordship aforesaid, of the grant of the Lord Edward, late King of England, our great grandfather, and which William Loveney, esq. holds for term of the life of the aforesaid Alice, rendering therefore annually to the aforesaid Alice eight marks, and which the Lord Henry, late King of England, our father, granted to the aforesaid William for the term of his life, without rendering anything therefore, to have, after the death of the aforesaid Alice, the reversion thereof after the death of the aforesaid Alice and William to us belonging; and a certain pool near Kingston upon Thames called "Hammewere," in the county of Surrey, with a certain parcel of mea-

dow to the same pool adjoining, as by the water of Thames and ditches is inclosed, together with all commodities to the same pool pertaining or belonging; a dove-cot, and a certain parcel of land to the same dove-cot adjoining, containing 108 feet in length from the north side, and 108 feet from the south side, and 108 feet in breadth from the west side, and 108 feet from the east side, in the manor of Petresham, in the county of Surrey; and a dove-cot in the town of Ham, and a certain parcel of land to the same adjoining, containing 199 feet in length from the west side, and 204 feet in length from the east side, and 115 feet in breadth from the north side, and 102 feet in breadth from the south side, with free ingress and egress, and all other easements reasonably necessary to the land and dove-cots aforesaid; also four tuns of wine of Gascony to be received yearly from the wines of us and our heirs in the port of our City of London by the hands of our chief butler, or his deputy there for the time being, at the feast of St. Martin in winter.[1] To have and to hold all the priories, manors, lands, tenements, rents, advowson, services, churches, portions, pensions, alms, dove-cots, pool, fisheries, possessions and wine aforesaid, with the appurtenances, except the said Priory of Lancaster, and the possessions of the Abbey of Fiscamp, from the time of the making of these presents, and the said Priory of Lancaster, after the death of the aforesaid prior, or sooner if it can be, and the said possessions of the Abbey of Fiscamp, after the death of those persons who from our grant now hold them, or sooner if it can be, to the aforesaid Bishop, Henry, John, and Thomas Fishburn, and their heirs for ever, to convert them to the use and profit of certain religious persons being established by our command in certain houses lately built by us within our aforesaid lordship, or to dispose thereof at our will and pleasure. And, further, of our more ample grace, we have

[1] As connected with this subject, Dugdale (Monast. vol. vi. pt. 1. p. 31. N. E.) gives the following extract, imperfect as to date:

"From a register belonging to the Mayor and Commonalty of the town of Lynn, in co. Norfolk, a. 1652.

Memorandum. That on the 26th August..... certain nuns of the order of St. Bridget arrived at Bishop's-Lynn, on which occasion Adam White and John Brown, chamberlains of the same town, with the consent of the Mayor and Commonalty, presented to the aforesaid nuns one pipe of wine, which Nicholas Pecche, esq. the King's special ambassador, brought into England by command of the King."

granted for us and our heirs to the aforesaid Bishop, Henry, John, and Thomas Fishburn, that whensoever the clergy of our realm of England, or of the province of Canterbury by itself, or of the province of York by itself, shall grant a tenth, subsidy, or other quota of their spiritual and ecclesiastical goods, or the commonalty of the counties of our realm, or the citizens or burgesses of the cities and boroughs of the said counties of the same realm, shall grant a tenth, fifteenth, subsidy, or other quota whatsoever, of their goods temporal or moveable, or of their lands, tenements, or rents, to us or our heirs, in any wise soever, or we or our heirs, shall cause to be taxed in our demesnes throughout England, or the lord high Pontiff, who for the time being shall impose or make a tenth, subsidy, imposition, or other quota, upon the clergy of our realm aforesaid, or of our provinces of Canterbury or York aforesaid, and shall grant the same or any part thereof to us or our heirs, the aforesaid priories, manors, lands, tenements, possessions, ront and pool, after they come to the hands of the same Bishop, Henry, John, and Thomas Fishburn, shall not be taxed to the use of us or our heirs, nor any thing of the tenths, fifteenths, subsidies, impositions, or other the like quota or tallages granted or to be granted in any manner be levied to the use of us or our heirs, nor that the same Bishop, Henry, John, and Thomas Fishburn, in the priories, manors, lands, tenements, possessions, ront and pool aforesaid, by the causes aforesaid, be distrained, molested, or in any manner aggrieved, but of the tenths, fifteenths, subsidies, impositions, and other quota and tallages of this kind, shall be for ever quit. Although express mention be not made of the true yearly value of the said priories, manors, lands, tenements, possessions, ront, and pool, with their appurtenances, or of any gifts, things, or possessions, to the same Bishop, Henry, John, and Thomas Fishburn, or either of them, by us or our predecessors or progenitors made or granted in these presents, according to the form of the statute thereof declared, or any other causes or matters whatsoever notwithstanding. Witness the King at Westminster, the 20th day of April."[1]

[1] Rot. Pat. 4 Hen. V. m. 22. Among the Parliament Rolls it appears that certain provisions were made in various acts of resumption, protecting the rights and immunities of this monastery. See Rot. Parl. 29 Hen. VI. m. 7; 1 Ed. IV. m. 5; 4 Ed. IV. m. 16 and 35; 7 and 8 Ed. IV. m. 5; 12 and 13 Ed. IV. m. 31; and 13 Ed. IV. m. 16.

"When," says Weever,[1] "this godly and glorious King had bestowed on them sufficient living, he provided by a law, that, contenting themselves therewith, they should take no more of any man, but what overplus soever remained of their yearly revenue, they should bestow it upon the poor." "Conceiving otherwise," observes Fuller,[2] "it would putrify and corrupt if treasured up, and be as heinous an offence, as the Jews when preserving *manna* longer than the continuance of one day."

In 1418 (6 Hen. V.) Pope Martin V. received the monastery of Syon under the protection of the apostolic see, and by the following bull approved of the donation of two churches, which the King intended making to this monastery:

"Martin Bishop, servant of the servants of God, to his well-beloved son in Christ, Henry, the illustrious King of England, greeting and apostolic benediction. The exceeding devotion, and sincere affection, which thou bearest to us and the Roman Church, deserves that we should grant our gracious assent to thy pious desires, and that we may afford the aid of the apostolic see by benevolent favours, both for them and those things which regard our holy religion, and the increase of divine worship, that they may continually advance with votive increase. Whereas for this cause (as it was contained in a petition lately exhibited to us on thy behalf), thou, among other monasteries and religious places founded by thee, in thy kingdom, solemnly, magnificently, hast founded and caused to be erected the venerable monastery of Syon, of the order of St. Augustine, and St. Saviour called, in the diocess of London, for one abbess who ought to preside for the time being in that monastery of Syon, and one confessor, and other persons of either sex, in that place religiously for the time being, under the rule and according to the institute of St. Bridget, for the perpetual serving of God, in praise of the omnipotent God, increase of

[1] Funeral Monuments, p. 527.

[2] Church History, b. vi. p. 276. The order of St. Bridget were constantly to keep their audit on the eve of All Saints, and the feast of All Souls.—Rule of St. Saviour, c. xvii.

divine worship, and the propagation of religion, and for the health of the souls of thee and thy progenitors of divine memory, Kings of England; also, thou proposest, God favouring thee, to found and endow some other monasteries and places of the same order: We were humbly supplicated on your behalf that we would vouchsafe of our apostolic benignity to ratify and approve the aforesaid foundation and building by apostolic authority, and to grant thee a licence for founding and endowing other the like monasteries and places of the same order, and also to appropriate and for ever to incorporate, annex, and unite the parish churches of Yevele and Crofton, in the diocess of Wells and Lichfield (whereof the right of patronage which is known to belong to thee, thou art freely prepared to give for this purpose), with all their rights and appurtenances, in aid and part of the endowment to the said monastery of Syon, which is not as yet endowed, and which thou, God permitting, further intendest sufficiently to endow with thy goods. We, therefore (commending in the Lord thy most pious and laudable proposition), being inclined to your supplications, do ratify and approve, by apostolic authority, the foundation and building aforesaid, and we extend to thee full licence, by authority of these presents, for founding and endowing the like monasteries and other places of the said order. And nevertheless concerning Yevele (which is known of old time to have been a perpetual vicarage), and also concerning Crofton (whereof the fruits, rents, and revenues, according to common estimation, as it is asserted, do not exceed the annual value as regards Yevele of 200, and as regards Crofton 140 marks sterling), we, by the same authority, do appropriate and incorporate, annex and unite, the aforesaid parish churches, with all their rights and appurtenances, to the same monastery of Syon, in aid and part of the like endowment, so that the abbess of the same monastery, who then shall be, when (the rectors of the same churches resigning or deceasing, or in any manner otherwise leaving the same) the said churches shall become vacant, or at present are vacant, may of her own authority take corporal possession (the license of the diocesans of the places, and of others whomsoever upon this not being in the least required), and the same perpetually retain to her and the said monastery's uses; notwithstanding if any persons shall have obtained letters special or general from the aforesaid see, or its legates, upon the pro-

visions to be made to them of the like parish churches, or other ecclesiastical benefices in those parts, although there shall be a suit by them of inhibition, reservation, and decree, or of any other kind whatsoever, which same letters and suits by them had we will not to extend to the said churches, nor create any prejudice by this to them, as to the obtaining the parish churches, or other benefices; and notwithstanding any soever privileges and indulgencies and letters apostolic, general or special, of whatsoever tenor they may be, by which (not being in these presents expressed, or wholly not inserted) their effect may be hindered or delayed in any wise soever, and of which (the whole tenor being given) special mention shall be made in our letters. We will nevertheless that of the like fruits, rents, and revenues of the same church of Crofton, a suitable portion shall be reserved for the perpetual vicar, to be instituted for the time being by the ordinary of the place, from which the same vicar shall be suitably maintained, pay episcopal rights, and support other charges incumbent on him, otherwise these letters to be of no force or moment, and, moreover, we from this time decree them void and of no effect, if otherwise upon these it shall happen to be attempted by any one or by any authority, knowingly or ignorantly. For this cause it shall not be lawful for any man to infringe this our letter of ratification, approbation, concession, appropriation, incorporation, annexation, union, will and constitution, or by daring attempt to counteract it; if any one shall presume to attempt this, let him know that he will incur the indignation of God Omnipotent, and of Peter and Paul, his blessed apostles. Given at Gebennis, the 15th of the kalends of September, in the first year of our pontificate."[1]

On the 5th of February, 1420 (7 Hen. V.) the first profession or monastic engagement, by vow, took place in this monastery, at which time twenty-four nuns, five priests, two deacons, and four lay brothers, pronounced their vows in the presence of Henry Chicheley, Archbishop of Canterbury.[2]

In a fragment relating to the revenues of the kingdom preserved among the Cotton MSS.[3] dated 6th May, 1421,

[1] Fœdera, vol. ix. p. 611.
[2] Archæol. vol. xvii. p. 326.
[3] Cleop. F. III. fol. 171.

9 Hen. V. the following item occurs, showing that either the whole or part of the 1000 marks granted to the abbess and convent was at this time received by them:

"Also to divers Dukes, Earls, Knights, Esquires, the *abbess of Shene* (Syon), and other persons, for their annuities, to be annually received at the receipt of the Exchequer, 7,751*l.* 12*s.* 7½*d.*"

In the last year of his reign, the King procured an Act of Parliament, by which he was enabled to separate the manor of Isleworth from the Duchy of Cornwall, and give it to the abbess and convent of Syon.[1]

Henry the Sixth, of whom it has been observed, that "he professed qualities more befitting a priest than a King," appears by his subsequent grants and confirmations, which are made in rapid succession, to have been particularly favourable to this monastery.

In the second year of his reign, the abbess and convent of Syon petitioned the King to confirm the grant made by his father; which he did by the following charter, in which the various possessions belonging to the monastery are specified at length.

"The King, to all to whom, &c. greeting. Know ye, that whereas our dear lord and father Henry, late King of England, deceased, purposing to constitute, found, and establish a certain house of religious persons within his manor of Isleworth, in the county of Middlesex, and to endow it with certain manors, lands, tenements, and possessions, of his special grace, gave and granted to the venerable fathers, Thomas Bishop of Durham, and Edmund Bishop of Exeter, afterwards Bishop of Hereford, and his beloved Thomas Duke of Exeter, Sir Henry Fitz-Hugh, knight, Roger Flore, and other persons now deceased, a certain parcel of land of his demesne of his manor of Isleworth,

[1] Rot. Parl. 9 Hen. V. p. 1, m. 7. In an Act of Parliament of 34 Hen. VI. for the granting the duchy of Cornwall to the Prince, an exception is contained that this Act shall not any way extend or be prejudicial to any disseverance made of the manor of Isleworth from the said duchy, nor to other gifts or grants made to Syon Monastery. See Rot. Parl. 34 Hen. VI. m. 18 and 11; 39 Hen. VI. m. 5. See also Acts of Confirmation, Rot. Parl. 4 Ed. IV. m. 36; and 12 and 13 Edw. IV. m. 30.

within the parish of Twickenham, in the county aforesaid, with all edifices upon the aforesaid parcel, and certain fisheries within the water of Thames, opposite the aforesaid parcel, viz. between the two banks of the same water aforesaid; and also a certain fishery called 'Ronte,' opposite the same parcel, in the same water; a certain pool near Kingston-upon-Thames, called 'Hammewere,' in the county of Surrey; a certain parcel of meadow to the same pool adjoining, as by the water of Thames and ditches is inclosed, with all the commodities aforesaid to the land, pool, and meadow pertaining; a dove-cot, and a certain parcel of land to the same dove-cot adjacent in Petrisham, in the said county of Surrey; a certain dove-cot, and a certain parcel of land to the same dove-cot adjoining in Hamme; two acres of land with the appurtenances in Yevele (Yeovil in Somersetshire), with the advowson of the church of Yevele; the manor of Worton, by the name of all the lands, tenements, meadows, rents, and services, with the appurtenances, which Alice, who was the wife of Edmund Fauconer, held for term of her life in Istelworth of the grant of the Lord Edward, late King of England, grandfather of our aforesaid father, and which William Loveney held for the term of the life of the aforesaid Alice, rendering, therefore, annually to the same Alice eight marks, and which our grandfather granted to the aforesaid William for the term of his life, to have after the death of the aforesaid Alice; the reversion thereof, after the death of the aforesaid Alice and William, to our aforesaid father belonging; the priory of Oterton, otherwise called the priory of Otryngton, with the appurtenances; the priory of Mount St. Michael in Cornwall, with the appurtenances; 110*l.* yearly from the farm of the priory of Lancaster, at the feasts of Michaelmas and Easter, to be paid by the hands of Giles Lovell, now prior of the aforesaid priory of Lancaster, during his life, and the aforesaid priory of Lancaster after the death of the aforesaid prior; 100 marks which Sir John Cornewaill, knight, and Elizabeth Lancaster, who was the wife of John Holand, late Earl of Huntingdon, receive for term of their lives or the longer liver of them, of the possessions which belonged to the abbey of Seez, in the counties of Sussex and Lincoln, to be received, if it should happen that the same John and Elizabeth should die in the life-time of Nicholas Jaglolay, monk, Richard Wakehurst, William Ryman, and Michael le Fourner, monk, then

farmers of the aforesaid possessions, through the hands of the same farmers, which same farmers held the aforesaid possessions to farm during the war by the name of keepers of all the lands, tenements, and possessions, which belonged to the alien abbey of Seez with the appurtenances in England, and all the same lands, tenements, and possessions, after the estate of the aforesaid farmers terminated; 93*l.* 6*s.* 8*d.* from the custody of the manor of Michelhampton (Minching-Hampton in Gloucestershire), parcel of the possessions which belonged to the abbey of Caen, with all rights and appurtenances whatsoever, after the death of Joan Queen of England, (widow of Hen. IV.) if it should happen the same Queen should die in the life-time of Katharine Bromwiche, who held the aforesaid manor with the appurtenances to farm during the war aforesaid, by the name of keeper of the manor of Michelhampton, of the alien abbey of Caen, which same sum of 93*l.* 6*s.* 8*d.* our aforesaid father lately granted to the aforesaid Queen to be received annually for term of her life from the keeper of the aforesaid manor by the name of the manor of Michelhampton, of the alien abbey of Caen, and the aforesaid manor, with all its rights and appurtenances, after the estate of the aforesaid Katharine terminated; 43*l.* 6*s.* 11*d.* to be received annually by the hands of Richard Mawardyn and William Westbury, who held to farm the manor of Tileshide (Tilshead in Essex), parcel of the abbey of Caen, during the war abovesaid, by name of the manor of Tileshide, parcel of the abbey of Caen, with all its rights and appurtenances, rendering therefore annually 43*l.* 6*s.* 11*d.*; and the aforesaid manor with all its rights and appurtenances after the estate of the aforesaid Richard Mawardyn and William Westbury terminated; 87*l.* 13*s.* 4*d.* which William Tristour, sadler, receives yearly from the farm of the priory of Lodres and from certain tenements and possessions to the said priory belonging by the hands of the keepers, farmers, bailiffs, or other occupiers of the same priory of Lodres for the time being, until he shall have been satisfied of the sum of 701*l.* 6*s.* 8*d.* to have and receive yearly the aforesaid sum of 701*l.* 6*s.* 8*d.* if it should happen to be paid during the life-time of William Burnell, prior of the aforesaid priory of Lodres, then farmer of the same priory, and of the lands, tenements, and possessions to the same priory belonging; and the same priory, lands, tenements, and possessions after the estate of the aforesaid

William Burnell terminated; 50 marks which Sir William Bourchier, knight, receives annually by his own hands for term of his life, (if the war between our aforesaid father and others of France should for so long time continue;) out of those 140 marks 6*s.* 8*d.* which he by the name of Sir William Bourchier, knight, was bound to render to our aforesaid father for the custody of the manor and rectory of Felstede, with the appurtenances in the county of Essex, which were parcel of the abbey of Caen, at the feasts of Easter and Michaelmas, whereof our said father pardoned the same William Bourchier 40 marks per annum,—to be received annually after the death of the aforesaid William Bourchier; 20*l.* 6*s.* 8*d.* which Joan queen of England receives annually for term of her life from the abovesaid custody, to be received annually after the death of the same queen, if the same queen should happen to die during the lifetime of the aforesaid William Bourchier; 13*l.* 6*s.* 8*d.* residue of the aforesaid farm which the aforesaid William Bourchier hath rendered yearly to the Exchequer of our aforesaid father, and also the manor and rectory aforesaid, after the death of the aforesaid William Bourchier; 90*l.* which the same queen receives annually for term of her life from the custody of all the lands, tenements, and possessions which belonged to the abbey of St. Nicholas of Anjou in England, in the county of Bucks, and in Spalding in the county of Lincoln, and the fruits arising from the church of Cosham, by the hands of Sir Hugh Lutterell, knight, and John Lutterell, who held them to farm during the war abovesaid, by the name of keepers of all the lands, tenements, and possessions of the abbey of St. Nicholas of Anjou in England, in the county of Bucks, and in Spalding in the county of Lincoln, and the fruits arising from the church of Cosham, to be received annually after the death of the aforesaid queen, if the same queen should happen to die during the life-time of the aforesaid Hugh and John Lutterell, and the same lands, tenements, possessions and fruits to have after the estate of the aforesaid Hugh and John Lutterell terminated; a certain portion in the church of Mertok in the county of Somerset, to the abbey of St. Michael in Periculo Maris late pertaining; and also four tuns of wine of Gascony, to be received each year from the wines of our aforesaid father and of his heirs in the port of his city of London, by the hands of his chief butler

or his deputy there for the time being. To have, receive, and hold all the aforesaid priories, manors, lands, tenements, possessions, meadows, dove-cots, portion, farms, annuities, pool, fisheries, and advowson of the aforesaid church of Yevele to the aforesaid bishops, duke, Henry Fitz-Hugh, Roger, and other persons aforesaid deceased, and their heirs, in form abovesaid, for ever; together with all manner of hundreds, leets, towns, wapentakes, views of frankpledge, manors, lands, tenements, possessions, rents, services, suits, villains, churches, portions, pensions, alms, knights'-fees, advowson of churches, vicarages, chapels, priories, hospitals, charities and other ecclesiastical benefices whatsoever, to the liberties, franchises and other commodities and profits whatsoever to the aforesaid priories, manors, lands, tenements, possessions, meadow, dove-cots, portion, farms, annuities, pool and fisheries of what kind soever pertaining, appending, or belonging, as fully and entirely as any person before this time had, or our same father could have or ought to have them, if he had held them in his hands, without apport, farm, account, arrearage, or any other profit whatsoever, to our aforesaid father or his heirs, to be therefore rendered or paid, to the effect that the same bishops, duke, Henry Fitz-Hugh, Roger, and other persons aforesaid, deceased, should grant and assign the aforesaid priories, manors, lands, tenements, possessions, meadows, dove-cots, portion, farms, annuities, pool and fisheries, with the appurtenances, and the advowson of the said church of Yevele, to the aforesaid religious persons, according to the ordinance of our father aforesaid thereof made, after the house aforesaid should be founded and established, to have to them and their successors in endowment for the aforesaid house for ever. And further our same father did will and grant for himself and his heirs that if any of the priories, manors, lands, tenements, and possessions aforesaid, or any parcel of the same, for non-payment of the farms by restitution of the letters patent of our same father or his progenitors in this behalf made, or by the death of the occupiers of the same, or inability of any farmer in this behalf, or by resumption general or special of the same, or of any of the same by authority of parliament, or by any other course or cause whatsoever, to the hands of our said father or his heirs did or ought to have come that they should remain immediately to the same bishops,

duke, Henry Fitz-Hugh, Roger, and other persons aforesaid, deceased, and their heirs to have in form aforesaid for ever, although the priories, manors, lands, tenements and possessions aforesaid, or any parcel of the same should have been given and granted by gift or collation of the progenitors of our aforesaid father or by them, for charging, sustaining and supporting chantries, hospitals, or other works of piety, notwithstanding express mention of the true value of all the things aforesaid in the said letters patent according to the form of the statute thereof published be not made, or any right, title and interest which to our aforesaid father in this behalf did pertain, or to our said father or his heirs could in future pertain. And moreover our aforesaid father granted and gave licence for himself and his heirs as much as in him was to the aforesaid bishops, duke, Henry Fitz-Hugh, Roger, and other persons aforesaid deceased, that they might grant and assign the priories, manors, lands, tenements, possessions, meadow, dove-cots, portion, farms, annuities, pool and fisheries, with the appurtenances, and the advowson of the said church of Yevele to the aforesaid religious persons, after the house aforesaid shall be made, founded, and established, to have to them and their heirs for ever, and to the same religious persons, that they might receive and hold the priory, manors, lands, tenements, possessions, meadow, dove-cots, portion, farms, annuities, pool and fisheries aforesaid, with appurtenances, and the advowson of the said church of Yevele of the aforesaid bishops, duke, Henry Fitz-Hugh, and Roger, and of the aforesaid other persons deceased, to them and their successors as is aforesaid for ever, the statute published concerning lands and tenements not to be bestowed in mortmain notwithstanding. And further, our said father of his more ample grace granted to the aforesaid bishops, duke, Henry Fitz-Hugh, Roger, and the aforesaid other persons deceased, that the priories, manors, lands, tenements, possessions, meadow, dove-cots, portion, farms, annuities, pool and fisheries aforesaid, with the appurtenances after they had come to the hands of the aforesaid bishops, duke, Henry Fitz-Hugh, and Roger, and the aforesaid other persons deceased, should in no wise be taxed, nor anything of tenths, fifteenths, subsidies, impositions, and other quota or tallages then granted, or to be granted, or in any manner to be levied to the use of our aforesaid father or his heirs,

nor that the same bishops, duke, Henry Fitz-Hugh, Roger, and the aforesaid other persons deceased, should be distrained, molested, or in any way aggrieved by the aforesaid causes in the priories, manors, lands, tenements, possessions, meadows, dovecots, portion, farms, annuities, pool and fisheries aforesaid, but for ever be quit of tenths, fifteenths, subsidies, impositions and other quota and tallages of this kind, as in the letters patent more fully is contained. And also our said father by other his letters patent gave and granted to the aforesaid bishops, duke, Henry Fitz-Hugh, Roger and other persons aforesaid deceased, and to his most dear brother John, duke of Bedford, all the manors, lands, tenements and possessions of the alien abbey of Fiscamp in Normandy, in the county of Sussex and elsewhere within our realm of England, which Sir John Cornewaill, knight, and Elizabeth his wife, held for term of their lives of the grant of our aforesaid father, the reversion thereof, after the death of the same John Cornewaill and Elizabeth to our aforesaid father belonging; to have and to hold the aforesaid manors, lands, tenements, and possessions of the aforesaid abbey of Fiscamp, after the estate of the aforesaid John Cornewaill and Elizabeth terminated, to the aforesaid bishops, duke, Henry Fitz-Hugh, Roger and other persons aforesaid deceased, and their heirs for ever, together with all manner of hundreds, leets, courts, wapentakes, views of frankpledge, rents, services, suits, villains, churches, portions, pensions, alms, knights'-fees, advowsons of churches, vicarages, chapels, priories, hospitals, chantries and other ecclesiastical benefices whatsoever to the liberties, franchises and other commodities and profits whatsoever to the aforesaid manors, lands, tenements and possessions of the aforesaid abbey of Fiscamp, in any manner pertaining, appending, or belonging, as fully and entirely as any person before them had or our said father had or ought to have them if he had held them in his hands without apport, farm, account, arrearage, or other profit whatsoever to our same father or his heirs thereof, to be rendered or paid to the same effect as in those letters patent is mentioned, with a certain clause in the same letters of acquittance from tenths and fifteenths and other quota and tallages whatsoever, as in the same letters patent more fully is contained.[1] And also our aforesaid father by his lettsrs patent gave and granted to

[1] See Rot. Norm. 5 Hen. V. m. 8, dors.

the aforesaid duke of Exeter, by name of Thomas Earl of Dorset, and to the aforesaid Henry Fitz-Hugh, Robert Morton, esquire, and Sir John Rodenale, knight, now deceased, the manors, rectories and churches of Chilham, Molessh (Moldash), and Trewlegh, with all the appurtenances which lately belonged to the abbey of St. Bertin in parts beyond the sea, with the knights'-fees, advowsons of churches, fairs, markets, liberties and franchises, and all other profits and emoluments to the aforesaid manors, rectories, or churches of what kind soever belonging or pertaining, with a certain clause in those letters of acquittance from tenths and fifteenths and other quota and tallages whatsoever, as in the same letters patent more fully is contained. And also whereas Thomas, bishop of Durham, John Stafford, treasurer of England, late keeper of the privy seal of our aforesaid father, William Sevenok, late mayor of London, and Henry Chadirton, were seised in the manor of Grauncortes, with the appurtenances in the county of Essex, one messuage, one carucate, and two virgates of land, 24 acres of meadow, four acres of wood, 20 acres of pasture, 18*s.* rent, and pasture for 100 sheep in Istelworth, Twykenham, Worton, and Heston, in the county of Middlesex, purposing according to the will of our aforesaid father to give the same manor, lands, rent and services to the abbess and convent of the monastery of St. Saviour and of the Holy Virgin Mary and St. Bridget of Syon, of the order of St. Augustine, of St. Saviour called, and to their successors, in perpetual alms for ever, whereof they have not as yet obtained our royal licence. We, at the supplication of the aforesaid abbess and convent, by the assent of the lords spiritual and temporal and the commonalty of our realm of England in our present parliament assembled, approve, ratify and confirm the aforesaid letters patent, and all that which in the same is contained, the said clauses of acquittance from tenths, fifteenths and other quota and tallages whatsoever only excepted, and also the estate and possession which the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh and Roger now have by virtue of the aforesaid letters patent, in all the priories, manners, lands, tenements, possessions, reversions, meadows, dove-cots, portion, farms, annuities, pool, fisheries, advowsons and tuns of wine, with all the appurtenances aforesaid to them and those other persons aforesaid now deceased thereof made; also the estate and possession

which the aforesaid bishops, duke of Bedford, duke of Exeter, Henry Fitz-Hugh and Roger now have by force of the said letters patent, in all the manors of the abbey of Fiscamp, the lands, tenements, possessions and farms aforesaid, with the appurtenances, to them and the said other persons now deceased thereof made. And also the estate and possession which the aforesaid Henry Fitz-Hugh and Robert now have, by force of the said letters patent, in the manors, rectories or churches of Chilham, Molessh and Trewlegh, with the appurtenances aforesaid, to them and the aforesaid John Rodenale thereof made, by authority of the aforesaid parliament. And further, we have granted and given licence for us and our heirs, as much as in us is, to the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh, and Roger, that they or either of them who shall survive may grant and assign the aforesaid fisheries, pool, dove-cots, land, meadow; the priory of Oterton; the priory of Mount St. Michael; 110*l.* of the priory of Lancaster; the possessions of the abbey of Seez; the manor of Michelhampton; the manor of Tyleshide; 87*l.* 13*s.* 4*d.* from the priory of Lodres; the manor and rectory of Felstede; the portion and lands, tenements and possessions of the aforesaid abbey of St. Nicholas, with their appurtenances, together with all hundreds, places, towns, wapentakes, views of frank-pledge, manors, lands, tenements, possessions, rents, services, suits, villains, churches, portions, pensions, alms, knights'-fees, advowsons of churches, vicarages, chapels, priories, hospitals, chantries, and other ecclesiastical benefices whatsoever, to the liberties, franchises, and other commodities and profits whatsoever, to the aforesaid priories, manors, lands, tenements, meadows, dove-cots, portion, annuities, pool and fisheries howsoever pertaining, appending, or belonging, as fully and entirely as any persons before this time had them, and the tuns of wine and the advowson of the church of Yevele, to the aforesaid abbess and convent, to have, receive, and hold to them and their successors for ever. And to the same bishops, duke of Exeter, Henry Fitz-Hugh, and Roger, that they or either of them who survive may grant the aforesaid manor of Worton, which William Loveney holds for term of his life of the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh, and Roger, and which after the death of the aforesaid William Loveney to the aforesaid bishops, duke of Exeter,

Henry Fitz-Hugh and Roger ought to revert.[1] The priory of Lancaster, which Giles Lovell holds for term of his life of the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh, and Roger, and which after the death of the aforesaid Giles, to the same bishops, duke of Exeter, Henry Fitz-Hugh and Roger ought to revert; 100 marks which John Cornewaill and Elizabeth his wife receive for the term of their lives from the possessions of the abbey of Seez, and which after the death of the aforesaid John Cornewaill and Elizabeth, to the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh and Roger ought to revert; 93*l.* 6*s.* 8*d.* which Joan, queen of England receives for the term of her life from the manor of Michelhampton, and which after the death of the same queen, to the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh, and Roger ought to revert; the priory of Lodres, which William Burnell holds for term of his life of the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh and Roger, and which after the death of the aforesaid William Burnell to the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh, and Roger ought to revert; 20*l.* 6*s.* 8*d.* which the aforesaid queen receives for the term of her life from the aforesaid manor and rectory of Felstede, and which, after the death of the aforesaid queen, to the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh and Roger, ought to revert; 90*l.* which the same queen receives for the term of her life from the custody of all the lands, tenements, and possessions which belonged to the abbey of St. Nicholas of Anjou, and which, after the death of the aforesaid queen, to the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh and Roger ought to revert, shall remain to the aforesaid abbess and convent, to have and to hold to them and their successors for ever. And to the aforesaid duke of Exeter, Henry Fitz-Hugh and Robert Morton, that they or either of them who shall survive, may give and assign the aforesaid manors, rectories or churches of Chilham, Molessh and Trewlegh, with the appurtenances, to the aforesaid abbess and convent, to have, receive, and hold to them and their successors for ever. And also to the aforesaid bishop of Durham, John Stafford, William Sevenok and Henry de Chadirton, that they or either of them who shall survive may give and assign the aforesaid manor of Grauncortes, the messuage, land, meadow, wood, pasture and rent in

[1] See Rot. Pat. 1 Hen. VI. p. 1, m. 3.

Istelworth, Twykenham, Worton, and Heston, to the same abbess and convent, to have, receive and hold to them and their successors for ever. Also to the aforesaid bishops, duke of Bedford, duke of Exeter, Henry Fitz-Hugh and Roger, that they or either of them who shall survive, may grant that all the manors, lands, tenements and possessions of the abbey of Fiscamp, with all the appurtenances aforesaid, which the aforesaid John Cornewaill and Elizabeth hold for term of their lives from the aforesaid bishops, dukes, Henry Fitz-Hugh and Roger, and which, after the death of the aforesaid John Cornewaill and Elizabeth, to the aforesaid bishops, dukes, Henry Fitz-Hugh and Roger ought to revert, shall remain to the aforesaid abbess and convent, to have and to hold to them and their successors for ever. And to the same abbess and convent and their successors, that they may receive and hold the fisheries, pool, dove-cots, land, meadow; the priory of Oterton; the priory of Mount St. Michael; 110*l.* from the priory of Lancaster; the possessions of the abbey of Seez; the manor of Michelhampton; the manor of Tyleshide; 87*l.* 13*s.* 4*d.* from the priory of Lodres; the manor and rectory of Felstede; the portion and lands, tenements and possessions of the abbey of St. Nicholas, with all appurtenances appending or belonging aforesaid; the advowson of the aforesaid church of Yevele; the four tuns of wine aforesaid from the aforesaid bishops, duke of Exeter, Henry Fitz-Hugh and Roger, or from them or either of them who shall survive: and the aforesaid manors, rectories and churches of Chilham, Molessh and Trewlegh, with the appurtenances aforesaid, from the aforesaid duke of Exeter, Henry Fitz-Hugh and Robert Morton, or from them or either of them who shall survive; also the aforesaid manor of Grauncortes; the messuage, land, meadow, wood, pasture and rent in Istelworth, Twykenham, Worton and Heston from the aforesaid bishop of Durham, John Stafford, William Sevenok and Henry de Chadirton, or from them or either of them who shall survive, to them and their successors for ever. And also to the same abbess and convent and their successors that they may receive and hold the aforesaid manor of Worton, after the death of the aforesaid William Loveney; the priory of Lancaster after the death of the aforesaid Giles; the priory of Lodres after the death of the aforesaid William Burnell; to enter upon the aforesaid manors, lands, tenements

and possessions of the abbey of Fiscamp, with all the appurtenances appending or belonging aforesaid; and the aforesaid 100 marks after the death of the aforesaid John Cornewaill and Elizabeth; and 203*l.* 13*s.* 4*d*, after the death of the aforesaid queen, to them and their successors, together with the aforesaid fisheries, pool, dove-cots, land, meadow; the priory of Oterton; the priory of Mount St. Michael; 110*l.* from the priory of Lancaster; the possessions of the abbey of Seez; the manor of Michelhampton, the manor of Tyleshide; 87*l.* 13*s.* 4*d.* from the priory of Lodres; the manor and rectory of Felstede; the portion, lands, tenements and possessions of the aforesaid abbey of St. Nicholas; the aforesaid manors, rectories or churches of Chilham, Molessh and Trewlegh; the manor of Grauncortes; the messuage, land, meadow, wood, pasture and rent in Istelworth, Twykenham, Worton and Heston, with their appurtenances aforesaid in free, pure and perpetual alms for ever as is aforesaid by the tenor of these presents; in like manner we have given special licence, because the aforesaid licenses of our aforesaid father in his life-time were in no wise executed, or the statute of lands and tenements not bestowed at mortmain published, or any other statute, grant, gift, matter or cause whatsoever to the contrary made notwithstanding. Saving always to the mayor of London and his successors, and to every other person and their heirs whomsoever, their search, survey and correction in the water of Thames to them formerly granted, or of right had and used. And also to every person and their heirs, all title, right, action and common claim to the rents, services, liberties and franchises of and in the said manors of Worton and Grauncortes; the messuage, land, meadow, wood, pasture and rent in Istelworth, Twykenham, Worton and Heston; and in the pool and dove-cots abovesaid, with the appurtenances, and in each parcel of the same, by action, entry, distress and other legal means, and to each English person born in England, liege of our lord the king which now is, and to their heirs, all right, title, action, entry, common claim and demands to the franchises and liberties which they at present have in the lands, tenements, rents and services, by any farmers, bailiffs or other occupiers whatsoever of the aforesaid priories, manors or possessions wrongfully had, occupied, approved or assumed. Provided always that all abbots and alien priors and their successors claiming the said

priories, manors or possessions, or any parcel of the same (conventual priories, if any there be alone excepted), be precluded and excluded from their claim, action, and demand by authority aforesaid for ever. Witness the king at Westminster, the 20th day of October."[1]

This charter was further confirmed by Edward IV. in the first year of his reign.[2]

In 1426 the first stone of the new church of the monastery was laid by the regent John duke of Bedford, in the presence of the bishops of London and Winchester.[3]

In 1428 a dispute arose between the abbess and convent of Syon, and Henry Bolbet, archdeacon of Richmond, concerning the revenues and tithes of the priory of Lancaster, granted to this monastery by Henry the Fifth, and which was referred to the arbitration of John Kemp, cardinal archbishop of York and lord chancellor, and others, It was decided that the archdeacon should have the greater tithes, and the convent the lesser tithes.[4]

On the 30th September in the same year, Robert Bell was elected confessor general of this monastery on the death of Thomas Fishbourne, the last confessor general. At that time the names of the sisters, priests, and lay-brethren, were as follow:—

*Abbess.*

Joan North.

*Prioress.*

Juliana Sukelyng.

*Sisters.*

Cristina Swethe.
Ragnell Titheca.
Anna Karilis.
Cristina Isbiorna.
Margaret the daughter of John .....
Margaret Brown.
Katherine Stook.
Margaret Lathe.
Margaret Sukelyng.
Katherine Sukelyng.
Alice Karlton.
Joan Langrak.
Joan Fisshebourne.

[1] Rot. Pat. 2 Hen. VI. p. 3. m. 21. Parl. 2 Hen. VI. m. 23, n. 33.
[2] Rot. Pat. 1 Ed. IV. p. 3, m. 1, and p. 5, m. 14.
[3] Archæol. vol. xvii. p. 326. [4] Madox's Form. Anglic. fol. 100.

Margery Philipps.
Margaret Asshby.
Joan Sukelyng.
Agnes Danforth.
Elena Wiche.
Alice Clerk.
Marina de Sweth.
Margaret Alderkyrk.
Agnes Fers.
Matilda Frankeleyn.
Alice Briche.
Joan Grenlef.
Margaret de Sweth.
Maria Yhelton.
Isabella Fisshbourne.
Emma Sevenok.
Matilda Muston.
Agnes Everyngham.
Elena Eyton.
Alienora Malec.
Agnes Wirsall.
Margaret Markham.
Philippa Arundell.
Anna Bowys.
Joan Thornburgh.
Avicia Denham.

*Priests.*

William Fitz Thomas.
Richard Billyngham.
Richard Thoxton.
John Brasbrigg.
Simon Wynter.
John Derby.
Robert Belle.

*Dean.*

Robert Algate.

*Lay-Brothers.*

William Ellirkir.
William Sutton.
Thomas London.
Richard Spicer.
Thomas Russhe.
John Hertman.[1]

The original site of Syon Monastery was in the parish of Twickenham, and is said to have been in the meadows now the property of the Marquis of Ailsa, formerly called Isleworth or Twickenham Park. In the year 1431, Henry the Sixth granted permission to the abbess and convent to remove to a more spacious edifice which they had built upon their demesnes within the parish of Isleworth. The following is a translation of their petition and the King's answer.

"To our most sovereign lord the King, the humble supplication of your poor and continual orators the abbess and convent of the monastery of St. Saviour, and the Saints Mary the Virgin and Bridget of Syon, of the order of St. Augustine, and of St. Saviour called, sheweth, that whereas your

[1] Bishop Grey's Register, in dioc. Lond. fol. 69.

highness, by your gracious letters patent, with the advice and assent of your most dear uncle Humphrey duke of Gloucester, and your council, granted licence to your said suppliants, that they for certain causes in your said letters specified, might remove and pass from the place where they then dwelled to another place by them chosen, there perpetually to remain agreeable to the effect of the said letters patent, the tenor of which are to this petition annexed. In consequence of which they have removed to such their place and monastery, where they now dwell. May it please your royal Majesty, for the worship of God, and the greater ease and surety of your said suppliants, by the authority of this present Parliament, to authorize, approve, ratify, and confirm your said letters patent, &c."

The letters patent here referred to, after noticing the particulars of the original foundation of Henry the Fifth, proceed to state, that

"The said abbess and convent had presented their humble petition, setting forth, that their aforesaid monastery was so small and confined in its dimensions, that the numerous persons therein, dedicated to the service of God (under certain regulations), were not only incommodiously but dangerously situated, being sixty nuns or sisters, besides twenty-five men of religion, (the latter of whom, however, dwelled by themselves in a separate convent, conformably to the apostolical decree and revelation, and the constitutions of the blessed St. Bridget, and only officiated as chaplains or clerks to the said nuns, in the celebration of divine service, and the administration of the sacraments;) that in consequence thereof the said abbess and convent had chosen out a spot in the neighbourhood of their said priory, within the said lordship of Isleworth, more meet, healthful and salubrious for them to inhabit, and had begun, and with great cost completed, the erection of a certain edifice more spacious and convenient, as well for the habitation of themselves as of the said religious brethren, which monastery, so built anew and enlarged, they have earnestly requested licence of us, and of all concerned, to consecrate and set apart, as a habitation for them, the said abbess and nuns, and men of religion, and that they may remove to the same, and there perpetually abide in the service of God, and agreeable to the rules and institutions of their order. Know ye, we therefore of our

pity (the premises duly considered, and such intention and proposition as aforesaid) have vouchsafed, confirmed, and by our licence permitted them the said religious of the monastery of St. Saviour and St. Mary the Virgin, and St. Bridget of Syon, professing the rule of St. Augustine, and of St. Saviour's commonly called, to the said mansion so chosen, and by the said abbess and convent erected, edified, built and enlarged as aforesaid, to migrate, pass, and remove immediately, or when most convenient and expedient to themselves, and have likewise granted them permission there perpetually to abide without any prejudice, loss, let, or diminution whatsoever of them the said abbess and convent, or their successors, in regard to any their possessions, goods, immunities, liberties, franchises, or rights, now or at any time heretofore possessed, or to them or their monastery in any manner belonging by purchase, gift, or otherwise, which might happen by such migration or removal; and of our devotion, and from a desire to promote with our grace, favour, and help, the just, pious, and reasonable desires of the said abbess and convent, to such more healthful and salubrious spot as aforesaid, with the advice and assent of our most dear uncle Humphrey duke of Gloucester, protector of our kingdom of England, and of our own free motion, do grant, &c. for us and our heirs, to the said abbess and convent, and their successors, and to them afford special licence to remove and pass from their present dwelling to such place above mentioned, so by them newly chosen, edified, constructed and enlarged, there perpetually to abide agreeable to such their regulations and orders without any let of us or our heirs, and that thenceforth no prejudice, loss, or diminution to them or their successors be made or done, &c. but that they be suffered to hold the same premises, and all and singular their possessions, manors, lordships, &c. peaceably, pleasantly and quietly in all things as heretofore, such migration, translation, refoundation, or any statutes thereof to the contrary notwithstanding. In witness, &c."[1]

In the same year (1431) by common consent of the brethren, the following six offices of the dead were appointed to be celebrated every year for ever.

1. For King Henry the Fifth, who founded this monas-

[1] Rot. Parl. 10 Hen. VI. m. 10, n. 22.

tery and zealously perfected the order. This obit was to be celebrated with all solemnity on the anniversary of his death.

2. For Lord Henry Fitz-Hugh, who first brought this order into this Kingdom, and gave to this monastery in part of an endowment £20 annually. This obit was to be celebrated within the octaves of the Epiphany, viz. on the fourth day, unless it should happen on a Sunday. This office was to be observed not only for the said Lord Henry Fitz-Hugh, but for all the founders and foundresses of alien priories to this monastery pertaining.[1]

3. For Father Thomas Fishborne, the first confessor general of this monastery.[2] This obit was to be celebrated on the anniversary of his death. For he, having been counsellor and confessor of the aforesaid King, did greatly promote his benevolence and favour towards the foundation and more ample endowment of this monastery. Also he laboured strenuously for the continuous increase, spiritual and temporal, of this order and monastery, as well at the court of Rome as in this kingdom and monastery. If, however, either of these three should happen on a Sunday, or on a Tuesday, it was to be anticipated by the nearest day that the chantor most conveniently could appoint. This office was to be observed not only for the said Thomas Fishborne, but for all abbesses and confessors of this monastery for ever.

4. For the professed sisters and brothers of this monastery. This obit was to be celebrated in the first week of the Advent of our Lord, the day to be assigned by the chantor.

[1] In the Ceremonial Calendar, which forms part of the manuscript containing the additions to the rules and constitutions for the brothers of this monastery, the following rite is enjoined: "Within the octaves of Epiphany shalbe had an obite for the lord Sir Henry Fitzhew and for all the founders of pryores alyens yoven (*given*) to Syon."

[2] According to the Foundation Charter, William Alnewick was the first confessor general.

5. For their parents and benefactors. This was to take place on the Wednesday after Quinquagesima Sunday, if the feast of the nine lessons should not occur on that day. But, if so, on any holiday of the preceding week.

6. For the brothers and sisters of the chapter. This was to be observed within the Octaves of Relics, when the feast of the place was performed, or of the commemoration of the most glorious Virgin, or when it might be more convenient. Also, in the same year, the brothers granted to Richard Scot, chaplain, that, living or dead, he should be accounted in the suffrages of the monastery, as though he had been a professed brother; and that for him an office should be celebrated after his death, on the 31st and anniversary day, as was accustomed to be done for the professed, because he gave 200 marks in money and value to this monastery.[1]

In 1433 (5th Oct.) Matilda Muston was elected abbess, and confirmed therein by the Bishop of London, on the 13th of the same month.[2]

It would appear that, although Henry the Sixth had granted the abbess and convent permission to remove to their new house, the building itself was as yet incomplete, as, in 1442, the King, by his letters patent, granted to them and their successors the following privileges; viz.:

"That they shall not be molested by land nor by water by any of his purveyors or other officers whomsoever. And that none of the masons, carpenters, and tilers, or any of their workmen, or any of their materials to be employed towards the construction of the new Monastery of Syon, should be taken away by any his officers against their will; but that they shall have full and free power to carry and take them away in and through the highways generally used in his warren, called 'le conyngyerd,' within his manor of Sheen, and to and from the wharf 'de le Brieke ooste,' unto and upon the water of Thames, and to exercise the said carrying without let or hinderance whithersoever. He further granted 'that they shall not be distrained

[1] Addit. MS. No. 5,208, in Brit. Mus.

[2] Bishop Fitz-Hugh's Register, in dioc. Lond. fol. 45.

by any his ministers or officers upon their goods, chattels, and other materials or necessaries, which they now possess or hereafter may possess; nor that any the ministers of him or his heirs shall take, lead, or carry away, any the said goods and chattels against the force, form and effect of this present grant. And that the aforesaid abbess and convent, and their successors and ministers may resist them. Nevertheless, that the abbess and convent, and their successors or said ministers, shall not on that account incur any contempt or fine, loss, or damage in their person or goods; that this present charter shall be exhibited by the abbess and convent, and their successors, or any one in their name, before any judges, justices, and ministers of the King, or his heirs, throughout the whole realm of England, and upon that exhibition it shall be allowed to the said abbess and convent and their successors, without any writ, mandate or process thereof, further to be prosecuted or proclamation to be made. So nevertheless, that this whole aforesaid grant shall remain in force and effect for ten years henceforth only. And, therefore, it is commanded that the aforesaid abbess and convent, and their successors, shall not be molested or oppressed contrary to this grant."[1]

In 1443 (12 Nov.) the King confirmed his father's grant of all the possessions belonging to the alien abbey of Fiscamp, viz. the vills of Brede and Steyning, with their appurtenances, and the manors of Brede, Steyning, Charlton, Warminghurst, Wiggenholt, Gitlesdon, Basset's-Fee, Angmering, Soumting, Langenhurst, Bargham-Wyke, and Billinghurst, with their appurtenances, and of the advowsons of the churches of Steyning, Angmering and Ashurst, in the county of Sussex; and of the manors of Cheltenham, Salmondesbury and Slaughter, with their appurtenances, and of the hundreds of Cheltenham, Salmondesbury and Slaughter, in the county of Gloucester. These possessions were originally vested in Sir John Cornewaill, knight, and Elizabeth his wife, for the term of their lives respectively; and at their death reverted to the crown; by virtue of which reversion,

[1] Rot. Pat. 21 Hen. VI. p. 2, m. 43.

Henry the Fifth granted them in trust to the Bishop of Durham, and others, for the use of the monastery.[1]

On the 29th November following, the King further confirmed, by letters patent, to the abbess and convent of Syon, the manors, rectories, or churches of Chilham, Moldash and Trewleigh, in the county of Kent, as granted by Henry the Fifth. By which same confirmation, the tenants of the manor of Isleworth were released for ever from a payment of £20 tallage, theretofore accustomed to be paid to the abbess and convent. It would appear that a condition was implied that the said tenants should augment the books of the library belonging to the brothers of the aforesaid house in recompense for the release of this tallage.[2]

In 1444 the King granted in frank-almoigne,[3] to the abbess and convent, the manor of Minchinghampton in the county of Gloucester, parcel of the possessions of the alien abbey of Caen in Normandy. This manor was formerly held by William de la Pole, earl of Suffolk, and Alice his wife, for term of their lives respectively, and which at their decease reverted to the Crown.[4]

On the 16th of July, in the same year, the abbess and convent obtained the King's licence of exemption from apostolic jurisdiction and other immunities, they having been previously aggrieved by, and cited before, the official court of Canterbury; and on the 18th of the same month

[1] Rot. Pat. 22 Hen. VI. p. 1, m. 21.

[2] Rot. Pat. 22 Hen. VI. p. 1, m. 9. Leland saw in the library at Syon, "Historia rerum a monachis *Cisterciensibus* gestarum," by Hugh Kirkstall, (not Kirksted, as Bale and Pits,) a monk of that order, 1220. Gough's Topog. vol. i. p. 129.

[3] This is the tenure by which the ancient monasteries and religious houses held the larger portion of their lands. The high and exalted nature of the service which they rendered discharged them from all secular burthens but that of the *trinoda necessitas*, of repairing the bridges, building castles, and repelling invasions. They prayed for the soul of the donor and his heirs. Sir Henry Ellis's Introd. to Domesday, vol. i. p. 258.

[4] Rot. Pat. 22 Hen. VI. p. 2. m. 11.

the king confirmed the grant made to them in frank-almoigne, by Henry Fitz-Hugh, lord of Ravensworth, of the manor of Hinton, with the appurtenances called Uphalle, in the county of Cambridge; as also the lands, tenements, &c. which the same Henry had in the towns of Hinton, Wilbraham-Magna, and Wilbraham-Parva, in the same county.[1]

In the same year also the king pardoned the abbess and convent all manner ingresses, intrusions, occupations and offences committed by them or by their officers, proctors, servants or ministers in the priory of Mount St. Michael in Cornwall, and in all the lands and tenements which belonged to the abbey of St. Nicholas of Anjou in England, in Spalding, in the county of Lincoln; also all manner of issues, profits, fines, amerciaments, rents, fruits and other emoluments had and received by the aforesaid abbess and convent or their attornies, proctors, or other ministers or servants belonging to the places aforesaid.[2]

It appears, however, that, notwithstanding the foregoing letters of pardon, the abbess and convent in the following year complain that, although they have shown the said letters to all sheriffs, &c. yet they have been charged with certain arrears of the issues of the profits of the above-named priory, to the amount of 67*l.* 10*s.* 4*d.* as appears on the pipe roll of the 21st and 22nd of Henry the Sixth. And the said abbess and convent are pardoned and released from the said sum claimed as arrears. The king further pardoned them all ingresses, &c. in all the lands and tenements in Spalding and Pinchbeck, in the county of Lincoln, parcel of the possessions of the alien priory of Cosham and of the alien abbey of St. Nicholas of Anjou.[3]

In 1447, the king by his charter, dated at Maidstone 8th January, granted to the abbess (Margaret Ashby) and convent, certain important liberties. As it contains too many

[1] Rot. Pat. 22 Hen. VI. p. 2, m. 9.
[2] Rot. Pat. 22 Hen. VI. m. 25.
[3] Rot. Pat. 23 Hen. VI. p. 1, m. 18.

ancient terms of privilege to be passed over by a mere incidental notice, a translation is given.

"The king to the archbishops, bishops, &c. greeting. Know ye, that of our special grace we have granted for us, our heirs and successors, and by this our present charter have confirmed, to Margaret, abbess of the monastery of St. Saviour and Sts. Mary the Virgin and Bridget of Syon, of the order of St. Augustine, and of St. Saviour called, and to the convent of the same place and their successors, and all and singular the people, tenants resiant and non-resiant, and other resiants who for the time may be of and in all and singular the lordships, lands, tenements, fees and possessions of the same abbess and convent and their successors to them now bestowed or hereafter to be bestowed, that the aforesaid abbess and convent and their successors, and the people, tenants resiant and non-resiant, and other resiants aforesaid, shall for ever have and hold, and every one of them shall have and hold all and singular their houses and buildings which now they have or are to have free from the charge of the steward, marshal, herbenger, and of other the officers and ministers of us, our heirs and successors, and of all the other officers and ministers of our consort the queen of England and her successors, and our sons and the sons of our heirs, and of all peers and magnates and of all others whomsoever. And that the aforesaid abbess and convent and their successors, and the people, tenants resiant and non-resiant, and other resiants aforesaid, and all the goods, chattels and merchandise of them or either of them shall be free throughout our whole realm of England from all manner of pannage, passage, lestage, stallage, carriage, picage, terrage, tronage, pontage, chiminage, anchorage, wharfage, tallage, and from other toll whatsoever, and from all scot and geld, hidage, scutage, danegeld, hornegeld and carucage and wapentake, and shewing, miskenning, swainmotes, and from carrying treasure, and ward-peny, ward-corn, aver-peny, hundred-peny, borthal-peny and trithing-peny; and from kaiage, murage, paage, barbicanage, girthbreche, forstal, homesoken, blodewyte, hengwyte, fightwyte, lamewyte (? lairewyte), and from all like custom; also from all aids for the first born sons of kings to be made knights, and for the first born daughters of kings to be married; and from all aids of sheriffs; and from expenses of knights and burgesses to the parliament of us, our heirs or

successors coming; and from amerciaments, and from fines and issues of the county and sheriff's-tourn; and from suits of county and sheriff's tourn and hundreds: Although the same people, tenants resiant and non-resiant, and other resiants, or either of them, shall happen to be officers or ministers of us, our heirs or successors, or although the same people, tenants resiant and non-resiant, or other resiants, or either of them, shall hold any tenements of us, our heirs or successors, or of others. We have also granted for us, our heirs or successors, and by this our present charter confirmed to the aforesaid abbess and convent and their successors, that they shall for ever have view of frank-pledge, leets, lawe-dayes and wapentakes for all people, tenants resiant, and other resiants aforesaid, in whatsoever places, by the same abbess or her successors to be limited, where to them it shall seem most expedient within the lordships, lands, rents, fees and possessions aforesaid, to be holden by the steward or other officers; also whatsoever to view of frank-pledge, leets, lawe-dayes and wapentakes do belong, together with the assay correction and assise of bread, wine and ale, and of all other victuals and measures and weights whatsoever, and whatsoever to the office of clerk of the market of the household of us our heirs or successors do belong, to do and execute, with fines, amerciaments and other profits thence arising, and with soc, sac, infangentheof, outfangentheof, waif, estray, treasure-trove, wreck of the sea, deodands, chattels of felons and fugitives, of outlaws, of waive, of persons condemned, and of felons of themselves, escapes of felons, year day waste and estrepement, and all other commodities, forfeitures and profits whatsoever, with all and singular the things to all and singular the premises belonging or pertaining within the lordships, lands, tenements, fees, and possessions aforesaid now and in future arising, happening or occurring. And also that they may erect and have gallows, pillory and tumbrel[1] in whatsoever place to them shall seem most expedient within the lordships, lands, tenements, fees and possessions aforesaid, for the punishment and judgment of malefactors who may happen to be apprehended and found, according to their liberties aforesaid granted and to be executed. And that the aforesaid abbess and convent and their successors shall have all fines as

[1] For an explanation of the foregoing liberties, see Appendix.

well for license of agreeing (*postfines*) as all other fines; also issues and amerciaments, redemptions and forfeitures, as well before us our heirs and successors as before the chancellor, treasurer, and barons of our exchequer, the justices and commissioners of us, our heirs or successors whomsoever, made forfeited or adjudged, or to be made forfeited or adjudged, of all the people, tenants resiant and non-resiant, and all other resiants of and in the lordships, lands, tenements, fees and possessions aforesaid, and also of the pledges and manucaptors of them and of every one of them, although the same people, tenants resiant aad non-resiant, and other resiants, pledges or manucaptors or any of them, may hold lands or tenements of us, our heirs or successors, or of others; or although they or any of them be officer or minister of us, our heirs or successors, or although the same pledges or manucaptors or any of them be tenants or non-tenants of the same abbess and her successors, or resiants or non-resiants upon or within the lordships, lands, tenements, fees and possessions aforesaid. And that the aforesaid abbess and convent and their successors shall have free warren of and in the lordships, lands, tenements, fees and possessions, with all things which to warren do belong. And that the aforesaid abbess and her successors in every county where any parcel of the lordships, lands, tenements, fees and possessions aforesaid are, or in future may happen to be, may have and hold within the lordships, lands, tenements, fees and possessions aforesaid, in some certain place by the same abbess or her successors to be limited, before their steward or bailiffs for the time being, their three-week courts for complaints to be made before the steward or the bailiffs of the courts aforesaid or of any of them, and likewise may hold there all manner of pleas of account, debt, detention of charters, writings, muniments and chattels, and of the taking and detaining of beasts or other chattels, trespasses 'vi et armis' or otherwise, in contempt of us, our heirs or successors, against the form of any statutes of us or of our illustrious progenitors made, agreements, contracts and personal actions arising and happening, or in future happening to arise within the lordships, lands, tenements, fees and possessions aforesaid, to whatsoever sums the aforesaid accounts, debts, chattels or damages of trespasses or agreements, or other like pleas, actions, or contracts, shall amount, and to cause the persons against whom the like com-

plaints in the courts aforesaid or in any of them shall happen to be prosecuted or moved to be attached by their bodies, and to commit and retain them in prison; also in their courts aforesaid and in each of them to hear all the aforesaid pleas, and to decide and terminate them by similar processes, considerations, judgments and executions of sentences in the same manner as the like pleas in our courts are decided, terminated and executed. And that the aforesaid abbess and convent and their successors shall have cognizance of all pleas of all contracts and actions real and personal and mixed, and of all other pleas within the lordships, lands, tenements, fees and possessions aforesaid which now are and shall be, and of other quarrels, contracts, and of all other matters, as well of pleas of assize, as of unlawful distresses within the same lordships, lands, tenements, fees and possessions happening, done and arising, and that there in future shall happen to be done and arise, moved and to be moved, as well before us, our heirs and successors as before the chancellor, treasurer and barons of the exchequer, justices assigned to hold pleas before us, justices of the common bench and justices of assize, as well general as special, of us, our heirs or successors; and that the same pleas before the aforesaid steward or bailiffs in the aforesaid courts and in each of them shall be had, holden, decided and terminated, and judgment thereof rendered and executed in manner and form abovesaid. And that the aforesaid abbess and convent and their successors shall for ever have ward and custody of the lands and tenements of all and singular their tenants held of them by knights'-service during the minority of their heirs; together with reliefs, escheats, forfeitures, and other profits, issues and emoluments whatsoever, although the same tenants may hold of us, our heirs or successors in chief or of the crown, or otherwise, or of others in any manner. We have granted also to the same abbess and convent and her successors, if any subject, servant or minister of the aforesaid abbess and her successors within the limits or enclosures of the said monastery or of their habitation shall lay violent hands upon another, so that it be not maim, the same abbess and her successors or their deputy shall have full cognizance, correction and punishment thereof, so that no officer or minister of us, our heirs or successors, shall therein in anywise interfere. And that the aforesaid abbess and convent and their successors

shall have the return of all writs, precepts, bills or mandates whatsoever of us, our heirs and successors, as well of those which concern us, our heirs or successors, or shall be at the suit of us, our heirs or successors, as of other writs, precepts, bills and mandates, writs of assize and appeal, citation and distress of the exchequer, of us, our heirs and successors, and of all justices, commissioners and ministers of us, our heirs and successors: And also the return of bills and precepts returnable before the admiral of England or before any of his officers and ministers for the time being, and before the steward and marshal of the household of us, our heirs and successors; also the execution of all and singular the premises whatsoever within the lordships, lands, tenements, fees and possessions aforesaid. And further, that no sheriff or other officer or minister of us, our heirs or successors, or any of them, shall attach, arrest, or take any of the people, tenants resiant, or any of the resiants aforesaid by writ, precept, warrant, mandate or cause whatsoever within the county where they are or shall be resiant, although they or any of them may be found without the lordships, lands, tenements, fees and possessions aforesaid; but the same shall be sent to the said abbess and her successors or their ministers, to cause execution thereof. And that neither the aforesaid abbess and convent nor their successors shall be in any wise bound to grant, administer or find, at the request or command of us, our heirs and successors, any pension, corrody or maintenance for any one, but be exonerated and quit thereof for ever. And further, we have granted to the aforesaid abbess and convent and their successors and all the tenants resiant and non-resiant, and other resiants aforesaid, that the purveyors and captors or purchasers of our household, nor the purveyors, captors or purchasers of the household of our heirs and successors, nor any other, shall take any goods or chattels of the aforesaid abbess and convent and their successors, tenants resiant and non-resiant, or any other resiants aforesaid, for the provision of the household of us or our heirs or successors, nor of any other; but that the aforesaid abbess and convent and their successors and tenants resiant and non-resiant, and other resiants aforesaid, and also their farmers, of the like provision shall be quit and altogether exonerated for ever. And further, of our more abundant grace, we have granted, and by this our present charter confirmed, to the

aforesaid abbess and convent and their successors, that they for ever shall have, enjoy, hold, and possess all and singular the lordships, lands, tenements, fees, and possessions to them or to any of their predecessors now bestowed, or hereafter to be bestowed, with all and singular the liberties, immunities, privileges, and acquittances of, for, or in, or to the same belonging, pertaining, accruing, happening, arising, or occurring, as freely, entirely, and peaceably as any of our progenitors or any other before this time held the lordships, lands, tenements, fees, and possessions aforesaid, or any parcel of the same, and as entirely, freely, and peaceably, with all and singular the liberties, immunities, and acquittances, as we to them most freely and peaceably can give, grant or confirm, although the lordships, lands, tenements, fees, and possessions aforesaid, or any parcel thereof, or the liberties, immunities, privileges, and acquittances there, be not expressed by special words in these presents; and although the lordships, lands, tenements, fees, and possessions aforesaid, or any parcel of the same, did exist in the hands of us or of any of our progenitors from time immemorial; although also the aforesaid abbess or her successors have abused or disused those liberties, immunities, privileges, and acquittances, or any of the same. So that no escheator, sheriff, bailiff, or any other officer or minister of us or of our heirs or successors, may enter upon and in the lordships, lands, tenements, fees, and possessions aforesaid, nor in any parcel of the same, nor interfere in any wise to do or exercise any thing within the lordships, lands, tenements, fees and possessions aforesaid, nor any parcel of the same. And that the aforesaid abbess and her successors be exonerated for ever and quit from all fines, as well for the charter of confirmation of this our present charter, as for other charters, letters patent and writs of us our heirs and successors whatsoever to be had in the courts of us, our heirs and successors, and from all manner of fees of seals of us, our heirs, and successors whomsoever. We have also granted by these presents, that it shall be lawful for the aforesaid abbess and convent and their successors to take full seisin and possession of and in all and singular the fines, issues, amerciaments, redemptions, forfeitures, commodities, and emoluments whatsoever, by us in these presents to them granted, when and so often as they shall happen, and to receive, levy, and collect them to the use and profit of the afore-

said abbess and convent and their successors; and that it shall also be lawful for the aforesaid abbess and convent and their successors, the people, tenants resiant, and other resiants aforesaid, and every of their servants whomsoever, to resist the officers or ministers of us, our heirs or successors, or others, doing or purposing or presuming to do to the contrary, and to make rescue from them or any of them without let or impediment of us, our heirs or successors, or of other the officers and ministers and liege men of us, our heirs and successors, whomsoever. And that the same abbess and her successors shall for ever have and hold all and singular the lordships, lands, tenements, fees, and possessions aforesaid, free, quit and exonerated from all and all manner of charges, rents, services, annuities, apports, farms, and arrearages of farms and apports, exactions and demands to us or our heirs and successors in any wise pertaining or belonging, and which by reason or cause of the same lordships, lands, tenements, fees, and possessions, do or may belong to us, our heirs or successors, from them, without rendering or doing any thing, for or from the same lordships, lands, tenements, fees, and possessions to us, our heirs or successors. Although the charges, rents, services, exactions, annuities, apports, arrearages of farms and demands aforesaid, be not fully expressed by special words in these presents, or although the lordships, lands, tenements, fees, and possessions aforesaid, or any parcel thereof, did or do exist as part of any former alien priory or possessions; although, also, it was ordained by authority of Parliament holden at Leicester, in the time of our father the Lord Henry, the late King of England, that all possessions of the alien priories excepting the conventual priories, and others in a certain Act of the same Parliament excepted, should remain to himself and his heirs under a certain form contained in the same Act; or, although the peace between the kingdoms of England and France be or may be renewed; or because that in these presents no mention be made of the true value of all and singular the premises or of any parcel of the same, or of the other gifts or grants by us or any of our progenitors to the now abbess and convent aforesaid, and their successors, or to any of their predecessors formerly made, does not exist in this deed; or whatsoever omission, variation, or superfluity of name or recitation of priories, lordships, lands, tenements, fees, and possessions aforesaid, or any of them, in any wise made or hereafter to be

made, or any other right, title or interest which to us in this behalf may belong, or to us, our heirs or successors, might in future belong, or the publishing of the statute concerning the putting of lands and tenements in mortmain, or any other statutes, ordinances, acts, restrictions, or mandates to the contrary of the premises, or any of them, made or to be made, notwithstanding. These being witnesses, the venerable fathers J. Archbishop of Canterbury, primate of all England, our chancellor; W. Bishop of Lincoln; Marmaduke Bishop of Carlisle, our treasurer of England; and A. Bishop of Chichester, keeper of our privy seal; our well-beloved cousins Richard Duke of York and Humphrey Duke of Buckingham; our well-beloved cousins Edmund Marquis of Dorset, and William Marquis of Suffolk, our chamberlain of England; and our well-beloved cousins, Richard Earl of Salisbury, and John Earl of Shrewsbury; also our beloved and faithful Ralph lord of Sudley, steward of our household, and Sir John Stourton, treasurer of the same our household, knights, and others. Given under our hand at Maidstone on the 8th January."[1]

About this period a controversy took place between the abbess and convent of Syon and the dean and chapter of Chichester, respecting certain tithes in the parish of Ovyng, in the diocess of Chichester. It appears, by a return to a writ of 13 Edward II. to the Court of Exchequer from the dean and chapter of Chichester, that the abbat of Seez, and the bailiff of Adryngton, held certain spirituals and temporals in Ovyng up to that time. But, upon a claim being now made for the same by the said abbess and convent, as parcel of the possessions of the alien abbey of Seez granted to them by Henry the Fifth, an ordinance was cited of the ecclesiastical court of Canterbury in 1223, that all the lesser tithes did entirely belong to the vicar there. Moreover, as a proof that the same tithes did not belong to the abbess and convent, the dean and chapter state, "that in the year 1414, in the time of Henry the Fifth, certain persons in the name of the bailiff of Adryngton, in the time of autumn,

[1] Rot. Cart. 25 Hen. VI. n. 17.

with swords, bows, and arrows, entered a field called Abelond, in the parish of Ovyng, and there sold certain tithes of land of the manors of Eastcourt and Westcourt of Drayton, which same tithes John Blounham, then precentor of Chichester, claimed as belonging to him; and a dispute thereupon arising, he procured the said tithes to be taken to his house, with this agreement, that, if they could hereafter exhibit letters of evidence that they belonged to the bailiff of Adryngton, he would then make restitution of the same." And it is a fact that no exhibition was afterwards made on behalf of the said bailiff from the year 1439 to 1461.[1]

In the first year of Edward the Fourth, the provost and scholars of King's College, Cambridge, by their charter dated 26th Feb. released and quitclaimed to abbess [Elizabeth Gybbes,][2] and convent of Syon and their successors, all their right, title, and claim, which they then had or might hereafter have of and in the priory of Mount St. Michael in Cornwall, with its appurtenances; the manor of Tilshead, with appurtenances, in the county of Wilts, which formerly were parcel of the alien abbey of Caen; the manor and rectory of Felsted, with their appurtenances, in the county of Essex, which formerly were parcel of the aforesaid abbey of Caen; all the lands, tenements and possessions which formerly belonged to the abbey of St. Nicholas of Anjou in Spalding, in the county of Lincoln, with their appurtenances; and all kinds of revenues arising from the church of Cosham, in the county of Wilts, with their appurtenances; together with all manner of hundreds, leets, courts, wapentakes, views of frankpledge, &c. to the same priory, manors, lands, &c. in any manner pertaining or belonging.[3] This charter was further confirmed to Syon Monastery in the same year,[4] and exemplified under the great seal of England in the following year.[5]

[1] Harl. MS. No. 670, fol. 196.

[2] Bishop Fitz-James' Register, in dioc. Lond. fo. 128.

[3] Rot. Claus. 1 Ed. IV.

[4] Rot. Pat. 1 Ed. IV. p. 2, m. 8, and p. 5, m. 14.—Parl. 1 Ed. IV. m. 5.

[5] Rot. Parl. 2 Ed. IV. p. 1, m. 23.

Notwithstanding the previous grant of this priory to the abbess and convent of Syon, it was granted, with the lands above mentioned, by Henry the Sixth to King's College, Cambridge, which he had newly founded.[1] This grant was, however, repealed by Edward the Fourth, and confirmed by him to Syon monastery as just stated.[2]

In 1462, (26 Oct.) the King, for the sincere devotion he had towards the convent of Syon, granted a charter of protection of all their possessions; and by his decree therein contained, exempted them from all actions of distress or grievances of any kind by land or by water, through his victuallers, purveyors, and other his officers or ministers whomsoever. He further granted them the same liberties as were granted by Hen. VI. in the 21st year of his reign;[3] and, moreover, on the second November following, pardoned them all and all manner of fines adjudged, issues, forfeitures, amerciaments, &c. which were by them due, pertaining or belonging to him.[4]

In 1465, the King confirmed to the abbess and convent the charter of liberties granted by Henry VI. in the 25th year of his reign;[5] and, upon a petition of the same abbess and convent, also confirmed former letters patent granted by him in the first year of his reign;[6] as well as an enrolment

[1] Rot. Parl. 23 Hen. VI. m. 16.

[2] The Priory of Mount St. Michael received the name of St. Michael Stow, St. Michael in Monte, and St. Michael de Magno Monte, as early as the 6th century. Previous to 1044, a priory of Benedictine Monks had been established on the island; in that year Edward the Confessor gave to the monks the Mount with all its appendages. After the Conquest, Robert Earl of Mortaigne and Cornwall, gave this monastery to the Abbey of St. Michael in Periculo Maris, like this situated on a mount near the sea-coast of Normandy. In the reign of Edw. III. it was seized by the Crown as an alien priory, and given by Henry VI. to King's College, Cambridge, and then by Edw. IV. to Syon Monastery as stated in the text. At the dissolution, the lands belonging to this house, as parcel of Syon, were valued at 110*l.* 12*s.* 0½*d.* Henry the Eighth gave it to Humphrey Arundell of Lanherne. The family of St. Aubyn are the present possessors. See Borlase's Cornwall p. 386, fol. ed. Lysons's Magn. Brit. vol. iii. p. 337. See also Davies Gilbert's Parochial Hist. of Cornwall, vol. ii. pp. 176, 206.

[3] See p. 56, ante.

[4] Rot. Pat. 2 Ed. IV. p. 2, m. 17.

[5] Rot. Cart. 5 Edw. IV. m. 27.

[6] See Rot. Pat. 1 Ed. IV. p. 5, m. 14.

of a certain Act of Parliament of the ninth of Henry the Fifth, disuniting the manor of Isleworth from the duchy of Cornwall, and granting it to this monastery. He further granted and gave licence to the same abbess and convent, to use and enjoy all and singular the constitutions, privileges, exemptions, immunities, &c. to them granted by the bull of Pope Martin V. This charter was confirmed by Parliament in the same year, the convent paying five marks into the hanaper.[1]

In 1468 the King, upon another petition of the abbess and convent, granted his royal letters of protection and safe conduct to a certain vessel called the "Mary of Caen," of 80 ton weight more or less, Peter Mansel, master, laden with stones from Caen for the building, constructing and completing of their monastery, together with other lawful goods and merchandize, and that the vessel and all its crew and cargo should have safe conduct by land as well as by sea or rivers in all parts inland or foreign subject to his dominion, for the safe embarking and disembarking, selling, and buying goods and merchandize whatsoever to and for their use, according to the King's staple at Calais. He, moreover, granted that the master, mariners, &c. with their goods aforesaid, should be free from all hinderance and grievance in coming, going, and returning to and from foreign parts, any letters of marque or reprisal granted or to be granted notwithstanding. It was, however, provided that if any of the said merchants, or any of their company, should infringe this present safe conduct of the King, that he or they should be answerable for any loss or damage occasioned thereby.[2]

During the short period that Henry the Sixth was restored to the throne, through the influence of the Earl of Warwick, a Parliament was summoned to meet at Westminster on the 7th of November, A.D. 1470, wherein Edward the Fourth was declared an usurper, and almost every statute made dur-

[1] Rot. Pat. 4 Edw. IV. p. 4, m. 20.—Parl. 4 Edw. IV. m. 36, n. 46.
[2] Rot. Franc. 8 Edw. IV. m. 36.

ing his reign repealed. At which Parliament the abbess and convent of Syon, apprehensive that the King would re-grant the priory of Mount St. Michael, &c. to King's College, Cambridge, presented the following petition, praying that no statute or ordinance made therein might in any way be hurtful or prejudicial to them and their successors:

"To the Kyng our Soveraigne Lord. Besechyn mekely your humble and perpetuell bedefolkes, the abbesse and covent of your monasterye of Seynt Savyour and Seyntys Mary the Virgyn and Birgitte of Syon, of the order of Seynt Austyn, of Seynt Savyour called, in the counte of Middlesex, the which is of the foundation of the most cristen and victorious Prince of blyssed memorie Kyng Henry the Fifth, your noble progenitour and fadir, whome God assoile. That it please your highness of your most habundaunt and benygne grace, be the avyse and assent of the lords spirituall and temporall, and of the Comons in this your present Parliament assembled, and by auctorite of the same, to ordeigne, provyde, establish, and enact, that no petition, statute, ordynance, or acte of resumption, restitution, revocation, or adnullation made or to be made in this your present Parliament, extend, hurt, or in any wyse be præjudiciall to the abbesse and covent of the seid monasterie, nor to their successours, in, of, to, for, or touchyng ony gifte, graunt, or grauntez, assignations, ratifications, confirmations, reformations, or relesse, by you soveraigne lord, or by your seid noble progenitour your fadir, or by the deputees or feffees of your said fadir, or by ony other persone or persones, had or made by any letters patents, or by auctorite of ony Parliament, or by ony dede or dedys to the seid abbesse and covent and their successours, or to their predecessours, and the successours of them, or to ony of them, in or of ony priories aliens, lordesshippes, mannors, londs, tenementys, rentys, revercions, ffeefermes, annuitees, pencions, porcions, frutys of chirches, apportes, knyght fees, advousons of chirches, chapels, chaunteryes, and other benefices of holy chirch, or in or of any other possessions, hereditamentys, with their appurtenaunce, or othir thingis whatsoever they ben in ony manner wyse. And over that, that all manner gyftes, grauntes, assignations, ratifications, confirmations, reformacions, and relessez, and every of them, by you or by your seid noble progenitour and fadir, the deputees,

feffees, or assignes, of your seid fadir, or by any of them, or by any other persone or persones, by letters patents, or acts of Parliament, dede or dedys, to the said abbesse and covent, and to their successours, or to any of the predecessors of the said abbesse and covent, and to their successors, or to any of them, of or in ony of the premisses, or of ony parcell of them made, be unto the said abbesse and covent now being, and to their successours, and to every of them, as good and effectuell as the seid grantez, ratifications, confirmations, reformations, or relesse, or ony of them, at ony tyme were, ony grant or grantes by letters patents or acts of Parliament, by Edward the Fourth, late by usurpation Kyng of Englond, to the said abbesse and covent and their successours, or to their predecessors, and the successours of them made, or ony admission, acceptacion, or benefice takeyng, of or by the seid letters pattents, or acts, or of ony thyng in them, or ony of them conteyned notwithstonding.

And, moreover, that hit please your seid good grace, by advise, auctorite, and assent aboveseid, to ordeigne, establish, and enacte, that all giftes and grantes by ony letters patents, acts of Parliament, dede or deeds, made by you soveraigne lord, or by ony othir persone or persones, to the proveste and scolers of your colage royall of Seint Mary and Seint Nicholas of Cantebrygge, or to the seid provost and scolers, by the name of provost and scolers of your college royall of Seint Mary and Seint Nicholas of Cantebrigge, and their successours, or to ony grante made to the rector and scolers of your colage royall of Seint Nicholas of Cantebrigge and their successours, by what name or names they be named, incorporate, or called, or to you soveraigne lord, or to ony other person or persones to their use, of the priorye of the Mounte of Seint Michell, othirwyse called Seynt Michell Mounte, in the counte of Cornwaill, with the appurtenaunces of the manor of Tileshide, some tyme parcell of the abbey of Caen, with all the appurtenaunces of the mannere and parsonage of Felstede, with the appurtenancez of a soyle and a grownde of wode callid Blakeley, otherwise called Blakeholley, and of the same wode with the appurtenances in the counte of Essex, which were also parcell of the said abbey of Caen, of all the landes, tenementys, and possessions, whiche were some time of the abbey of Seint Nicholas of Aungeoy, in the counte of Buk', and also in Spalding

in the counte of Lincoln, and of all manner of fruits, comeyng of the chirch of Cosham, in the counte of Wiltes, with all their rights and appurtenances, or of eny parte of eny the premisses be voide and of none effecte, by what name or names the seid priorie or ony of the same premisses be named or called; and that your seid besechers and their successors may have, hold, kepe, and enjoye to them and to their successours all the same priorye, mannors, parsonages, soyle, grownde, and wodys, landys, tenements, possessions, fruits, and every part of them whatsoever, togeder with all manner hundreds, letes, courtes, wapentakes, vewes of frankplegge, mannors, landys, tenementys, possessions, rentys, services, sutes, villenes, cherches, porcions, pencions, annuities, almesis, knight-fees, advowsons of cherches, vicariages, chapels, priories, hospitals, and other beneficies of the church whatsoever, libertees, fraunchises, and othir commodities and profitts whatsoever, to the seid pryorye, mannors, parsonage, landys, tenementis, possession, and frutes, or ony of them in ony wise apperteynyng appendant or belongyng. And your seide besechers shall tendirly pray God for the gode astate and prospirite of your most noble persone, and of this your noble realme in prosperity long to endure. Saveing to every of the Kyngys liege men Englysh born, other than the said provost and scolers of the seid college royall of Seynt Marye and Seynt Nicholas of Cantebrigge and their successours, all such right and title as they or any of them had in or to any of the premisses, the first day of this present Parliament or any tyme sith."[1]

To this petition the Parliament assented; and it was forthwith exemplified under the Great Seal of England.[2]

In 1474 a deed of composition was made between the abbess (Elizabeth Gybbs) and convent, on the one part, and Thomas Bishop of London, as ordinary of the diocess; the wardens and scholars of Winchester College, proprietaries of the church of Isleworth, and the vicar, on the other part; relative to tithes and other ecclesiastical matters.[3]

In 1492, (7 Hen. VII.) the following indenture of agreement was made between the same Elizabeth, and Thomas prior of the priory of our Lady and Saint Nicholas of Spald-

[1] Lansd. MS. No. 511, fol. 66. [2] Rot. Pat. 49 Hen. VI. m. 8, and 27, d
[3] See hereafter in the account of Isleworth Church.

ing,[1] in the county of Lincoln, concerning the arrears of an annuity of £40 due from that priory to Syon monastery.

" This indenture made the xxi day of Aprile the v^th^ yere of the reigne of oure soueraigne lord Kynge Harry the vii^th^ betwene Elizabeth, abbesse of the monasterie of Seynt Savyour aud Seyntes Marie the Virgyn and Birgitte of Syon, of the order of Seynt Austyn, called Seynt Savyour, in the countie of Middilsex, of the on partie, and Thomas priour of the priory of our Lady and Seynt Nicholas of Spaldynge, in the countie of Lincoln of the oder party. Witnessith; where the same abbesse, in the right of the seid monasterie, hathe and of right oweth to have to her and to her successours for euermore an annuyte of xl^li^. yerely of the seid priour and of his successours, the whiche annuytie the same abbesse, in the time of the reigne of Kynge Edward the IIIIth, recouered ayenst the predecessour of the seid priour, of the whiche annuytie ther is nowe behynde of arrerages unpayde to the seid abbesse Clxxxvi *li.* xiii *s.* iiii *d.* Neuerthelees, by the mediacion and at the instaunce of the right noble and famous Princesse Margaret, moder unto the Kynge our soueraigne lorde, and in her righte highe presence, hit is graunted and agreed betwene the seid parties in the fourme ensuynge; that it is to sey, that the seid priour shall cause that the priour and covent of the seid priory for the tyme beyng before the fest of Pentecost next commynge, shall by theyre dede obligatory sufficient in the lawe to be enrolled in court of record at Westmynster, at the costes of the seid abbesse, be bounden by theyre comyn assent and under theyre comyn seale to the abbesse of the seid monasterie and her successours, for the tyme beynge, in C. *li.* payable at the fest of All Seyntes next commynge, uppon this condicion, that is to sey, if the seid annuytie of xl. *li.* be trewly payd to the same abbesse, or to her successours, at euery day of payment therof for euermore, or within xxii wookes next aftur the same day of payment, so that hit ne eny parcell therof be not at eny time heraftur behynde unpayde to the seid abbesse, ne to her successours, by the space of xxii wookes aftur eny day of payment of the same, or if the same annuytie of xl. *li.* and

[1] Spalding Priory was give as an alien priory, by Henry VI. to his newly founded college at Cambridge, but was afterwards, by his more fortunate rival, taken from King's college and given to Syon monastery. Cole's MSS. vol. xliii. fol. 143.

the title thereof, be by auctoritie of Parliament or oderwise rightfully taken, evicted, avoyde and discharged utterly fro the abbesse and covent of the seid monasterie for the tyme beynge, that then and fro that tyme the seid obligacion be voyde; and if the same annuytie of xl. *li.* or eny parcell thereof, be eny tyme heraftur behynde at eny day of payment therof, and by the space of xxii wookes next aftur the same day of payment, the same annuytie then beynge in the abbesse or covent of the seid monasterie for the tyme beynge, that then the same obligacion stonde in strenghe and vertu. And ouer this, hit is graunted and agreed betwene the seid parties, that the seid priour shall cause that the priour and the covent of the said priory for the tyme beynge, before the seid fest of Pentecost, by theyre oder dede sufficient in the lawe to be enrolled in court of record at Westmynster at the costes of the same abbesse, under theyre comyn seale, by theyre comyn assent, shall graunte for theym and theyre successours, and bynde theym and theyre successours sufficiently for euermore to the same abbesse and covent of the seid monasterie and theyre successours, truly heraftur to paye the seid annuytie aftur thentent and effect of the seid recouery; and that, as ofte as the seid annuytie of xl. *li.* or eny parcell thereof, shall heraftur be behynde unpayde to the seid abbesse or to eny of her successours at eny day of payment thereof, and by the space of xxii wookes next aftur, that so ofte the same priour and covent, and theyre successours, shall pay to the abbesse and covent of the seid monasterie for the tyme beynge, and to theyre successours, v. *li.* of laufull money of England in the name of a peyne. And, fforthermore, hit is graunted and agreed betwene the seid parties that the seid priour shall cause that the priour and covent of the said priory for the tyme beynge before the seid fest of Pentecost, by theyre order dede sufficient in the lawe under theyr comyn seale, to be enrolled of record at Westmynster, at the costes of the seid abbesse, as is aboueseid, shall lawfully relees fro theym and theyre successours, to the abbesse and covent of the seid monasterie for the tyme beynge, and to theyre successours, all errours and causes and accions of errour, and all accions and suytes, the which the same priour or his successours nowe hath or may haue ayenst the seid abbesse or her successours, for or by reason of eny error touchynge the seid annuytie or eny record concernynge the same; and that the seid abbesse and covent of the seid monasterie, before the same

fest, shall make and seale a sufficient relees of the forseid Clxxxvi*li.* xiii*s.* iiii*d.* and of alle oder arrerages of the seid annuytie nowe behynde and ouen to the seid priour, and the same delyuer to the seid noble and famous princesse, to be kepte as a scrowe to this entent, that ymmediatly aftur all the premisses be done and perfourmed on the behalf of the seid priour and covent of the seid priory for and consyderacion therof, the same relees be delyuered as theyre dede to the seid priour; and also hit is graunted and agreed betwene the seid parties, that if eny varyaunce happe to be betwene theym in executynge of the premisses, that then the same varyaunce be ordred and directed by the forseid right famous princesse, aftur the true entent and meanynge of the same. In witnesse whereof, to these indentures the parties abouesaid enterchaungeably haue sette theyre seales the day and yere aboueseid."[1]

During this year a complete survey was taken of all the possessions belonging to this monastery, with their clear annual income.[2] The following is an abstract:

*Sussex.*

| Manors. | £. | *s.* | *d.* |
|---|---|---|---|
| Wigenholte . | 22 | 12 | 7 |
| Gates . . | 29 | 2 | 11 |
| Fishbourne . | 25 | 7 | 11 |
| Adryngton . | 22 | 0 | 5 |
| Charlton . . | 59 | 2 | 11¾ |
| Stenyng . . | 5 | 7 | 8½ |
| Hampton and Todryngton . | 40 | 9 | 6½ |
| Shortesfield . | 18 | 13 | 9 |
| Withiham . | 11 | 18 | 2 |
| Sumptyng . | 17 | 6 | 9 |
| Wormyngherst | 14 | 15 | 11 |
| Basset's fee . | 4 | 16 | 10 |
| Eccleston . | 63 | 6 | 10 |
| Brede, with a pension from the church, and a woodfall . | 56 | 0 | 0 |

*Gloucester.*

| | £. | *s.* | *d.* |
|---|---|---|---|
| Cheltenham and Slaughter . | 111 | 6 | 8 |
| Minchinhampton | 91 | 1 | 2½ |
| Avening . | 29 | 1 | 4½ |

*Lancaster.*

| | | | |
|---|---|---|---|
| Aldclif, (with tithes) | 20 | 0 | 0 |
| Newton, near Lancaster . . | 20 | 0 | 0 |
| Bolton . . | 6 | 0 | 0 |
| Lands and rents in Hersham . | 0 | 40 | 0 |

Tithes.

| | | | |
|---|---|---|---|
| Overton . . | 20 marks. | | |
| Orton . . | 8 | 0 | 0 |
| Heyton . . | 8 marks. | | |
| Midelton . . | 4 | 0 | 0 |
| Asheton . . | 4 | 0 | 0 |

[1] Cart. Antiq. L. F. C. xiv. 25, in Brit. Mus. The seal of the abbess of Syon Monastery is appendant to the deed.

[2] Communicated to Mr. Lysons by James West, esq. auditor of the land revenue.

| | £. s. d. | | £. s. d. |
|---|---|---|---|
| Bere . . | 0 40 0 | Carlton . . | 6 13 4 |
| Pulton . . | 4 marks. | Thornton . | 8 marks. |
| Torresholme . | 4 marks. | Pulton . . | 5 marks. |
| Gersyngham . | 6 0 0 | Holmes . . | 4 marks. |
| Newton and Balk | 4 marks. | Stebenyng . | 10 marks. |
| Osclif . . | 0 20 0 | Stalmyn . . | 10 0 0 |
| Catton . . | 8 0 0 | Syngelton Grange | 6 0 0 |
| Scotfield . . | 8 0 0 | Fulwood . . | 0 40 0 |
| Skyrton . . | 10 0 0 | Pension of the vicar of Preston . | 6 0 0 |
| Pulton and Cleveland . . | 6 0 0 | From the abbot of Furness, for a fishing . . | 0 10 0 |
| Merton . . | 7 marks. | | |
| Latton . . | 6 0 0 | | |
| Birsham . . | 6 0 0 | | |

All the said property in Lancashire let to John de Shyngleton for 160*l.* per annum; besides which was a pension of 80 marks paid by the vicar of Crofton, making 213*l.* 6*s.* 8*d.*; with 20 marks more, which the vicar had.

| | £ s. d. |
|---|---|
| *Cambridge.* | |
| The manor of Hynton . . . . . | 13 1 7½ |
| *Essex.* | |
| The manors of Felsted and Grauntcourt . | 95 0 0 |
| *Wilts.* | |
| Cosham (glebe and parsonage) . . . | 40 marks. |
| The manor of Tyleshide . . . . | 30 0 0 |
| *Devon.* | |
| The manor of Oterton . . . . . | 59 16 1 |
| Clifton . . . . . | 4 5 7 |
| Yartcombe . . . . | 64 5 4 |
| Sidmouth . . . . | 44 9 8 |
| Axmouth . . . . | 39 11 4½ |
| Lodres . . . . . | 94 3 4 |
| Budleigh, gross value . . | 16 3 9½ |
| [The clear value not specified.] | |
| *Cornwall.* | |
| Mount St. Michael . . . . . | 40 marks. |
| *Somerset.* | |
| The manor of Yevell . . . . . | 40 0 0 |
| Mertok . . . . . | 41 18 4½ |

| | | | £. s. d. |
|---|---|---|---|
| | *Kcnt.* | | |
| The manors of Chilham, Trewlegh, Molash, | let at £. s. d. 24 0 0, 20 0 0, 9 6 8 | Clear yearly value of the three | 49 3 4 |
| One tenement in London . . . . | | | 4 marks. |
| Some other tenements, the value not specified. | | | £. s. d. |
| A pension from the prior of Spaldynge[1] . | | | 40 0 0 |
| | Eccleston, Suss. | | 0 20 0 |
| | Navenby, Linc. . | | 0 40 0 |
| | Botheby, Linc. . | | 0 26 8 |
| | Willyngore, Linc. | | 0 24 0 |
| | Treford, Suss. . | | 0 3 4 |
| | Angefee, Linc. . | | 0 40 0 |
| Another pension, the place not mentioned . | | | 0 2 0 |
| The whole of the pensions . . . . | | | £47 16 0 |
| Manor of Isleworth, besides perquisites of court not specified . . . . . | | | 85 0 0 |
| For bothes[2] there at pardon time . . . | | | 40 10 0½ |
| The total value of the revenues here cited | | | £1,616 18 5½ |

In the same year, also, the abbess and convent had license to appoint a coroner for the manor and hundred of Isleworth.[3]

In 1494, under the government of Elizabeth, abbess of this monastery, the lordship and parsonage, &c. of Yeovil, in the county of Somerset, were leased to John Horsey for the

[1] See deed, p. 74, ante.

[2] This probably means boats. In the privy purse expenses of Hen. VII. printed in the Excerpta Historica, the following items occur:

"1494. 24th Feb.—For offring at Syon at the pardon, 13*s.* 4*d.*

"—— 12th Aug.—To two *botes* at pardon tyme at Sion, 1*s.* 4*d.*—Boat-hire for crossing to Sion when indulgences were granted."

See in the Appendix hereafter a paper, entitled "Indulgencia monasterii de Syon," whence it appears that any person coming to the convent and giving alms, or somewhat towards the reparations of the monastery, or praying for the peace and tranquillity of this realm, and unity of holy church, &c. was to receive a certain number of days of pardon, varying according to the festivals on which they came.

[3] Rot. Pat. 7 Hen. VII. p. 1, June 7, m. 9.

term of four years, with a clause of re-entry. The form of this lease, as compared with those of modern times, appearing curious, a copy is subjoined:

"This indenture, made the xxiiiith day of May, the ixth yere of the reigne of Kynge Herry the viith, Betwene Elizabeth, abbesse of the monastery of Seynt Savyor, and Seyntz Marie the Virgyn, and Birgitte of Syon, of the order of Seynt Austyn, called Seynt Savyor, in the countie of Middlesex, and the convent of the same place, of the oon party; and John Horsey, esquier, of the oder party; witnessith, that the seid abbesse and convent have graunted and to ferme lette to the forseyd John, theyre lordship and personage of Yevell, in the countie of Somerset, with all londs, meduez, lesuez, pastures, rents, servycez, tythes, and all profits and commoditez, to the seid lordship and personage, and also to the libertie of the towne of Yevell forseid, belongyng or appertenynge; Except and alwey reserved to the seid abbesse and convent, and to theyre successours, the advouson of the perishe church there, and of the vicaregge of the same church, and of the chaunterie there, and also of the makynge of the stywerd there, when and as often hit shall happon theym or eny of theym to fall and be voide, by all the seid terme: to have and to holde the seid lordship and personage, and the other premyssez, with theyre appurtynaunces, except before except, to the seid John and his assignes, fro the fest of Seynt Mychell Tharchaungell last past before the date of these presentz, unto the ende and terme of iiij yeres then next foloynge: yeldyng therfor yerely to the seid abbesse and convent, and to theyre successours at Syon, xlv.l. of laufull money of Englonde, at ij termes of the yere, that is to sey, xx. l. therof yerly in the fest of the Purification of Seynt Marie the Virgyn or before, and xxv.l. residue thereof yerely before the fest of Pentecoste; and also fyndynge to the counseill of the seid abbesse, and such other as shall come with theym to Yevell, or eny other place within iiij miles thereof, ones in the yere, that is to sey, to soper over evyn the furst nyghte, and the day and nyght aftur, and brekfast the morowe next aftur the ij nyght, mete, drynke, horsmete, loggynge, stablenge, and all other thyngs neeessary to theym, theyre servaunts and horses in that behalf, durynge that tyme. And if it happe the seid ferme of xlv.l. or the

fyndynge of the seid counseill to be behynde, in parte or in alle, not paid aftur eny terme of payment therof above lymytted, by the space of ij monethes; then hit shall be laufull to the seid abbesse and convent, and to theyre successors, into the seid lordship and personage, and other premyssez with theyre appurtynances, and every parcell therof, to reentre, and theym as in theyre formour estate to reteyne, holde and enjoye, and the seid John and his assignes therfro to exclude and put oute; this indenture or eny thynge notwithstandynge. Provyded alwey, that the lees late made to certen persons of the towne of Yevell, on the behalf of the seid abbesse, of the perquisits of the courts, mortuaries, the profetts of the market, and the rowe of houses there from the church stile estward, be not interrupted; but that the seid John take only the ix.l. reserved thereuppon, as parcell of the seid ferme, durynge theyre terme. Provyded also, that William Knoyle now styward there, have and enjoye his seid office of stywardship, without interruption of the seid John Horsey. In witnesse whereof, to the on parte of this indenture remaynynge with the seid John, the seid abbesse and convent have put theyre comyn seale; and to the other parte of this same indenture, with the forseid abbesse and convent remaynynge, the seid John hath put to his seale the day and yere aboveseid."[1]

About this period, Anne, daughter of Cicily duchess of York, wife of Richard duke of York, and mother to king Edward the Fourth, was prioress of this monastery, as appears from the will of the said Cecily, dated 1st April, 1495, wherein she leaves her daughter "a book of Bonaventure."[2]

In 1502 the great tithes of the church of Olney, in the county of Bucks, were appropriated to the abbess and convent of Syon.[3]

In 1504, by indenture dated 16th July, made between king Henry the Seventh and John Islippe, abbot of the monastery of St. Peter of Westminster, and the prior and convent of the same monastery, the said abbot and his successors covenanted to pay the abbess and convent of Syon the sum of 3*l.* 6*s.* 8*d.* for an anniversary to be solemnly

[1] Madox, Form. Anglic. p. 149. [2] Testamenta Vetusta, vol. i. p. 423.
[3] Rot. Pat. 17 Hen. VII. p. 1, July 21, m. 7.

kept in the last-mentioned monastery, for the king, his queen and family "whille the worlde shall endure."[1]

In 1513 (19th May), John Trowell was elected confessor-general.[2]

In 1518 (31st August), Constancia Browne was elected abbess in the room of Elizabeth Gybbes, deceased, and confirmed therein by the bishop of London, on the 2nd September following. At that time the names of the sisters and brethren were as follow:

*Abbess.*

Constancia Browne.

*Prioress.*

Margaret Wyndesor.[3]

*Sisters.*

Elizabeth Woodford.
Elionora Scrope.
Margaret Campyon.
Maria Drurye.
Katherine Portland.
Joan Bee.
Juliana Banester.
Elizabeth Rade.
Anna Walshe.
Joan Strangwysshe, Searcher.
Anna Covyle.
Elizabeth Urswyke.
Margaret Sholdham.
Elizabeth Strykland.
Elizabeth Strange.
Katharine Somerfeld.
Katharine Brereton.
Agnes Jordone.
Joan Spycer.
Alice Hastynges.
Elionora Hall.
Emma Okys.
Alicia Rade.
Elizabeth Ogull.
Elizabeth Mountayne.
Effa Eland.
Joan Russhe.
Alice Jaye.
Margaret Conyas.
Joan Sewell.
Elizabeth Kemys.
Alice Hoker.
Brigit Fitz-Herberth.
Agnes Mychell.
Joan Rogers.
Joan Peryent.
Edith Morepath.
Joan Bucklay.

[1] Harl. MS. No. 1498, fol. 91 b.

[2] Bishop Fitz-James's Register in dioc. Lond. fol. 40.

[3] She was the sister of Andrew lord Windsor, who by his will dated 26th March, 1543, left her an annuity of 80*l.* 6*s.* 8*d.* out of his manor of Cranford, in the county of Middlesex, to pray for his soul and the souls of his father, mother, &c. Testamenta Vetusta, vol. ii. p. 699.

Magdalen Baptist.
Anna Unkes.
Elizabeth Edward.
Joan Judde.
Agnes Regent.
Clemencia Thasebrough.
Margaret Bouzcer.
Agnes Wrysley.
Alice Lyster.
Katherine Belle.
Brigit Belgrave.
Agnes Smyth.
Maria Nudegate.
Anna Amersham.
Clemencia Tresham.
Rosa Packett.

*Confessor-General.*

John Trowell.

*Priests.*

Robert Brereton.
Thomas Kyrkhall.[1]

In 1521, Thomas Stanley, second Earl of Derby, who died at his manor house at Colham, in the parish of Hillingdon, was buried in this monastery.[2]

In 1531, Nicholas Tufton released to Agnes [Jordan][3] abbess (in full possession then being), all right and title to his six acres of marsh, in the marsh called Gatebarowe, and to three acres of marsh in the marsh called Syon, or Rye.

In 1537, the same Agnes obtained the king's special license to alienate to Sir Richard Rich, chancellor of the court of augmentation, (*inter alia*) the manors of Felsted alias Felsted-Bury, and Graunt-Courts, and one messuage in Felsted, in the county of Essex, in the tenure of Roger Wentworth, esq. to have and to hold to him and his heirs for ever, of the king, by fealty only.[4]

In the following year, by indenture dated 1st December, 30 Hen. VIII. she demised the manor of Charlton cum Ashurst, in the county of Sussex, to William Pellett and his assigns, for the term of 99 years, at the yearly rent of 22*l.* 16*s.* 8*d.*[5]

[1] Bishop Fitz-James's Register, in dioc. Lond. fol. 128.

[2] MS. Coll. Arm. I. 15, p. 147. See account of his funeral in the Appendix.

[3] Willis's Mitred Abbeys, vol. ii. p. 136.

[4] Pat. 29 Hen. VIII. pt. 4, May 25. Harl. MS. No. 140, p. 71 b.

[5] Harl. MS. No. 606, fol. 42.

And subsequently, in 1539, she demised the manor and rectory of Sidmouth, parcel of the possessions of the alien priory of Otterton, in the county of Devon, annexed to Syon Monastery temp. Hen. V., to John Coswell, gent., for the same term, at the yearly rent of 51*l.* 17*s.* 7*d.* The lease dated 5th May, 30 Hen. VIII. was allowed by the Court of Augmentations.

We have now arrived at the period when monastic institutions were declining in popular estimation.

In the year 1534, Henry the Eighth, having thrown off the papal yoke, caused a general visitation to be made of the monasteries by Cromwell, secretary of state, who was appointed vicar-general, or vicegerent; a new office, by which the king's supremacy, or the absolute uncontrollable power assumed over the church, was delegated to him.

The commissioners whom he employed were armed with ample, not to say dangerous powers, and were ordered to make the most minute inquiries into the condition and affairs of every monastery in their particular district. They were to demand an account of the endowment attached to each house, and of the manner in which such revenues were applied; they were to inquire into the moral conduct of the monks, friars, or nuns; into the degree of strictness with which they observed the rules of their particular order; into their manner of electing a superior; into the peculiar regulations of every society; and into the number of its members. In case of resistance, they were to collect from every quarter such information as might justify the suppression of the refractory brotherhood.[1]

These visitors, having discovered a great many disorders in several religious houses, took an exact survey of all their revenues and goods, and prepared the way for a final disso-

[1] The articles of inquiry are eighty-six in number. Bishop Burnet has printed them in the Collection of Records, vol. i. p. 191. See also Harl. MS. No. 791, fol. 18, et seq. and Fosbroke's Brit. Mon. p. 215. Among the Cotton MSS. Cleop. F. II. fol. 131, is a copy of a commission of visitation, granted by the general commission of lord Cromwell.

lution. They duly sent to the lord privy seal (Cromwell) accounts of what they did, and how they took their surrenders, with the endowments and revenues thereof, taking into their hands all the convent seals, evidences and muniments.

Although in many monasteries it was found difficult to extort from the monks an approval of the king's second marriage, and also an acknowledgment of his title as supreme head of the church, it would appear from several letters preserved among the Cotton MSS.[1] that the inmates of Syon Monastery (with the exception of one or two of the brethren) were not only favourable to the king's supremacy, but that also John Fewterer, then confessor-general, and two other discreet brethren, were employed to persuade certain monks belonging to the Charter-house, near London, (who had worked themselves up into a belief that an admission of the papal supremacy was necessary to salvation, and instilled the same into the minds of those who came to them as penitents,) to yield themselves to the king. They, however, still continuing refractory, and the king being loth to go to the utmost extremity, recourse was had to reclaim them by separating them from each other; whereupon several were sent to this Monastery, that they might here be induced to submit themselves to the measures of the government. This arrangement appears to have had the desired effect, as many of them soon after, though with reluctance, took the oath, and a letter was sent to the confessor-general from two of the brethren who had returned to their monastery, thanking him for his good counsel and advice. In 1537, Henry Man and John Michel, appointed by the king to visit the monasteries of the Carthusian Order, sent to John Coppinger, then confessor-general, to endeavour to remove the scruples of two brethren of the Charter-house of Beauvale, touching the king's supremacy.

Notwithstanding the foregoing favourable account, Syon Monastery was one of the first large monastic institutions

[1] See Appendix.

that was suppressed by Henry the Eighth. It is said that the king selected this convent as an object of especial vengeance, as it was accused of affording an asylum to his enemies. The monks were also deemed coadjutors of Elizabeth Barton, the holy maid of Kent, with whom, by means of one Richard Reynold,[1] a priest of this house, Sir Thomas More condescended to hold two conferences in a little chapel at this place,[2] "concerning such secrets as had been revealed unto her, some part thereof touching deeply the matter of the king's supremacy, which shortly after this followed, and about the unlawfulness of the king's marriage."[3]

The following report of lord Cromwell's agent, on the eve of the Reformation, contains, as might be expected, imputations on the morals of the community, which of course it was the object of the commissioners to exaggerate as much as possible.

"Hit may please your goodness to understonde that Bishoppe this day prechede and declarede the Kings title varawelle, and had a grete audience, the churche fulle of people, one of the focares in his saide declaracion openly callede hym fals knave, with other folisshe wordes; hit was that folisshe felowe with the curlede hede that knelyde in your way whan ye came forthe of the confessors chambre. I can no lesse do but sett hym in prison (*ut pena ejus sit metus aliorum*). Yesterday I lernede many enormouse thynges againste Bisshope in thexamination of the lay brederen: firste that Bisshope persuadyt two of the brederyn to haue gone ther ways by nyght and he hymself with them, and to thaccomplicement of that they lakede but money to by them seculer apparelle; further that Bisshope wolde haue persuadyt one of his lay brederen, a smyth, to haue made a key for the dore to haue in the nyght tyme receyvide in wenches for hym and his felowe, and especially a wiffe of Uxbrige

[1] He was an eminent doctor in divinity, but, denying the King's supremacy, was hanged at Tyburn 4th May, 1535. See Strype's Eccl. Mem. vol. i. pt. i. pp. 303, 366.

[2] Cott. MS. Cleop. E. iv. fol. 149. Strype's Eccl. Mem. vol. i. pt. i. pp. 277, 293.

[3] More's Life of Sir Thomas More, edited by the Rev. Jos. Hunter, p. 219.

nowe dwellyng not far from the olde lady Darbie, nygh Uxbrige, wiche wiffe, his old customer, hath bene many tymes here at the graittes commonyng with the saide Bisshop, and muche he was desierouse to haue hade hir conueyde in to hym. The saide Bisshope also persuadyt a nune, to whome he was confessor, *ad libidinem corporum perimplendam :* and thus he persuadyt hir in confession, makyng hir to beleve that whan so euer and as offt as they shulde medle together, if she wer immediatly affter confessede by hym, and towke of hym absolucion, she shulde be clere forgyvyn of Gode, and hit shulde be none offence unto hir before Gode; and she write dyuers and sondrie letters unto hym of such ther folisshenes and unthrifftynes, and wolde haue hade his brother the smythe to haue pullede owte a bare of yron of that windowe whereas ye examinede the lady abbas, that he might haue gone in to her bynyght, and that same windowe was ther comounying place bynyght. He persuadyt the sexten that he wolde be in his contemplacion in the churche by nyght, and by that meanes was many nyghtes in the churche talkyng with hir at the saide graite of the nunnes qwere, and ther was ther meeting place by nyght, besyddes the day communication, as in confession. Hit were to long to declare alle thynges of hym that I haue herde, wiche I suppos is trewe. This afternone I intende to make further serche bothe of sum of the brederen, and sum also of the sisters, for suche lyke matters. If I fynde any thynges apparent to be trewe I shalle, Gode willyng, therof certifye your mastershipe to morowe by vii. in the mornyng, and affter this day I suppos ther wilbe no other thynges to be knowyn as yett here, for I haue already examynede alle the brederen, and many of them wolde gladly depart hens, and be ryght wery of ther habite. Suche religion and faynede sanctite gode saue me fro. If master Bedylle hade bene here a frear, and of Bisshops cownselle, he wolde ryght welle haue helpede him to haue browghte his matter to passe withoute brekyng up of any graite or yette cownterfetyng of keys, suche capacitie Gode hath sende hym. From Sion this Sonday, xii Decembris, by the spedy hande of your assurede poire preste,

"RYCHARDE LAYTON."[1]

The following letter from Thomas Bedyll to lord Crom-

[1] Cott. MS. Cleop. E. iv. fol. 125.

well, giving an account of the visitation and surrender of this monastery, is also extracted from the Cotton MSS.[1]

" Right worshipful, after my moost hertie commendations, pleace it you to understand that maister Leightone and I have had much busines with this house sythens your departing hens. And as for the bretherne, they stand stif in thaire obstinacy as you left thaim. Copynger and Lache were sent to my lord of London on Monday, Here were on tuesday Doctor Buttes and the Queen's amner to convert Wytford[2] and Litelle. And on Wensday here were Doctor Aldrigge, Doctor Curvene, Doctor Bawghe, and doctor Morgan, sent by the Kinges grace for that purpose, but they no thing proficted. I hameried Whitford after that in the garden bothe with faire wordes and with foule, and shewed him that throughe his obstinacy he shuld be brought to the greate shame of the world for his irreligious life, and for his using of bawdy wordes to diverse ladys at the tymes of thaire confession, whereby (I seyed) he myghte be the occasion that ffrost shalbe layed downe throughe England, but he hathe a brasyn forehed, which shameth at no thing. One Mathew, a lay brother, upon hope of liberte, is reformed. We wold fayne knowe your advise what we shal do with Whitford and Litelle, and a lay brother, one Turyngtone, whiche is very sturdy against the Kinges title. We have sequesterd Whitford and Litelle from hering of the lady's confessions. And we think it best that the place where thes frires haue beene wont to hire uttward confessiouns of al commers at certen tymes of the yere, be walled up, and that use to be foredoon for euer, for that hering of utward confessions hath beene the cause of muche evyl, and of much treson, whiche hath beene sowed abrode in this mater of the Kinges title, and also in the Kinges grace mater of his succession and mariage. On Wensday my lord Wyndesore came hither,

[1] Cleop. E. iv. fol. 109.

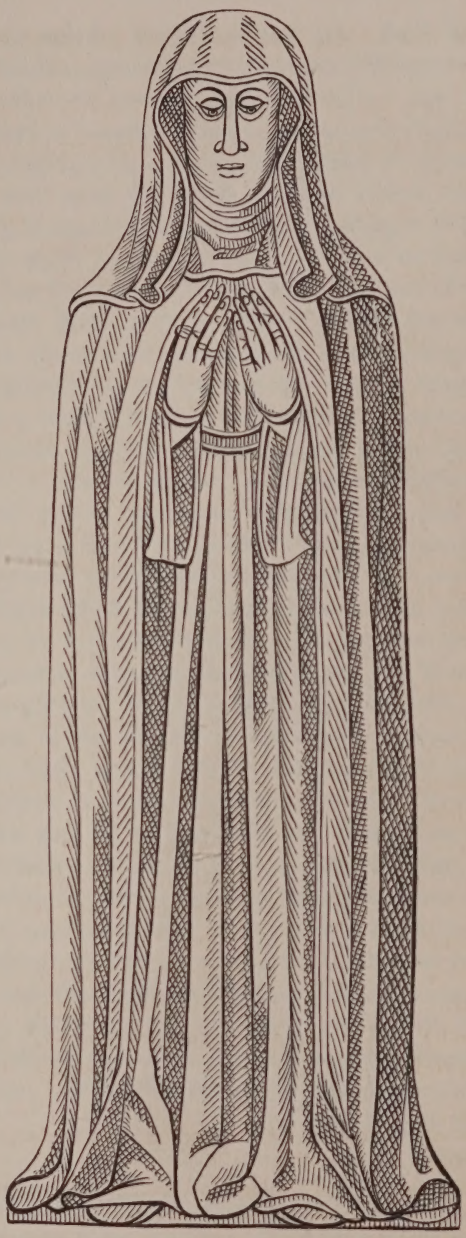
[2] He was the author of the following among other devotional works:— " The Martiloge in Englysshe, after the use of the Chirche of Salisbury, and as it is redde in Syon, with Addicyons." W. H. 4to. 1526. " A Dayly Exercise and Experience of Death, by Richard Whytforde, the olde wretche of Syon." 1531. " A Dialogue or Communication betwene the Curate or Ghostly Father, and the Parochiane or Ghostly Chyld, for a due Preparation unto the Howselynge." 8vo. 1537. A " Treatise of Patience." 4to. 1541. " An Instruction to avoid and eschew Vices (being a Translation of the Lessons of St. Isidore); with some few Additions." 4to. 1541.—Ames' Typ. Antiq. by Herbert.

sent for by maister Leightone and me. And labored muche that day for the converting of his suster [Margaret Wyndesore] and som other of his kynneswomen here; and yesterday we had my lord of Londone here in the chapiter house of women, and the confessor also, which bothe take it upon thaire consciences and upon the perill of thair soulys, that the ladys owghte by Godes law to consent to the Kinges title, wherewith they were much comforted, and where we wylled al suche as consented to the Kinges title to syt stylle, and al suche as wold not consent there unto to depart out of the charter-house. There was found none among thaim whiche departed. Albeit I was informed this nyghte that one Agnes Smythe, a sturdy dame and a wylful, hath labored diverse of her susters, to stope that we shuld not have thaire convent seale; but we trust we shal have it this morenyng, with the subscriptione of thabbes for her self and al her susters, whiche is the best fassione that we can bring it to. The person whiche ye spake with at the grate covytethe very much to speke with you, seying she hathe suche thinges which she wold utter to no man but to you, and what they be I cannot conject. We purpose this after none, or els tomorow mornyng, to awaite on the Kinges grace to know his pleasire in every thing, and specially towching the muring up of the howses of utterward confessions. Maister Leyghton hathe writen certene compects unto you, and therfor I forbere to speke any thing thereof. The ladys of Sion besechethe you to be good maister unto thaim and to thaire house, as thaire special trust is in you, and that they alle run not into obloquy and slaunder for the mysbehavor of one person. A greate number of the ladys desired me to speke unto you that Bisshop and Parker myght be discharged from the house of Sion, and Bisshope and Parkere desire the same. I mervaile that they desire not likewise to be discharged of the persone with whome ye talked at the grate, seing Bisshopes caus and that is one. From Sion the xviith day of December.

"By yours as your servant,
"THOMAS BEDYLL."

On the surrender of this monastery to the King's commissioners in 1539, 31 Hen. VIII.[1] the gross annual amount

[1] On the first leaf of Bishop Tunstall's Register is a list of the monasteries that were suppressed, being within the diocess of London. Syon monastery is the last but two. There is no surrender in the Augmentation Office.



AGNES JORDAN, ABBESS OF SYON.

FROM HER SEPULCHRAL BRASS AT DENHAM, CO. BUCKS.

*To face p.* 89.

*Length of the brass about* 3 *feet.*

of the revenues was 1944*l.* 11*s.* 5¼*d.*; and the clear income 1731*l.* 8*s.* 4⅜*d.*[1]

The following is a list of the religious of Syon monastery at the period of its suppression, with the amount of pension assigned to each.[2]

| | £. | *s.* | *d.* |
|---|---|---|---|
| Agnes Jordan,[3] *Abbess* . | 200 | 0 | 0 |
| Margaret Wyndesor . | 150 | marc. | |
| Margaret Dely,* *Treasurer* . | 13 | 6 | 8 |
| Bridget Fitz Harbert, *Sacristan* | 10 | 0 | 0 |
| Bryget Bellgrave,* *Chamberess*, | | | |
| Elyzabeth Edwards, | | | |
| Johanne Stranguisshe, | | | |
| Margaret Showldame, | | | |
| Elyzabeth Straunge,* | | | |
| Elyzabeth Strykeland . (each) | 8 | 0 | 0 |
| Margaret Bougchier, | | | |
| Dorothye Slyghte, | | | |
| Agnes Smythe, | | | |
| Johanne Judd, | | | |
| Alys Lyster, | | | |
| Clemence Tresham, | | | |
| Parnell Damport, | | | |
| Breget Sulyard, (each) | 6 | 13 | 4 |
| Kateryne Somerfeld, | | | |
| Kateryne Breerton, | | | |
| Elysabeth Ogle,* | | | |
| Agnes Meret,* | | | |
| Efame Elamer, | | | |
| Johanne Russhe,* | | | |
| Alice Jaye, | | | |
| Margaret Conyers, | | | |
| Elysabeth Mountague, | | | |
| Anne Unkye, | | | |
| Susan Purferaye,* | | | |
| Elener Feteplace,* | | | |
| Rosse Paget,* | | | |
| Margaret Elerton, | | | |
| Margerye Coverte,* | | | |
| Johanne Deyne,* | | | |
| Mary Dennehame,* | | | |
| Mary Whetnoo,* | | | |
| Dorothy Codryngton,* | | | |
| Anne Edwards, | | | |
| Elyonor Pegge,* | | | |
| Kateryne Palmer,* | | | |
| Elysabeth Knottysford,* | | | |
| Margaret Luptone, | | | |
| Alice Betenhame,* | | | |
| Ursula Fetyplace,* (each) | 6 | 0 | 0 |

[1] See Appendix.

[2] Those with an asterisk against their names remained in charge in 1553. Willis's Mitred Abbeys, vol. ii. p. 136.

[3] She was buried in the church of Denham, in Buckinghamshire, whence Cole (vol. xxviii. fol. 69 b.) has given the following inscription from her monument:

"Of your charity pray for the sowle of Dame Agnes Jordan, sometyme abbesse of the monasterye of Syon, which departed this lyfe the 29 of Januarye, in the year of our Lord 15.., on whose soule Jesu have mercye. Amen."

| | £. | s. | d. |
|---|---|---|---|
| Elysabeth Fauxe,* | | | |
| Elysabeth Yatts,* | | | |
| Dorothie Bettman,* | | | |
| Audery Dely, | | | |
| Anne Dauncere,* | | | |
| Margaret Monyngton,* | | | |
| Marye Nevell,* | | | |
| Alyce Elerton,* | | | |
| (each) | 6 | 0 | 0 |
| *Lay-Sisters.* | | | |
| Alyce Pulton,* | | | |
| Alyce Senosse,* | | | |
| Elyzabeth Cruchley,* | | | |
| Margery Walker,* | | | |
| (each) | 2 | 13 | 4 |
| *Religious Men.* | | | |
| David Curson* (probably Confessor-General) | 15 | 0 | 0 |
| John Grene,* | 10 | 0 | 0 |
| Richard Whitford, | | | |
| Antoyne Sutton, | | | |
| (each) | 8 | 0 | 0 |
| John Stewken,* | | | |
| Rychard Lache, | | | |
| Antonye Lyttell,* | | | |
| John Howelle,* | | | |
| Tho. Pollard, | | | |
| John Myllet, | | | |
| Tho. Precyouse, | | | |
| John Selbye, | | | |
| (each) | 6 | 13 | 4 |
| *Lay-Brethren.* | | | |
| James Wolley, | | | |
| John Bartelet, | | | |
| John Massey, | | | |
| Will. Ferlington,* | | | |
| Rychard Browne, | | | |
| (each) | 2 | 13 | 4[1] |

The fate of this community is singular and interesting. Upon their dissolution they did not separate, like most of the other communities, but retired into the Low Countries, and continued to live together in a conventual way, until they were recalled to England by Queen Mary.[2]

After the suppression of this house, the conventual buildings were not sold or given to any court favourite, but, on account of its fine situation, continued in the King's hands during the remainder of his reign; John Gates, esq. being appointed keeper.[3]

In the year 1541, the gloomy and desecrated walls of Syon were selected for the prison of the unfortunate Katharine Howard. This Princess was confined here from the 14th Nov. 1541 till the 10th February in the ensuing year. Three

[1] Willis's Mitred Abbeys, vol. ii. Appendix, p. 20.

[2] Archæol. vol. xvii. p. 326.

[3] Ministers' Account of the Honor of Hampton Court in Augm. Office.

days after, she perished on the scaffold. She was kept very strict, but served as Queen.[1]

In 1542, by indenture bearing date 14th March, made between Hen. VIII. and Sir Andrew Windsor, knt. Lord Windsor, the same Lord Windsor sold to the King his lordship or manor of Stanwell in the county of Middlesex, with its members and appurtenances in Stanwell aforesaid, Isleworth, Heston, and other places in divers counties, the whole being (besides the woods, which were valued at 1,111*l.* 4*s.* 3*d.*) of the clear yearly value of 225*l.* 16*s.* 10¼*d.* In consideration whereof, and also for the sum of 2,197*l.* 5*s.* 8*d.* paid into the Exchequer, the King sold to Lord Windsor the manors and advowsons of Minchinhampton and Avening, the manors and farms of Pynbourne and Loosemere, in the county of Gloucester, with their appurtenances there, or in Rodborough, Bury-mere, Brinckscombe-Frith, Mailsworth, and Wagenhill, in the same county, and in Somerford, in the county of Wilts, lately belonging to the late Monastery of Syon, together with other places in various counties, the whole being of the clear yearly value of 307*l.* 14*s.* 1*d.* above all reprises, and also above the several yearly rents thereby reserved to the King, being 34*l.* 3*s.* 11*d.* to hold the same by the service of the 20th part of one knight's fee.[2]

In 1546, the office of keeper of the new park of Isleworth was granted to Robert Bouchier for life.[3]

On the 14th Feb. 1547, when the corpse of King Henry the Eighth, whose funeral procession appears to have been of a character unusually magnificent, was to be removed from Westminster to Windsor to be interred, it laid the first night, not at Richmond, as is commonly supposed, but at Syon, where divine service was duly celebrated for the repose of the deceased;[4] and which latter place by this means

[1] Holinshed's Chron. vol. iii. p. 1582. Hall's Chron. temp. Hen. VIII. fol. 244 b.

[2] Harl. MS. No. 1880.

[3] Pat. 38 Hen. VIII. pt. 8, July 21. Harl. MS. No. 140, fol. 332.

[4] Collins's Peerage, vol. iii. p. 143, edit. 1756.

became the scene in which a prophecy was supposed to be fulfilled. Peto, a Franciscan friar, preaching before the King at Greenwich, in 1535, had the assurance to tell him, "that God's judgments were ready to fall upon his head; that he was always surrounded with a crowd of lying prophets, who foretold him good success; but for himself, like another Micaiah, he warned him that the dogs would lick his blood, as they had done Ahab's."[1] Now as the King died of a dropsical disorder, and had been dead a fortnight before he was removed to Syon, it so happened that some corrupted matter of a bloody colour ran through the coffin at that place. This was misconstrued into a completion of Peto's pretended prophecy, and considered as a divine judgment upon the King, for having for cedthe Bridgetines from their religious sanctuary.

Edward the Sixth, in the first year of his reign, granted this monastery with its appurtenances to his uncle Edward Seymour, Duke of Somerset, the Lord Protector,[2] who had before rented some premises at Isleworth under the abbess and convent,[3] and who began soon after to erect on its site the magnificent structure whose shell, though variously altered, still remains. The gardens were inclosed by high walls before the east and west fronts, and were laid out in a very grand manner, but being made at a time when extensive views were deemed inconsistent with the stately privacy affected by the great, they were so situated as to deprive the house of all prospect. To remedy that inconvenience, the Protector built a high triangular terrace in the angle between the walls of the two gardens; and the malevolence of those political accusers who brought him to the block, descended to so mean an extremity, as to represent this terrace as a fortification, and to insinuate that it was one proof, among others, of his having formed a design dangerous to the liberties of the King and people. On his attainder and execu-

[1] Rapin, Hist. of Engl. vol. i. p. 806. [2] Pat. 1 Edw. VI. pt. 4. July 23.
[3] Cart. Antiq. Z. 23, in the Augmentation Office.

tion in 1552 (6 Edw. VI.) this mansion was confiscated to the Crown.

The following is a copy of the warrant of Edw. VI. under a royal signature, addressed to Sir John Gate, vice-chamberlain, and Sir Walter Mildmay, surveyor-general of the Court of Augmentations, for the delivery and preservation of the plate, jewels, &c. found at Syon House at the time of the Duke's apprehension and attainder.

" Edwarde the Sixt, by the grace of God Kinge of Englande, Fraunce, and Irelande, defendour of the feith, and of the churche of Englande and of Irelande in earthe the supreme hedd. To our trustie and welbelovede counsaillor Sir John Gate, knight, our vicechamberlayne, and to our trustie and welbeloved servaunt Sir Walter Myldmay, knight, one of the generall surveiors of our Courte of the Augmantacions and Revenues of our Crowne. Where as there remayneth in thandes, chardge, and custodie of dyvers personnes, plate, juelles, apparrell, stuffes, and other goodes, which late were Edward Duke of Somersett's, and were founde to remayne in his house of Sion, in our countie of Middlesex, at the time of his apprehension. Forasmoche as it is mete that the same goodes should be bestowed in suche place, and to suche our officers' handes, as they might be well and substanciallie preserved to our use, We signifie unto you our pleasure and comaundyment is, that you shall cause all the said plat to be delyvered to our use to thands and chardg of the maister of our juelles; and the juelles and apparell to be delyvered to thands and chardg of the keper of our pallace at Westminster or to his deputie; and the wardrobe stuffe to be delyvered to thands and chardg of the yeoman of our removing wardrobe attendaunt upon our person; and the stable stuffe and apparell for horsses to be delivered to thands of any of our clerkes or officers of our stable; and the harnes and armory stuffe to be delyvered to thands and chardge of the maister of our armorie or to his deputie; and the rest of the said goodes (if any remayne) ye shall cause to be delyvered to our use to thands and chardg of such person or persons as ye shall thinke mete to have the same in custodie and ordre. Causing our said officers and other persons which shall receave the premisses to subscribe their names to indentures or bills,

testifieing the perticuler receipt of those things that they shall have in chardg. And these our letters shal besufficient warraunt, as well unto you as unto the parties nowe chardged, for the deliverye of the said plate, juelles, apparell, stuff, and goodes aforesaid. Yeoven under our signet at our pallaice of Westminster, the eighth date of Marche in the fyveth yere of our reigne."[1]

The King made Sir Thomas Wroth keeper of the chief house and messuage of Syon, as also steward and bailiff of the manor of Isleworth, and all other lands, tenements, and hereditaments in Isleworth, Twickenham, Heston, Whitton, Sutton, Brentford, &c. in the county of Middlesex, for life; with all profits, and a fee as keeper of Syon House, &c. In September following the King gave him the rich furniture and bedding of the same house, which formerly belonged to the Duke of Somerset.[2]

In the following year, Syon House was granted to John Dudley, Duke of Northumberland,[3] and became the scene of some important transactions connected with his ambitious views. It was at this place that, as soon as the death of Edward the Sixth was made known, the Duke of Northumberland, accompanied by the Duke of Suffolk, and others of the nobility, and with all the forms of respect usually paid to the sovereign, approached Lady Jane Grey, and prevailed upon her to accept the fatal present of the crown, to which she had no legitimate claim. Here had she resided since her marriage, enjoying the society of her husband, to whom she was tenderly attached, and who well deserved her affection. Not only was Lady Jane totally ignorant of the schemes of her father-in-law, but also entirely unacquainted with the design of his extensive intrigues, until her elevation was made known to her upon the death of Edward.

Such tidings were received by her with the deepest regret,

[1] Among the records of the duchy of Lancaster, Bundle CC. No. 8.

[2] See Leases in Augmentation Office, temp. Eliz. Strype's Eccl. Mem. vol. ii. pt. i. sect. 248, p. 388.

[3] Pat. 7 Edw. VI. pt. 8. June 26.

and at first she resolutely refused the proffered dignity, urging with no less good sense than justice the superior claims of her cousins the Princesses Mary and Elizabeth; and combating successfully every argument her relations advanced, she pleaded anxiously for leave to remain in the happy obscurity she then enjoyed; but Northumberland's ambition was not easily to be turned aside from the completion of what had cost him so much toil to accomplish, and his earnest remonstrances were seconded by the Duke of Suffolk her father; but all ineffectually, until the importunities of Lord Guildford Dudley, a husband she devotedly loved, were added: she thereupon yielded, but with the most heartfelt regret. The imminent danger in which those nearest her heart were placed, is supposed to have been the motive for her change of determination, and which nothing but her possession of the royal dignity could avert.

After receiving this calamitous ornament, she was conveyed from Syon House with great state to the Tower, which fortress, according to long-established etiquette, had been the accustomed residence of the Sovereign immediately subsequent to accession, and afterwards proclaimed Queen of England, with the usual formalities.[1] The Duke being beheaded in the same year, Syon House again reverted to the Crown.

On the accession of Queen Mary, the Pope's authority was restored in England; and, to prevent alarm, the Queen and the Pope gave repeated assurances that the church and abbey lands should remain in the hands of their present possessors. In confirmation of these promises, an Act of Parliament was passed in 1554,[2] which, while it restored the

[1] Sir Harris Nicolas's Literary Remains of Lady Jane Grey, p. xxxv. et seq. James's Mem. of Celebrated Women, vol. i. p. 261. It may not be amiss here to notice that there exists among the Harl. MSS. (No. 35,) a copy of the last will and testament of Edward VI. published under the Great Seal of England by the confederacy of the Dukes of Northumberland and Suffolk, on the behalf of Lady Jane Grey, and witnessed by 101 of the chief nobility and principal men of note in the kingdom. It is dated 21st June 1553.

[2] Stat. 1 and 2 Phil. and Mary, c. viii.

Pope's authority, gave security to the proprietors of the ecclesiastical estates, confirmed their title beyond the power of resumption, and exempted them from the danger of spiritual censures. This act was ratified by the Pope through his legate, Cardinal Pole; and, that the dispensation might be still more ample and effectual, the property of future acquisitions of church lands was insured to the present receivers; the nobility and gentry were settled in the quiet enjoyment of their estates, and the Pope was reinstated in his supremacy over the church, though he lost a portion of its wealth.[1]

Although Queen Mary, in the first year of her reign, made grants of the site of twenty religious houses, she retained this house in her possession, and made Sir Henry Sydney keeper of the park and woods.[2]

In 1557 (1st August), she was prevailed upon by the priests who acted as her counsellors to restore the convent of Syon, through which the nuns were recalled to England, and reinstated in their monastery by the Bishop of London, and the Abbot of Westminster; certain of the council and friars of that order being present.[3] The Queen, by letters patent, reincorporated them as before the dissolution, and also granted them in frank-almoigne the site and precinct of the said monastery, with the dairy-house and all the lands thereto belonging; and the church or chapel of Isleworth, formerly appertaining to the said monastery. On the 5th January following, she further granted them in frank-almoigne, Syon Park, the Lyon Inn, the Corn-mills, &c. and divers other lands parcel of the manor of Isleworth, the site of the chapel of All Angels, and the bede-houses adjoining, and divers messuages, lands, and tenements late belonging to the same chapel.[4]

[1] Warton's Life of Sir Thomas Pope, p. 42.

[2] See MS. account of houses belonging to the Crown, "anno primo Reginæ Mariæ," preserved at Dulwich College; whence we learn that the keeper of the park at Isleworth received the fee of 4*l.* 11*s.* 3*d.*; and the keeper of the woods and orchards and gardens the fee of 15*l.* 11*s.* 2*d.*

[3] Strype's Eccl. Mem. vol. iii. pt. ii. p. 11.

[4] Orig. 2 and 4 Ph. and Mar. p. 3. Midd. ro. v.—Orig. 4 and 5 Ph. and Mary, p. 6. ro. lxviii.

Previously to this the nuns of Syon had resided for some years in a monastery of their own order at Dermond in Flanders, at which place Cardinal Pole, who was returning from Rome to England, found them. On his arrival in England, in the second year of the reign of Philip and Mary, he proposed to their Majesties that inasmuch as they were most zealous in the cause of the ancient religion, it would please them to restore the monastery of Syon to its first estate, which they commanded immediately to be put in execution.[1]

On the restoration of the monastery, sister Catharine Palmer (who had been chosen abbess,) gathered together several of the sisters and brethren dispersed in England, the names of whom were as follow :—

*Abbess.*

Catharine Palmer.

*Sisters.*

Rose Pachett, searcher.
Anna Vux,
Clementia Tresham,
Margaret Dely,
Joan Deane,
Dorothy ———,
Mary Wattnoo,
Agnes Merytte,
Elynor Fetiplace,
Ursula Fetiplace,
Elizabeth Yate,
Awdrye Delye,
Margaret Mannyngton,
Anne Damsey,
Dorothy Slighte,
Mary Nevell,
Susan Purefey.

[1] The deed of restoration endorsed by Cardinal Pole is in the possession of the Earl of Shrewsbury at Alton Towers, Staffordshire. It is dated Greenwich Kal. Martii 1557. His lordship also has in his possession, the original Martyrologium formerly used in the Refectory at Syon House, five seals (described hereafter, p. 106*), a curious silver bell, but in reality *not* of that antiquity assigned to it, two manuscripts of rather a modern date, one a small quarto, written A. D. 1655, in Spanish, on vellum, and beautifully illuminated; the other, a folio, written in English, on paper, describing the different removals of the sisterhood on the continent (the latter presumed to be a very early transcript of the original MS. from a copy of which our account is taken), together with three copes of rich stuff, one of which must have been antique in the reign of Henry V. and from its style of embroidery, supposed to be of the time of Edward I. This is without doubt the finest thing of the kind now existing in England, and an engraving of it will be found in Dr. Rock's forthcoming work, intituled, "The Church of our Fathers."

| *Brothers.* | John Stewkyn, |
|---|---|
| Anthony Lytle, | Thos. Godfrey.[1] |

It would appear from the paucity of the above names, that the Queen found some difficulty in providing devotees for the renovated monastery. Fuller[2] quaintly observes, "This, indeed, with the former (alluding to Sheen), cut two great *collaps* out of the *crown land*, though farre short this second endowment of what formerly they possessed. It was some difficulty to stock it with such who had been veyled before (it being now thirty years since their dissolution), in which time most of the *elder nuns* were in their graves, and the *younger* in the arms of their husbands, as afterwards embracing a married life. However, with much adoe (joyning some *new ones* with the *old*), they made up a competent number."

Sir Francis Englefield[3] was a great benefactor to them about this period, rebuilding at his own expense two sides of the monastery, which were decayed and pulled down.

The following is a list of the annuities and pensions of the sisters and brothers of the late monastery of Syon, extracted from the original Pension Roll,[4] 2 and 3 Philip and Mary, presented to the British Museum by Thomas Sharpe, Esq.:

THE LATE MONASTERY OF SYON.

| *Annuities.* | £ | *s.* | *d.* | *Annuities.* | £ | *s.* | *d.* |
|---|---|---|---|---|---|---|---|
| Thomas Scudamore | 6 | 0 | 0 | Thomas Gilden . | 1 | 6 | 8 |
| John Angell . | 3 | 6 | 8 | Richard Thompson | 2 | 0 | 0 |
| Thomas Mildemay | 5 | 0 | 0 | Thomas Betenham | 5 | 0 | 0 |
| Thomas Williams | 3 | 6 | 8 | Thomas Scudamore | 10 | 0 | 0 |
| William Coysshe | 1 | 6 | 8 | Thomas Inglare . | 2 | 13 | 4 |
| John Alen . . | 2 | 0 | 0 | John Colton . | 1 | 6 | 8 |

[1] Bishop Bonner's Register, in dioc. Lond. fol. 419.

[2] Church History, b. vi. p. 357.

[3] He was one of the Privy Council in the time of Queen Mary, and ambassador to Spain on account of her marriage with King Philip. When Elizabeth came to the throne he left England for Flanders, A. D. 1659, for his conscience sake, taking with him as much of his property as he could, with which he partly sustained the convent. He was afterwards so reduced that he was obliged to obtain a pension from the King of Spain. He died at Valladolid, circa 1581.

[4] Addit. MS. No. 8102.

| *Annuities.* | £ | s. | d. |
|---|---|---|---|
| John Bigge . | 2 | 10 | 0 |
| Thomas Watson . | 1 | 6 | 8 |
| Thomas White, alias Percey . . | 2 | 0 | 0 |
| Richard Hochynson | 2 | 0 | 0 |
| Reginald Melsaint | 2 | 0 | 0 |
| *Pensions.* | | | |
| Elizabeth Ogle . | 6 | 0 | 0 |
| Elizabeth Knattesforthe . . | 6 | 0 | 0 |
| Mary Nevell . | 6 | 0 | 0 |
| Dorothy Sleight . | 6 | 13 | 4 |
| Mary Watnowe . | 6 | 0 | 0 |
| Margaret Covert . | 6 | 0 | 0 |
| Anthony Little . | 6 | 13 | 4 |
| Elizabeth Faux . | 6 | 0 | 0 |
| David Curson, late religious there . | 15 | 0 | 0 |
| Alice Sinowes . | 2 | 13 | 4 |
| Alice Betenham . | 6 | 0 | 0 |
| Dorothy Betenham | 6 | 0 | 0 |
| John Stewken, late religious there . | 6 | 13 | 4 |
| John Massey, late religious there . | 2 | 13 | 4 |
| Margaret Delley[1] | 13 | 6 | 8 |
| Awdrey Delbie . | 6 | 0 | 0 |
| Brigit Belgrave . | 8 | 0 | 0 |
| Clementia Tresham, late religious there | 6 | 13 | 4 |
| Mary Denham . | 6 | 0 | 0 |
| William Tirlington, late religious there | 4 | 0 | 0 |
| Anne Dauncey . | 6 | 0 | 0 |
| Joan Ryshe . | 6 | 0 | 0 |
| Margery Walker | 2 | 13 | 4 |
| John Grene, late religious there . | 10 | 0 | 0 |
| Rose Paget . | 6 | 0 | 0 |
| John Howell, late religious there . | 6 | 13 | 4 |
| Dorothy Codrington | 6 | 0 | 0 |
| Agnes Meriet . | 6 | 0 | 0 |
| Elinor Phetiplace[2] | 6 | 0 | 0 |
| Ursula Phetiplace | 6 | 0 | 0 |
| Elinor Pegge . | 6 | 0 | 0 |
| Elizabeth Yate . | 6 | 0 | 0 |
| Margaret Monnyngton . . . | 6 | 0 | 0 |
| Susanna Purfrey . | 6 | 0 | 0 |
| Elizabeth Straunge | 8 | 0 | 0 |
| Anne Vax . . | 6 | 0 | 0 |
| Elizabeth Crowcheley . . . | 3 | 6 | 8 |
| Joan Deane . | 6 | 0 | 0 |
| Alice Erlington . | 6 | 0 | 0 |
| Katherine Palmer | 6 | 0 | 0 |
| Alice Powleton | 2 | 13 | 4 |

On the accession of Queen Elizabeth, an act of parliament[3] was passed annexing to the Crown certain religious houses

[1] Margaret Delley died in 1561, and was buried in Isleworth Church. (See hereafter.)

[2] In a very fine Salisbury Missal belonging to the Rev. Joseph Ilsley, Vice-President of the English college at Lisbon, the following passage occurs, written very probably by Elynor Fetyplace herself,—"Of your charyte pray for the sowle of dame Elyzabeth Fetyplace, some tyme relygious in Amesburye, and also for me Elynor Fetyplace her suster relygious in Syon, at whose charges thys boke was bought and given to thys churche of Bocklond anno domini 1556."

[3] Stat. 1 Eliz. c. 24.

and monasteries: and the house of Syon was thereupon again dissolved. The nuns, with the exception of Clementia Tresham, their abbess[1] (who died at Rushton in Northamptonshire, the residence of her family), again left England, having obtained the necessary licence from the Queen, in the first year of her reign, through the intercession of the Spanish ambassador, Don Gomez de Figueira, Duke of Feria, who had married an English lady. The Duke also prepared a ship for their passage.

The following details of the peregrinations and personal treatment of the Bridgetine nuns, from the time of their departure from England to their settlement at Lisbon, are abridged from a very interesting MS. kindly lent the author by the present community of Syon Monastery at Lisbon. It was composed by their chaplain, Mr. Foster.[2]

On their arrival in Flanders, they again joined the religious of their own order in Dermond, where they remained in a quarter apportioned to themselves, making, as it were, two monasteries, one of the Flemish, the other of the English nuns, and each having their own Abbess; the latter being sustained by such alms as they received from their friends in England, their number still increasing through many females coming from that country. In this manner they lived for some years in Dermond; but, becoming greatly impoverished by the diminution of their supplies, Philip the Second granted them an ordinary pension for their subsistence. At the same time (A. D. 1563) the Duchess of Parma, Regent in Flanders, assigned them a monastery in the territory of Zurickzee in Zealand, wherein some Flemish nuns had lived, but who had abandoned it, partly through want, the monastery having no rents, and partly on account of the unhealthiness of the place. They remained there until the year

[1] Fuller's Church Hist. b. vi. p. 362.

[2] "Collected by Father Parsons from an information which the said Father Parsons, and Sir Francis Englefield, sent for to our Father before the printing their Spanish Relation."—*Preface.*

1568, when, through the assistance of Dr. Nicholas Saunders,[1] they removed to Brabant, a more healthy and secure province, and bought a house and church a league from Antwerp, called Meshagan. Here they dwelt four or five years; but, the Protestants gaining ground in those parts, they were greatly annoyed by the Lutheran ministers, who daily preached in the woods that encompassed their monastery, and many of the people endeavoured to force open the gates, and to climb their walls by night. Becoming alarmed at these proceedings, and imagining their lives to be in danger, the unhappy fugitives again set forth to seek a shelter and a home, and they had scarce left the house ten hours when the populace came with carts, horses, and other preparations to take and carry them and their goods away. They fled in great fear to Antwerp, where they remained above a year, very ill accommodated; and then removed to Mechlin, where they hired another house by the favour and help of Sir Francis Englefield, who came from Spain to Flanders a short time previous to this occurrence. This noble knight had been counsellor to King Philip and Queen Mary in England, and had departed the realm for conscience sake as soon as Elizabeth began her reign, bringing with him nevertheless as much of his riches as he could, wherewith afterwards, so long as he was able, he maintained these religious women and other Catholics of his country also in exile for conscience sake. The nuns of Syon lived seven years in Mechlin,[2] until, by reason of their religion, together with the aversion which that people had against their King, they were deprived of all sustenance, and the alms which his Catholic Majesty had allowed them could not be recovered in consequence of those revolts. Their friend, also, Sir Francis Englefield, was then gone to Spain to obtain a pension of the King, not being able to sustain himself otherwise. They had now no other means left

[1] For an account of Dr. Nicholas Saunders, see Dodd's Church History, vol. ii. p. 75.

[2] Sister Margaret Sanders, the eleventh prioress, was buried at Mechlin, at the Augustinians, in 1576.

them but to send some of their number into England, to be maintained by their parents, and procure alms for the rest. Those, however, who came to England were arrested for their religion, and incarcerated by the Queen's order in divers prisons and other places of confinement. The other sisters remained at Mechlin until that city was taken by the Prince of Orange: in the misery and confusion consequent thereon, they were treated with great barbarity, and were in extreme danger of losing their lives. They went to Antwerp, but finding no security there, they fled to Rouen under the protection of certain English officers belonging to the army of the Prince of Orange. Here Mr. Foster, who had taken upon himself the affairs of the monastery, found a convent for them, and afterwards at the earnest entreaties of his friends and of the lady Abbess and convent, entered their order March 8, 1584, and was elected their confessor-general.[1]

Not many weeks after his profession the malice of his enemies sought to destroy him by poison, and when his life was despaired of, and he was reported every where, and prayed for in the seminaries, as dead, a certain holy religious, of a good family, called sister Gertrude Terrill, was much afflicted (as all the others were), seeing by this all the late hope which they had conceived of Syon, and its increase, abated and damped (for twenty years had elapsed since they had made profession of either father or brother); she therefore

[1] He had previously been made Master of Arts at Douay, and had the 6th line, and was one of those sent by Dr. Allen to Pope Gregory XIII. for the purpose of founding an English seminary at Rome, in which they succeeded, the Pope being favourably disposed towards the English nation, and that place secure from the turmoils which had taken place in the Low Countries. Within two months after his arrival at Rome, Mr. Foster was granted a pension from the papal chamber, and putting on the dress peculiar to the seminary students, was admitted for the prosecution of his studies into the English hospital, originally founded for the purpose of lodging such English Catholic pilgrims as should travel to the holy city. Being possessed of good revenues, this establishment was converted by pontifical authority to answer the wants of the English nation at that period, and was made to serve the double purpose of a college for ecclesiastical students, and a hospital for English pilgrims. (See extracts from its registers, in the Collectanea Topog. et Genealogica, vol. V. pp. 62—87.)

went up into a certain tower alone, where she set up a wax candle in honour of St. Bridget, burning it before her picture, and, pouring out her whole heart and desire with great earnestness, craved mercy and life. While she was thus praying, she plainly saw her candle before the picture extinguished, and all hope as it were cut off, when on a sudden she saw it re-lighted, and burning again; at this she was greatly astonished, but stayed to see if it would again go out, and finding it did not, she continued in prayer till it was all burnt out. She then went down joyfully to the Abbess and some sisters that were with her, saying their blessed saint had even now in yonder tower given them comfort and good news, relating to them the miracle of the candle, all which was soon after verified. For after the Confessor had received extreme unction, and was given over by the physicians and others, yet he recovered by a most strange medicine, procured by one Madame de Monts. Upon this his wonderful recovery he began to inspect into his charge; and, seeing the want both of spiritual help, being destitute of brothers, and also the temporal state, without house, church, maintenance, or any conconveniences necessary for a community, he set himself with all diligence to repair and remedy these defects.

And first, for the spiritual state, he nominated for their preacher Mr. John Marsh, an approved confessor, then in Flanders, being with other priests banished England. He also professed Mr. Thomas Gore, in the order of a vocary, and not long after Mr. John Vivian (likewise banished for his faith) and Mr. David Kemp to the degree of preachers, with some others recorded in the register. Poverty, however, began now to oppress the community, by reason of the King of Spain's pension having ceased for the space of nine years, and likewise all aid from their own country being cut off. However, their Father laboured so much by his letters and friends with the King of Spain's governors and officers, that at last he drew back the pension to its destined channel. Nor were his endeavours wanting

at home in Rouen, where he procured a new house for the convent called the Three Mallets, with a fair court and garden for the brothers, and for the sisters he built several handsome cells.

On the King of France coming to Rouen in 1587, their Father presented a petition to his Majesty on behalf of two of their convent, then prisoners in England, mentioned hereafter. Shortly after this the King visited their convent, and, finding their premises too limited, offered them another called the Filles de Dieu, which the Father declined, alleging that it would expose them to the hatred of the inhabitants. His refusal greatly displeased the King; who, however, subsequently visited the lady Abbess, but did not offer to enter their inclosure; but, in consideration of their poverty, gave alms amounting to £18 sterling.

Another trouble now arose to this community, viz. on the Sunday before St. Martin's day, A. D. 1587, forty-four of the common conduits being broken, and dried up, as frequently happened, a multitude of people with pails, pots, pitchers, &c. came into their court before the church door, and demanded water, in the presence of all the people who were there to hear mass, saying they had made a secret conduit in their cave, and dried up all the common conduits of the city; crying, "They are strangers, they are English, our old enemies; why should they be amongst us?" with other like speeches. This tumult was spread and maintained by the French, who had placed their confederates at every conduit, to incense the people who came for water, telling them that the Bridgetines were the cause of this, and sending them to the convent for water. Thus the community was made odious to the people, which was a most dangerous thing for strangers, as they experienced in other countries; for, at Mechlin, on a like report, the common people, despite of the magistrates who could not stop them, broke into the sisters' inclosure, entered their cells, refectory, and choir, searching and ransacking all places for armour and weapons, which

was contrived against them, that they might be plundered, and banished the city. And though they found nothing of what they pretended to seek, yet every one took what they liked, and departed, leaving the poor sisters in great misery and confusion. The Lady Catharine Palmer was so frightened, that it was the occasion of her death, to the unspeakable discouragement and loss of the convent. In the present difficulty, the Father had no remedy left but to go to the pastors and preachers, it being Sunday, and desire them to publish and certify the contrary to the people. This method he adopted; and he also sent some of the brethren to stand by the conduits to notice and contradict the seditious inciters of the people; through which, this enterprise was divested of further bad consequence. A great lady, the principal of the whole city, named Madame de Burdenie, by forged reports, had been alienated from them; but, the matter being examined by her own son, the chancellor of the city, and Monsieur du Port, a judge of the Court of Parliament, and plainly proved to be false and untrue, the lady thereby understanding their innocence and integrity in all these troubles and afflictions, not long after went to the convent, and requested upon her knees to be received as a lay sister among them (not having ability in song for a higher degree), but, as she was too old and too honourable for that place, it was not convenient to grant her desire.

The tumults and wars in France now occasioning much sickness and death, the Bridgetines shared the sufferings. Thereupon, by advice of the Lord Cardinal Allen, their Father sent two of the brothers, viz. Brother John Marsh and Brother John Vivian, into Spain, to recover some arrears which the king's officers in Flanders had not paid them, and to procure succour and arms from that court; who, on their return were taken and robbed by the people of Rochelle, stripped of their habits and cloaks, and in great infamy led almost naked to prison, where they would have died if one or two secret catholics had not relieved them. This news

being brought to their Father, he immediately used his utmost endeavours to procure their release; for which purpose he collected 200 crowns among his friends, to be sent for their ransom, and also treated with the Duke de Espernon, then in Rouen, and governor of Normandy, to make an exchange of two Rochellers, then prisoners in Rouen, for the two religious. These means, however, came too late, for the English merchants and mariners in Rochelle had obtained leave to have them committed to their charge, alleging that they were traitors to their Queen and country. Thereupon they were taken out of prison, put in irons, and so carried in the ship of one Nichols, a pirate, to England, being almost starved with the long voyage and cruel usage. Upon their arrival at Barnstaple, they were set on horseback with their legs tied under their horses' bellies, and so carried to London, and placed in the Marshalsea, the tyrant Nichols always going before them, and when they came towards London, or any other town or city, he cried to the people, "Traitors, traitors! Monks, monks! monks and priests! why do you not all come out to see these traitors, monks, and priests?" so that they thought themselves happy when they reached their prison, to shelter themselves from the ignominy and reproaches cast upon them.

The convent did not hear of this second mischance till above four months after, when news was brought that the two brethren were not, as the Father supposed, in France, but in the Marshalsea in England, expecting every day to be led to execution. Upon this he obtained a promise from the King of France, then in Rouen, that he would write to the Queen and Council of England for their delivery, upon this pretext, viz. that they were religious men and professed in his city of Rouen in France, and consequently his subjects, and that they would never have gone to England if they had not been taken and carried thither by violence against their own and their superior's will. But after the King was gone, without having performed his promise, the

Father took another course, which was, to make use alone of the governor of Rouen, Mons. Carrage, desiring he would write to Secretary Walsingham (who was Carrage's especial friend,) in the King of France's behalf for the sending the brethren home. Through these means was obtained not only the enlargement of the two brethren, but also of another priest who came from Spain, and was imprisoned with them in Rochelle and the Marshalsea, and afterwards became a professed brother of Syon.

On the first besieging of the city of Rouen by Henry IV. poverty and famine daily increasing, and the Father not being able, with his utmost endeavours, to maintain the convent, and pay the rent of their house, procured another from the Duke de Mayne, Lieutenant of the Crown of France, and general of the Catholic army, so that they lived rent-free, and also prevailed so much with the principal inhabitants, that they freely bestowed upon them wood, timber, and as many square cut stones from a castle built by the English when they were Lords of Normandy, but now pulled down,[1] as sufficed to build a church; and for defraying the workmanship, he persuaded a devout lady to make a gathering or contribution of the whole city. He also caused a large and handsome dormitory to be built for the sisters, with several convenient partitions or cells, and windows on both sides; and in the church he erected a large high choir.

This work happily finished, to the great ease and comfort of the whole convent, there came upon them a new toil and trouble from the great famine occasioned by the long siege of the city. This storm, however, having been foreseen by their Father, he had provided for it by laying up in store sufficient maintenance for more than half a year's siege; thus, while other convents that were well endowed sent their religious to their own relations through want, this had plenty. The Father then proceeds to narrate, at considerable length, several minute occurrences;

[1] Of the ruins of the castle at Rouen, see a view taken in 1783 in the Archæologia, vol. VII. p. 233, and copied in Harding's Illustrations to Shakspeare.

how that during the siege, first a cannon ball, and afterwards a chain-shot, forced their way into the convent, but providentially without injuring the inmates; how the house was searched for corn, and spoiled, but afterwards protected through the interference of Madame de Joyeuse, mother of the Duc de Joyeuse; how the Father had a frightful dream, which seemed to prognosticate what afterwards befell them, viz. that the whole sea came up the river Seine to the very city, and forced the community to fly to a distant mountain; how that an amazing miracle was wrought by St. Bridget upon a public notary, who had taken refuge in the convent, and accidentally set his papers on fire, but was delivered by a sudden inspiration, which suggested an earnest prayer to St. Bridget for help, in gratitude for which he devoted himself to be their gratuitous proctor in all their affairs and suits in the Court of Parliament, and presented to their church a glass window, curiously painted with the image of the Blessed Trinity; how about the same time a pilot was saved from most imminent danger in the straits of Dover, by invoking their Holy Mother St. Bridget; and finally, how the silver lamp in their church was, as it were, a perpetual memorial and testimony of the benefit which Capt. Pedrier received, having at the battle of Dreux been in very great danger of being lost, but miraculously escaped by vowing the said lamp to their Holy Mother, who preserved him from that danger.

The community about this time experienced a great loss by the death of the lady Abbess, Bridget Rooke, which took place on the feast of the Epiphany. As soon as her death was made known in the city, it was greatly lamented, and the sentiment of love universally borne towards her caused a great concourse of people of all ranks to attend her burial, at which most of the Court of Parliament assisted. She was borne to the grave by the Brothers, and accompanied by the four orders, with their priors, and the Father following near the body. Moreover, a great lady of the city, to testify the love and reverence she had for her, caused twelve virgins to

be dressed in white, each having a white taper in her hand, and they in this manner encircled the hearse. The reverend Father-in-God, John Lesly, Lord Bishop of Ross,[1] performed the service in his pontifical vestments; which ended, the theologue of the cathedral church preached a funeral sermon in her commendation.

The city of Rouen having surrendered to Henry of Navarre, the community had reason to expect that great troubles would arise about their faith and religion, and also about their house which was given them by the League, and belonged to one whose goods were confiscated for being of the contrary party, and who might now return and dispossess them; so that, friends, sustenance, and house being taken from them, they could not possibly live there any longer. Moreover, they doubted whether their pension would continue to be paid them in that place, which was opposed to the Catholic King. They therefore determined to leave Rouen; and first thought of retiring to Flanders; but, that country being embarrassed with wars, and offering no hope of alms, but only their bare pension, (which was not sufficient for their number, being little more than 400 crowns,) it was finally settled that they should go to Spain, to which place they could go by water, as being much better, cheaper, and with less toil for women, than to travel by land, and as they could also thus better convey the best of their church furniture, books, moveables, and all their relics. They engaged a ship to carry them to Newhaven; but upon going aboard, the master increased almost half the price they had agreed to pay him. However, two days after, on Good Friday, the whole community, consisting of twenty-two sisters and one servant, a Frenchwoman, with their Father and seven brothers, embarked, and proceeded on their voyage.

When their departure was known, many flocked to take leave of them; their friends and acquaintance were full of

[1] He was secretary to Mary Queen of Scots, and died at Brussels in 1596. See Dodd's Ch. Hist. vol. II. p. 42.

of sorrow, and even those with whom they had been little acquainted wept, both one and the other loading them with bottles of wine and other presents for the voyage. The more religious people lamented their departure, saying, " If you who fled from your own country for the catholic faith go away, alas ! what shall we do ? Alas ! what change is this ?" Others said, " You have a fair house and church, and are well-beloved ; why will you go ?" to whom the Father answered, " We left a better house, a better church and friends in England, viz. Old Syon in England, a royal foundation ; we came not to France to seek those commodities, but to serve God in the Catholic faith and church, and live and die in obedience to the Church of Rome : to conclude, we neither sought England, France, nor earth, but heaven, which is all we now pretend to, and you yourselves and all other good Catholics are bound to do the same." The number of the people being so great, they were forced to shut up their court doors, and the lady Abbess and sisters entered an honourable lady's coach, closely covered, to convey them to the bark, and so, taking leave of their church with a short prayer at the high altar, they departed, their Father taking leave of his sorrowful friends. Thus, with heavy hearts, though strongly resolved, purely for the love of God, and obedience to the See and Church of Rome, they left their friends, house, church, and well-beloved city of Rouen.

While the whole city were taking their farewell of them, some from the quay, and others from their windows and turrets, they set forward, and next day before noon their bark was stopped at Colbeck (which had previously held out against Rouen), where they were visited, but escaped by reason of their passports. Hence they departed to Kelbiefe, where they arrived the same day, being Easter Eve, about five in the afternoon. The ship was stayed almost under the fort ; and, as soon as they were seen, the soldiers greatly abused the sisters, and used many injurious terms towards their Father whenever he appeared on deck. Here they were

strictly searched by an officer, and afterwards another pretended that he would also search them, but it appears they were sent by the governor only to observe them, for what end they knew not.

The next day, being Easter Day, the Father, not unmindful of this holy time, solemnised the feast of the Resurrection of our Blessed Lord and Saviour, and, after hearing the Confessions of the Sisters and Brethren, made an exhortation to them. At the conclusion, he administered the Blessed Sacrament, receiving first himself, then his brethren, his priests, and afterwards the lady Abbess, and all the community.

After dinner they sailed towards Humfleet, and arrived there at night, where, for joy and thanksgiving to God and their blessed Lady, the lady Abbess and sisters sang the "Regina Cœli." Here they were most courteously saluted by the governor, Monsieur Grillion, and suffered to pass, though they had no passport, as all ought to have had; but, their time being so short at their departure from Rouen, they had not leisure to apply for passports. They sailed thence that night, and in the morning (Easter Monday,) arrived in the road of Newhaven. Here they were apprehensive that the new altered government of Rouen, and of course that of Newhaven, which depended thereon, might oppose their progress, and also lest they might not get a ship, and escape the English ships. The Father entered the town at the Port Onerant, and was conducted to Mr. Goodion's chamber, who was the governor and lieutenant of the cavalry, as well as brother to the admiral or governor of Rouen, to whom he presented the admiral's passport for Spain, as also a letter from Mr. Villars, with others from their friends in Rouen to the governor in their behalf. The sisters being very much indisposed, their friends in the city thought it most convevenient for them to have a lodging on shore, whereupon the said Monsieur Goodion received them out of the ship, and conveyed them by torchlight to one of his own houses, where they had but two chambers for sisters, brothers, altar,

kitchen, and all. Here they underwent great suffering through the malice of Monsieur Goodion, who arrested and locked up all their goods under the plea that they had great riches belonging to others, to the value of 5000 crowns. To contradict which, the Father freely offered their goods to be searched, which was done the next morning piece by piece to the last coffer. After many difficulties among the French about a ship, their friends treated with a Fleming, with whom a contract was concluded; upon which they embarked, having been detained there from Easter Monday the 11th of April, not able to do anything among the French, but only losing time and money. After many great perils and danger of falling into the hands of the English, the community safely arrived at Lisbon, the 2nd of May, 1594, about two in the afternoon. When they had given thanks to God, their Father went on shore to the Count of Portalegre, one of the Governors, and told him who they were, and the cause of their coming. He sent him with his servant to a secretary to draw a petition in Portugueze, to be presented to the four Governors, of whom the Archbishop was one. The same night the Father had audience and great comfort of them; at his departure he begged them to consider such whose parents were in prison for the faith, and who had now neither country nor parents, but depended only on their excellencies' compassion and charity. The Archbishop answered very kindly, "We are all brethren, and we will take care of you; go to your charge in the ship, and comfort them; tomorrow we will consider where to entertain them on shore." The next day they examined the Father, inquiring of him what order they professed, whence they came, and the cause of coming; of which being satisfied, the said four governors immediately wrote letters in their behalf to his Catholic Majesty, who sent them 800 ducats due to them of their pension, which he allowed them in Flanders and France, whereof 600 odd were paid to Senor del Peso for freight, and victualling of their ship. In the mean time the said governors paid

them a visit, and ordered five ducats a day for their maintenance, till his Majesty should appoint otherwise. They were also hospitably received here by the Franciscan nuns of the monastery of our Lady la Esperança. Afterwards the Father began a journey on foot to Madrid the first Sunday in Advent, where, on his arrival, he was kindly entertained, and the second day after had audience of the King, young Prince, and Infanta, who all sat at one table to entertain and talk with him. After his Majesty had asked him many kind questions about the convent, he received their letters and petitions, and with great kindness dismissed him; yet by reason of the King's indisposition and their Father's sickness, the suit was prolonged, though the first business the King dispatched and signed was theirs, viz. the confirmation of their five ducats a day, with another grant of 700 crowns a year for six years.

Being thus settled in comfort upon the foundation before mentioned, and expecting peace and ease for the rest of their lives, and thinking they had left all their troubles and vexations behind them, they began with great confidence to set forward their spiritual building, and increase of their company, by the profession of a novice who came from France with them; little thinking that in so Catholic a country, their troubles and sorrows, which seemed to have been buried, would have been revived, as they were in the following manner:—viz. the noviceship of Sister Dorothy Shelley being expired, the Father acquainted the Archbishop of it, desiring him to celebrate the profession according to their rule, being their diocesan, which he promised to do. The Father showed him their professional, and the manner of their profession, and a month after waited on him to desire him to appoint the day he thought most convenient. He fixed upon Tuesday in Easter week, adding, "he had acquainted the King of it, and had his licence, the King signifying in it his special favour and love towards them." All things being now certain, they invited many principal persons and friends to

the profession, who all came; but when they expected the ceremony to begin, a messenger came from the Archbishop to tell them he could not come, upon which the Father went to the Archbishop to know the cause, who said, that he had consulted about their ceremonies and rule, and the most learned had resolved that he could not use them, being different from the Roman pontifical and council of Trent. The Father returned home for the book of the Revelations, and other books wherein their rule and ceremonies were confirmed by the Church of Rome, all which however would not satisfy the Archbishop. After much argument on both sides, and the production of the rules and confirmations of their order and religion by Pope Martin the Fifth, and others, and also the testimony of Sir Francis Englefield, who was called before Caetano Patriarch of Alexandria, the Apostolic Nuncio in Madrid, and upon oath stated that he well knew both the monastery and the Abbess of it in England, and of their departure thence to Flanders, with the cause thereof, and of many professions made there, at which himself assisted, and that he knew the present Abbess, her sister, and several more of them, at whose professions he had been present; which deposition the said Patriarch recorded in writing, and subscribed himself, with authentic testimonies according to law, after which he sealed it with his own seal, and sent it to the Archbishop of Lisbon. Notwithstanding this, and other testimonies which were alleged, the Archbishop still refused. It being at last finally agreed to negotiate it in the court of Rome, the Abbess and convent sent a petition, signed with all their hands, to his Holiness, which some friends of Portugal and Father Parsons diligently negotiated. His Holiness, Pope Clement the VIII., understanding from Cardinal Allen, Bishop Owen, and Father Parsons, their afflictions and travels in all countries, out of his fatherly confession received them into his protection, discharged them from all other superiors, and sent them his brief, wherein he ratified their order, ceremonies, and pro-

fession, which of his own accord he limited and tied to the council of Trent, and thus gave them the victory over their enemies. The community continued to live with the Franciscan nuns until Isabel de Azevedo, a noble lady, made them a gift of some houses and grounds in the place called Sitio de Mocambo, where they built their church and monastery.[1] The then reigning Sovereign, Philip the Second, also endowed them with a pension of two milres per diem (11 shillings 1 penny halfpenny), and twelve mayos of wheat yearly (36 English quarters), paid from the revenue of the fens belonging to the Crown at Santarem. This revenue they enjoy at present, and, besides that, several legacies of houses and lands.[2] Among others a Portuguese lady, on becoming a nun among them, conveyed to their house the whole of her inheritance, to the value of 400 milres a year.[3]

In a work entitled "The Anatomy of the English Nunnery at Lisbon," published in 1622, by Thomas Robinson, some time a younger brother there, the following list of persons belonging to the convent is given:

*Friars.*

Seth, alias Joseph Foster, confessor.
John Vivian and Nicholas Barrowes, priests.
Peter Consul, a lay-brother.

*Nuns.*

Barbara Wiseman, abbess.
Anne Wiseman, prioress.
Elizabeth Hart, chauntress.
Anne Wharton, treasurer.
Anne alias Josepha Bingham, portress.
Lucy Johnson, notaress.

[1] The Letters Patent of Philip the Second, by which this monastery was founded, were unfortunately lost either in the fire, which consumed that monastery, or in the great earthquake of 1755.

The Abbé Mann, in Archæol. vol. xiii. p. 258. In 1712 their revenue was valued at five thousand cruzados.

[3] Fuller's Church Hist. b. vi. p. 362.

Dorothy Fowler, keeper of the relics, &c.
Bridget Browne and Lucy Browne, daughters of Sir Anthony Browne, Viscount Montacute.
Elizabeth Preston, sometime abbess.
Anne Martin. Susan Bacon.
Anne Markenfield. Sisly Arundell.
Margaret Smith, alias Becket, and her sister.
Maudlyn Shelly, Katherine Dendy, and Elizabeth Cole, kitcheners. Martha.
Clara Dowman, alias Anne Foster, the confessor's kinswoman.
Kath. Knightley, and Mary Brooke, choristers.
Anne, a chambermaid of Sir Anthony Browne.
Mary Barnes.
Mary Dimmock, a young nun.
M. Blinksop, reported by the confessor to be allied to divers of the nobility.
Agatha. Elianor and Angela, two Dutch women.
Bridget Mandanha, Maria Suarez, and Maria Rodriguez, three Portuguese.

On the 17th of August 1651, both church and monastery were burnt to the ground, and the nuns of Esperança afforded again for five years an asylum to the distressed English nuns. On the 2nd of October following, the foundation stone of a new building was laid, and in 1656 they returned to their monastery. The church was finished some time after, by the benefaction of Ruy Corrẽa Lucas, and his wife D. Milicia, who remained with the honours and profits of the advowson.[1]

The destruction of the church and monastery of the nuns of Syon, in 1651, it appears, was not their only misfortune at Lisbon. The calamitous earthquake in 1755 (1 Nov.), which destroyed that city, again demolished their convent. The following is the state of their case, which they printed and sent to England:

[1] Archæol. vol. xiii. p. 258.

"We the underwritten, and company, having on the first of November last suffered such irreparable losses and damages by the dreadful earthquake and fire which destroyed this house and other parts of the kingdom, that we have neither house nor sanctuary left us wherein to retire; nor even the necessaries of life; it being out of the power of our friends and benefactors here to relieve us, they having all undergone the same misfortune and disaster; so that we see no other means of establishing ourselves here than by applying to the nobility, ladies, and gentlemen of our dear country, humbly imploring your tender compassion and pious charity, that, so being assisted and succoured from your bountiful hands, we may for the present subsist under our deplorable misfortunes, and in time retrieve so much of our losses as to be able to continue always to pray for the prosperity and conservation of all our benefactors.

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| Augustin Sulyard, | Frances Huddleston, |
| Peter Willcock, | Catherine Baldwen, |
| Elizabeth Hodgeskin, | Winifrid Hill.[1] |

"*Sion House, Lisbon, May* 25, 1756."

It would appear, however, that the monastery was very soon rebuilt, as Baretti, in his work, entitled, "A Journey from London to Genoa," written in 1760, vol. i. p. 133, in describing it, says, "It is called *The English Nunnery*, because no girl is admitted in it but what is born a subject of England. Any such girl, either left destitute in this country by parents unsuccessful in trade, or willing to come from the British Isles to devote herself in this country to chastity and confinement, may make sure of a livelihood in that nunnery; and, the veil once taken, she needs not to fear the approaches of real want as long as her soul and body will keep each other company.

"The number of the nuns there amounts to little more than twenty, and it is the chief anxiety of this little community to keep the number full, that the government may not, in case of too many vacancies, take upon itself to fill them

[1] Cole's MSS. vol. xx. fol. 90.

with Portuguese maidens, which the English women apprehend would create separate interests, and cause such feuds and parties among them, as they have hitherto been strangers to ever since the first foundation.

" Animated by this rare species of terrour, the poor things set their brains upon the utmost stretch whenever death deprives their community of a member, and all efforts are unanimously made towards the raising of a recruit. With this distant view you cannot conceive how prettily they flatter all their visitors, especially those of their own sex! They keep besides a large epistolary correspondence with their friends and acquaintance in *England* and *Ireland*, by which means they have not failed as yet to obtain the desired supply.

" Whoever can speak English, no matter whether Catholic or Protestant, has a kind of right to visit them at any time of the day; and all their visitors are used by them with such endearing kindness, that their parlatory is in a manner never empty from morning till night. The poor things are liberal to every body of chocolate, cakes, and sweet-meats; and will take much pains, with their needles or otherwise, to enlarge the number of those visitors, and allure them to frequent calls.

" Nuns in all countries are soft and obliging speakers; but these are certainly the softest and most obliging that ever fell in my way. Never was I told in a year so many pretty and tender words as this morning in half an hour. On my apprising them of my country, they expatiated on the immense goodness of Cardinal Acciaioli and the gentlemen of his court, who did them the honour of seeing them often. No nation, in their opinion, is so good as the Italian, none so witty, and none so wise. In short, not a syllable issued out at their lips but what was dictated by modesty and meekness, humility and benevolence; and I will positively see them as often as I can while I stay here, because it is impossible not to be pleased with their converse, though one is perfectly conscious that they make it a study to treat

every body with this gentleness of language and blandishment of manners. They certainly give you no reason for harbouring the least suspicion to their disadvantage, and their virtue is to all appearance without the least alloy: but were they in reality quite different from what they appear (which I am thoroughly persuaded is not the case), still the strong appearance of their innocence and goodness is irresistibly attracting, and the holy simplicity of their behaviour can never fail of making a friend of every man who is once introduced to their acquaintance, though ever so much aware of their flattery.

"The King allows them such a sum as enables them to find themselves in victuals, linen, and raiment. Thus they are freed from the anxiety of procuring the chief necessaries of life. Yet life, even by recluse women, cannot be passed very comfortably with mere necessaries, and some addition is wanting to keep it from stagnating. Those minute superfluities, which the French call *douceurs*, so indispensably required to render existence supportable, are left entirely to their industry; and these they procure partly by work and partly by making trifling presents, which are often returned with liberality. These are the two means by which they furnish themselves with that chocolate so plentifully distributed at their parlatory to their incessant visitors, and with those other pretty things that alleviate the natural hardness of their condition. Some of them have small pensions paid them by their relations and friends, and whatever is got by one, is kindly shared by the whole sisterhood.

"As the reputation of this little community was never sullied in the least ever since their establishment (and I am told that this is not quite the case with the Portuguese nunneries), is it not astonishing that no Portuguese parent ever thinks of sending his daughter amongst them as a boarder, and by way of giving her a true maidenly education? A daughter thus placed would, amongst other advantages, have that of learning a foreign language very well worth learning; and nothing contributes so much to enlarge the spheres of

our ideas, and to render a young woman amiable, as the knowledge of languages. Yet few are the Portuguese, as I am told, who care for such an ornament in their daughters, or even in themselves, excepting those of the highest quality; and they have besides a particular antipathy to the language of England, as the notion prevails among them, that there is no book in that language but what is against religion; nor does their Inquisition allow of the importation of any for fear of heresy."[1]

The Bridgetine Nuns continued as an English community at Lisbon till 1809, when nine of them (as under), with their Abbess, accompanied by Mr. Castellet as their director, sought refuge in England, from the calamities of the continent.

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| Sister Mary Dorothy Halford, Abbess. | Sister Frances Winefride Hillear. |
| — Mary Teresia Joyce. | — Mary Gertrude Allison. |
| — Helen Bride. | — Monica Shimmell. |
| — Mary Clare Butt. | — Bridget Ricketts. |
| — Elizabeth Farnes. | — Mary Winefride Hutchison. |

Their passport had been made out for the whole community; but it appears that, after they were aboard ship, a division took place among them, and a part, refusing to proceed, returned to the convent. Several of these were lay-sisters. Upon the arrival of the ten choir nuns in England, they were received with the kindest hospitality by Marlow Sidney, Esq. of Cowpen Hall, Northumberland, and found many active friends; but the one to whom they were under the greatest obligation, was John Gage, Esq. of Lincoln's Inn (now Mr. Rokewode, of Coldham Hall, Suffolk). Through his persevering exertions, an allowance from Government of £40 a year was obtained for the Abbess, and £30 a year for each of the nine nuns; besides which, he set on foot a subscription, and raised a handsome sum for their immediate use. The late Dr. Poynter, Catholic Vicar Apostolic of the London District, also took great interest in their welfare. Sister

[1] Baretti's Journey from London to Genoa, vol. i. p. 133-136.

Mary Dorothy Halford resigning, Dr. Poynter, with the approbation of the other nuns, appointed Sister Elizabeth Farnes as Abbess. In 1811 they inhabited a small house at Walworth in Surrey; but subsequently a larger house was purchased, and properly fitted up for them at Peckham, called after the name of their convent, Syon House, where they received novices, professed three choir nuns, with one or two lay-sisters, and where also, with the assistance of their friends, they established a boarding-school for young ladies of the Roman Catholic religion, at first with success; but, their circumstances becoming afterwards embarrassed, they determined to break up the establishment, and sell most of their effects by public auction, to satisfy their creditors. Dr. Poynter placed the youngest amongst the ten, and also the surviving choir nuns who had been professed at Peckham, in different convents. Sister Bridget Ricketts went to her friends at Boulogne, and afterwards travelled into Russia and other places, in the capacity of governess; Sister Mary Winefride Hutchison retired to the nunnery at Hammersmith, and thence to Bishop's Home, Winchester, where she died. In the interim, three or four of the old nuns, and one of the new professed, had died. A house was procured near the Roman Catholic chapel, Clarendon-square, Somers-town, for the remaining nuns, where they lived for some time; but were subsequently placed in a house at Cobridge near Newcastle in Staffordshire by the late Dr. Milner, Catholic Vicar Apostolic of the Midland District. At this place Sister Mary Dorothy Halford died, and Sister Monica Shimmell left them, and returned to Lisbon, where she died. By the munificence of the present Earl of Shrewsbury, the poor nuns were relieved from their distress, and the debt which they had unavoidably contracted; and not only did his lordship kindly purchase their vestments, church plate, and books[1] which had been left for the purpose of being sold for the liquidation of their debts, but by granting a pension to the surviving nuns and lay-sisters in Stafford-

[1] See p. 97, *antea*.

shire, his lordship relieved them from future anxiety. A few years since the sisters who remained at Cobridge were kindly visited by the present Duke and Duchess of Northumberland.

The original seal of Syon monastery is represented in the Plate, *No.* 1, and is a very beautiful work of art. It exhibits the Virgin, seated, holding the infant Jesus on her right arm, and a long lily sceptre in her left hand; below, is the Royal Founder kneeling in prayer, prompted by Saint Bridget. Two shields at the sides bear the cross of St. George, and the arms of France and England quarterly. The legend is S. commune monasterii Sc'i Salvatoris de Syon london' dioc'. . . . . .

The ancient seal of the confessor general of the monastery (*No.* 2), is round, representing Christ rising from the tomb, and in the background two of the soldiers that were set to watch. The inscription is Sigillum generalis confessoris de Syon. The original of brass was found in 1722, on the bank of a stream at Luddenden near Halifax, and in 1775 was in the possession of Richard Richardson, Esq. of North Bierley in Yorkshire.[1]

One of the last seals which the nuns used at Lisbon, and which remained in the possession of the survivors in 1824, when Dr. Milner communicated it to the Society of Antiquaries, is represented in *No.* 3. Its inscription ought to have been S. SALVATORIS DE SION; the two last letters of Salvatoris seem to have been omitted by the engraver, and afterwards the letters IR inserted instead of IS. The charges in the armorial shield are, the five wounds of the Saviour in the first quarter, and his crown of thorns in the second; in the third is a cross moline, and in the fourth a lion rampant.

The nuns who came to England in 1809 brought with them five seals, which are now in the possession of the Earl of Shrewsbury. Two of them resemble in design the seal last described; but the charges are reversed; and the cross in

[1] Watson's Halifax, 4to. 1775, p. 246.

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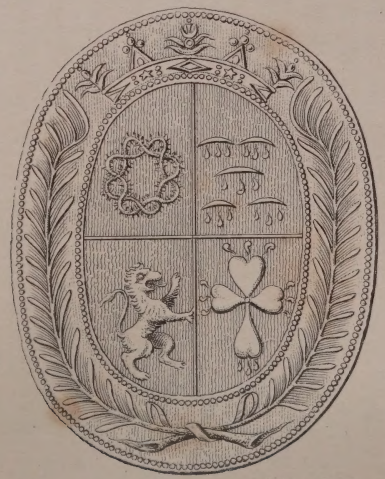

SEALS OF SYON MONASTERY.

J. Swaine del.t sc.

Published by J.B. Nichols and Son, Nov. 1. 1840.

the third (now the fourth) quarter is composed of bleeding hearts. The two palm-branches, increased in size, fill up the place of the legend. The larger of these seals is engraved (*No.* 4); the smaller is a copy of it, but of the size of *No.* 3.

In a still smaller seal, *No.* 5, the various emblems of the Saviour's Passion are displayed heraldically. On the field of the shield are the five wounds; and on a voided cross are, in chief the whipping-post, on the dexter limb the rod and whip in saltire, on the sinister limb the hammer and pincers in saltire, and in base the cock and three nails. The crest is formed of a calvary cross between the spear and rod of hyssop.

The oval seal (*No.* 6.) was supposed by Dr. Milner to represent "the founder of the Monastery of Syon, Henry V. in a suit of plate armour, with his sword in his right hand, and a book, probably the Constitutions of the Monastery, in his left." The inscription, however, suggests a different interpretation: it is *Sigillum* conuenctus de lyon *sancti* adriani *in* elreren. The figure is evidently intended for the Saint Adrian here mentioned; his head is surrounded with a nimbus, and stands on a lion as his symbol; and as neither the name of St. Adrian nor that of Elreren occur in the history of the English nuns, it seems not improbable that this is the seal of some monastery[1] not connected with their establishment, but that, having come into their possession, it was preserved by them, merely on account of its bearing the name of Syon.[2]

The nuns who remained at Lisbon underwent, for a time, many privations, their convent being converted into an hospital for the sick and maimed of Lord Wellington's army; but after the peace, recovering all or part of the landed pro-

[1] Butler, in his Lives of the Saints, vol. ix. p. 79, mentions a monastery of St. Adrian at Decline in Flanders.

[2] The fifth seal, now in the possession of the Earl of Shrewsbury, is an oval one, inscribed SIGILLVM MAGNVM CURIÆ ARCHIEPIS. ROTHOMAGEN. In the field (which is otherwise plain) is the Virgin standing, bearing her infant Child, of modern and bad workmanship.

perty belonging to it, they were comparatively in easy circumstances. They were joined by several English ladies, who took their habit, and with the former sisters have now become a flourishing community, the Revolutionary Government leaving them unmolested through fear of giving offence to the English.

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*List of Abbesses from the Foundation of Syon House in England to the present day.*

3rd March, 1415, Sister Matilda Neuton.
30th Sept. 1428, Sister Joan North.
5th Oct. 1433, Lady Matilda Muston.
8th Jan. 1447, Lady Margaret Ashby.
15th April, 1456, Sister Bridget Wallgrave.
28th April, , Lady Elizabeth Muston.
14th June, , Sister Dorothy Graham.
26th Feb. 1461, Lady Elizabeth Gybbes.
31st Aug. 1518, Lady Constancia Browne.
30th Jan. 1531, Sister Agnes Jordan.
1557, Lady Catharine Palmer.
1559, Sister Clementia Tresham.
6th Jan. 1593, Lady Bridget Rooke.[2]
1606, Lady Elizabeth Preston.
25th Jan. 1609, Lady Elizabeth Hart.
13th July, 1615, Lady Margaret Carnaby.
1622, Lady Barbara Wiseman.
29th June, 1655, Venerable Sister Bridget Mendanha.
15th May, 1671, Sister Clare Salisbury.
19th April, 1678, Sister Barbara Brook.
24th Nov. 1683, Sister Ellen Harnage.
18th Aug. 1692, Sister Jane Carr.
17th Aug. 1699, Sister Mary Smith.

[1] According to the Foundation Charter; see p. 25, *ante*.

[2] She died at Rouen in Normandy, where she was buried in the church of St. Louis, before the high altar. (See account of her funeral at p. 108, *ante*.)

28th Jan. 1705, Sister Mary Carr.
23rd April, 1708, Sister Ursula Suttan.
3rd March, 1716, Sister Marianne Salsbery.
30th March, 1718, Sister Catharine Miles.
14th May, 1731, Sister Mary Yard.
3rd July, 1746, Sister Mary Mead.
2nd Nov. 1748, Sister Mary Hacket.
1st Sept. 1756, Sister Catharine Baldwin.
25th Jan. 1761, Sister Placida Huddleston.
24th Nov. 1761, Sister Eliz. Hodgson.
20th Feb. 1767, Sister Constancia Hackett.
1st Feb. 1771, Lady Winefrid Hill.[1]
23rd June, 1775, Lady Monica Hodgson.
28th April, 1787, Sister Ursula Carter.
14th Oct. 1795, Sister Bridget Becket.
22nd Sept. 1798, Sister Victory Lolly.
1809, Sister Dorothy Halford.
1811, Sister Elizabeth Farnes.[2]
7th Jan. 1812, Sister Helen Bride.
10th Feb. 1822, Sister Rose Lawe.
28th June, 1828, Sister Catharine Lake.
27th Sept. 1835, Sister Mary Joseph Jenkinson.

[1] The following story concerning this lady is related by Baretti (Journey from London to Genoa, vol. i. p. 130). "Soon after she had taken the veil and made profession, a good estate in Ireland was vacated by a relative that died intestate, and of course devolved upon her by right of consanguinity. To get the estate without going to Ireland herself, was thought difficult, and subject to much delay. Her abbess therefore represented her case to the Patriarch, who alone could dispense with her vow of constant confinement; and the Patriarch, upon a simple promise of return, gave her leave to secularize her dress, and depart. She did so; arrived in Ireland; produced her title; took possession; and found herself at once in a condition to live in ease and splendour in her native country. Instead, however, of stopping there, she sold the estate as speedily as she could, and, faithful to her vow and promise, hastened back to the nunnery with the money, which she laid out in such a manner as to contribute much to the ease and convenience of her beloved companions, who, struck with admiration as well as gratitude, chose her immediately for their superior, and never after ceased to pay her the veneration so undoubtedly due to her unshaken virtue."

[2] She died in England 18th February, 1837.

*The Male Superiors of Syon House Monastery.*

3rd March, 1415, William Alnewyk.[1]
13th Sept. 1427, Rev. Father Thomas Fishbourne.
30th Sept. 1428, Rev. Father Robert Bell.
1st June, 1488, Rev. Father Thomas Weston.
15th Sept. 1497, Rev. Father Walter Talkley.
4th Dec. 1498, William Saunders, B. D.[2]
5th April, 1513, Rev. Father Stephen Shothe, Bachelor of Divinity.
19th May, 1513, Rev. Father John Trowell.
26th Sept. , Rev. Father John Fewterer.
4th May, 1535, Rev. Father Richard Reynold.[3]
2nd Oct. 1537, Rev. Father John Coppinger.
30th April, 1575, Rev. Father Henry Herbert.[4]
4th March, 1576, Rev. Father John Johnson.[5]
22nd Feb. 1583, Rev. Father Thomas Williams.
8th March, 1584, Rev. Father Seth alias Joseph Foster.
14th Jan. 1645, Rev. Father William Smith.
17th Sept. 1659, Rev. Charles Dimock.
3rd Jan. 1662, Rev. Father Therwalld.
4th Feb. 1686, Rev. Father Francis Therall alias Benson.
24 Jan. 1695, Rev. Father George Griffin.[6]

*List of the present Community.*

*Abbess.* Sister Mary Magdalen Smith.

[1] According to Foundation Charter, see p. 25, *antea*.

[2] Amongst the MSS. preserved in the Duke of Buckingham's Library at Stowe is a deed between Nicholas Latchett, one of the Barons of the Exchequer, and William Saunders, B. D. and *General Confessor* to the Monastery at Syon, executors of the will of William Gregory, founder of a chantry in the parish church of Aldgate, London, for the regulation of the religious ceremonies to be performed in that chantry, dated Syon, 4th Dec. 1498, 14 Hen. VII.

[3] He suffered at Tyburn in defence of the Catholic Faith. See p. 85, *antea*.

[4] He was buried at the Augustinian Friars, Mechlin.

[5] He was buried at Rouen in the middle of St. Louis's church before the crucifix.

[6] He was a faithful friend to the community, thrice Confessor-General, and above thirt years Procurator-General.

G. Hollis sc.

SYON HOUSE, LISBON.

Published by J.B. Nichols and Son. Nov. 1.1840.

*Prioress.* Sister Ann Bridget Stringfellow.

*Sisters.* Sister Constantia Sorrell.
Sister Winefrid Teresa Smith.
Sister Mary Bernard Eccles.
Sister Mary Ellen Lawless.
Sister Mary Lucy Richmond.
Sister Catharine Elizabeth Burchall.
Sister Mary Winefrid Roper.
Sister Elizabeth Clare Coulston.

*Lay Sisters.*

Sister Mary Agatha Carter.
Sister Mary Barbara Carter.
Sister Ann Agnes Cliffe.[1]

The sisters of Syon House are in possession of a painted portrait of the founder King Henry V. seventy inches in length and fifty-nine in breadth. This picture is supposed to have been brought from England.

They have also a book, entitled a Catalogue of the Dead, both brothers, sisters, and benefactors in the Monastery of Syon of the holy order of St. Bridget, from its first foundation in England in the year of our Lord 1415 to this present year 1839, which is read every morning in the Chapter House.

On the second dissolution of this monastery by Queen Elizabeth, the nuns took away with them not only what treasure they could carry, but likewise, as we are informed, "*the keys of Syon House and the iron cross from the top of the church, by way of keeping up their claim to this their ancient possession.* These they conveyed with them in all their changes of habitation, and *still retain* at their present House of Syon in Lisbon."[2]

It is to be observed, that this is the only English commu-

[1] The above list was kindly communicated to the author by the present community at Lisbon.

[2] Churton's Lives of Smyth and Sutton, p. 423. The late Duke of Northumberland paid the nuns a visit at Lisbon, and presented them with a model in silver of Syon House at Isleworth. They told him they still had the keys of Syon House; "But," said the Duke, "I have altered the locks since then."

nity of religious women which has never been separated or extinct since the reign of Queen Mary. All the other English convents (with the exception of the monastery of Sheen), both of men and women, were revived much later.

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We may now return to the history of Syon House in Isleworth. Having fallen by the second dissolution into the hands of the Crown, Queen Elizabeth appointed in 1560 Sir Francis Knowles keeper for life;[1] the reversion of which place she afterwards granted to his son Robert.[2]

In 1563, the plague then raging in London, the Marquis of Winchester, Lord High Treasurer, was sent to survey Syon House, it being intended that the Court of Exchequer should be held there. The following is a copy of the letter sent by him to Sir William Cecil, Secretary of State.[3]

"I commend me hartely to you. Upon the receipt of your letters for the survey of Sion and Sheane for placing of th'exchea-queyr, and of the duchy, and of the court of wards and lyveres, for this Mychaelmas Tearme, I made instruccions and sent Stanton and John Rogers my servant, to the keper of the place of Sion, under Mr. fee (*sic*) Chamberlayne, by whom they sawe all the place and perused my bill with the lodgings.

"And fynd that ther may be plased the holle courte of th'excheaqueyre, yf comon plea shold be ther holden, and to that effecte I have sorted the howse by my knowledge, and by ther examanacion at this tyme, and ther may be lodged theis persons after wrighten, viz.

"The L. Thresoror, th'ounder Thresoror and Chanselor, eyther of them two chambers, and a gallery betwen them, to consulte in, and the chamber of presens for ther dyninge, and the great chamber for ther servants.

"The L. Cheafe Barrone and thre other Barrons to have ij chambers apeace, and a place to dyne in.

[1] Pat. 2 Eliz. pt. 7, May 27. See also Harl. MS. No. 105, Art. 19, and Leases in Augm. Off. temp. Eliz.

[2] Duke of Northumberland's Records. According to Harl. MS. No. 4257, it appears, that in the time of Queen Elizabeth the fee paid to the keeper of Syon-house, orchard and gardens, was 12*l.* 3*s.* 4*d.* and to the keeper of the woods 3*l.* 0*s.* 10*d.* per annum.

[3] Harl. MS. No. 6990, art. 16.

"The ij Rememberauncers, and the Clerke of the pipe, ij chambers apeace, and a place to dyne yn.

"The auditor of the receipt, and the iiij tellers, ij chambers apeace, and everie other of the receipt and of th'excheaqueyre a chamber.

"And yet is there nothing touched of the bakehoweses, brewhoweses, and store howeses withoute the gayte, wherein may others lodge, yf nead be, as cookes, &c.

"And I thinke that the L. Thresoror, the Thresoror and Chanselor, the L. Cheafe Barrone, and the Barrons, and the ij Remembrancers and the Clerke of the Pipe, beyng in number x persons, may dyne to gythers at ij measse of meate.

"And I thinke that th'offecers of the receipt, being in number xij, may dyne to gythers at ij measse of meate.

"And then the stuard, the cooke, &c. to have ij lyverie measse of meate.

"The servants of every of the tables to lyve with the reversione of the tables.

"And I thinke that Stantone, and the cooke of the Starre Chamber, with the stoufe of the kiching and plate of the sellor, and the napperie of the youre [ewry], will furnyshe this mat ter, if it may so lyke the Quen's highnes and my Lordes.

"Then another questione is whether the chardge shalbe the Quen's, because they are removed oute of ther ordnarie place, or elles of ther owne chardge, as they doo when they kepe Westminster.

"But synce you have adjourned the comon lawe to Hillary tearme, I thinke meate that the plea of th'excheaqueyre be adjourned in lyke fourme, and then ther shall not nead any of the barrons, but one and ij of Saunders office, ij of Osebornes,[1] and ij of the pipe, and the receipt to stand still.

"And when they shall have neade of any advice or assistaunce, then they may have it of the Treasoror and Chanselor, who may repayre to the place one day in a weake, to give order to the retournes of the newe process, and to the receipt for the better comynge yn of the Quen's mony, and for wrighting oute for the same, which muste be done often tymes, as yt will wante spead.

"And this laste order I thinke beste for this tyme, seyinge

[1] These were Remembrancers.

they die[1] at Braynefourthe (Brentford) and other places ther aboutes, and with this company ther wilbe rome anoughe in the howese, which I think for the beste, and least chardge.

The morrowe upon Michaelmas day, the courte syttes in th'excheaqueyre, to receyve the Sherifes of Londone accordinge to ther owlde c[o]urse, which must nedes be done, or elles a comyssione to have yt done in the Towere, or in some other place, and I thinke yt beste at Westminster, for they die as fast about the Tower as they doo at Westminster, and Mr. Lieutenant is not at home. Wrighten the xxiiiith day of September 1563.

Your loving frind,

Indorsed— WINCHESTER."

"To my loving frind S[r]. William Secill, Knight, principall Secretorie to the Quen's Ma[te]."

In the year 1604, Syon House with the manor of Isleworth was granted by James I. to Henry Percy, ninth Earl of Northumberland, and his heirs for ever,[2] in whom were already vested the various leases made by Queen Elizabeth of the demesne lands.[3] This nobleman, one of the most unfortunate, though it may be one of the most deserving of his illustrious race, expended large sums in the repairs and improvement of the mansion. During the decline of the Queen's health, he was distinguished by the warmth with which he embraced the interests of the King of Scotland, in regard to his accession to the Crown of England; and at that period was the first privy-councillor named by James. But the fate of his family seemed still to pursue him. On a groundless suspicion of being connected with the Gunpowder Plot, he was stripped of all his offices, adjudged by the court of Star Chamber to pay a fine of £30,000, and sentenced to imprisonment for life in the Tower.[4] In a petition addressed to the King (14 April 1613),

[1] *i. e.* deaths were occurring of the Plague.

[2] Pat. 2 Jac. 1, pt. 18. July 5.

[3] Duke of Northumberland's Records. The Earl had a lease of Syon Park from the Crown, in 1602. See Pat. 44 Eliz. pt. 16. Jan. 15.

[4] See Harl. MS. No. 589, fol. 111, for the decree in the Court of Star Chamber, against the Earl of Northumberland, Trinity Term, 4 Jac. 1.

the Earl offers this place as a compensation for the oppressive fine imposed on him. "Sion, and please your Majesty, is the only land I can put away, the rest being entayled. I had it before your Majesty's happy entry 48 years by lease, without paying any rent, but such as was given back again certain in other allowances. It hath cost me, since your Majesty bestowed it upon me, partly upon the house, partly upon the gardens, almost £9,000. The land, as it is now rented and rated, is worth, to be sold, £8,000, within a little more or lesse. If your Majesty had it in your hands, it would be better than £200 a year more, by the copyholders' estates, which now payeth but two years' old-rent fine; dealing with them as you do with all your copyholders in England, is worth at the least £3,000. The house itself, if it were to be pulled down and sold, by view of workmen, comes to 8,000 and odde pounds. If any man, the best husband in building, should raise such another in the same place, £20,000 would not do it; so as according to the work it may be reckoned at these rates, £31,000; and as it may be sold and pulled in pieces, £19,000 or thereabouts."

This proposal, it appears, was not accepted. At the end of fifteen years the tardy mercy of the King permitted the Earl's release, after he had paid £11,000, and he passed the remainder of his life in tranquil and honourable retirement. This unfortunate nobleman was a person of considerable talents. Wood calls him "a learned man himself, and the generous favourer of all good learning." During his imprisonment he allowed salaries for eminent scholars to attend upon him, and also enjoyed the converse of his illustrious fellow-prisoner Sir Walter Raleigh. The abundant leisure for intellectual pursuits afforded by his long captivity was chiefly employed by him in the study of the mathematics; and, on account of his love for the occult sciences, he was sometimes entitled Henry the Wizard.

The buildings of Syon were again thoroughly repaired, by Algernon Percy, his son, and tenth Earl of Northumberland, under the superintendence of Inigo Jones.

In 1647, on account of the infection then spreading, the Dukes of York and Gloucester and the Princess Elizabeth were lodged here by order of the Parliament,[1] and the royal inmates treated by the Earl and Countess of Northumberland in all respects suitably to their birth. Through the Earl's interest, Charles I. (then under confinement at Hampton Court) was often permitted to see his children. Clarendon,[2] speaking of this circumstance, says, "The King enjoyed himself at Hampton Court, much more to his content than he had of late; but that which pleased his Majesty most, was that his children were permitted to come to him, in whom he took great delight. They were all at the Earl of Northumberland's house, at Sion, from the time the King came to Hampton Court, and had liberty to attend his Majesty when he pleased; so that sometimes he sent for them to come to Hampton Court, and sometimes he went to them to Sion; which gave him great satisfaction."[3] The Duke of York was at this period about fourteen years of age, the Princess Elizabeth twelve: "a lady," observes the above writer, "of excellent parts, great observation, and an early understanding." The Duke of Gloucester was seven. In 1649, the Earl of Northumberland, being desirous of surrendering his trust of the custody of the Duke of Gloucester and the Princess Elizabeth, procured his sister, the Countess of Leicester, to have the government of them;

[1] Lords' Journals, vol. ix. pp. 339, 357.

[2] Hist. of the Rebellion, vol. iii. pt. 1, b. 10. pp. 101, 102.

[3] This permission was granted in October; but it appears the King paid frequent visits to his children at Syon in the month of August. "Syon House, Aug. 23. His Majesty came hither to see his children this morning early, with one troop of horse, and the commissioners, and dined here." Perfect Occurrences, Aug. 20-27, 1647. "Aug. 29. The Duke is at Syon. The King hunted in Richmond Park, and afterwards dined with his children at Syon." Ibid. Aug. 27—Sept. 3.

In the parish books of Isleworth the two following entries occur in the churchwardens' accounts for 1649-51.

| | £. | s. | d. |
|---|---|---|---|
| "Paid to the late King's servants . . . . | 0 | 1 | 0 |
| Recd. of the Earl of Mulgrave when he lay at Sion House . | 1 | 0 | 0" |

whereupon they were removed to Penshurst, a seat of the Earl of Leicester's, in Kent; and on the 11th June, in the same year, the Earl of Northumberland moved that she might have the allowance for their maintenance, which was referred to the committee of the revenue.[1]

In 1682, by a vicissitude which appears worthy of remark, the estate returned to the family which had founded the present mansion, through the marriage of Charles Seymour Duke of Somerset with Lady Elizabeth Percy, only surviving child and heiress of Josceline eleventh and last Earl of Northumberland in the direct line, by Lady Elizabeth Wriothesley, youngest daughter of the Earl of Southampton. Her ladyship, when only four years of age, succeeded to the honours and immense estates of the house of Percy, holding in her own right six of the oldest baronies in the kingdom, viz. Percy, Lucy, Poynings, Fitz-Payne, Bryan, and Latymer. Being so great an heiress, she was soon surrounded by suitors, who sighed, not for her immature charms, but for her broad lands and proud titles; and it was her peculiar fate, before she was sixteen, to be three times a wife and twice a widow. She was first married, at the age of thirteen, to Henry Cavendish, Earl of Ogle, only son and heir of Henry Duke of Newcastle, who, by agreement before marriage, assumed immediately the name and arms of Percy, for which he had the royal licence. Upon his death, which occurred within a few months after his marriage, in 1680, lovers, or rather suitors, again crowded round the youthful Countess, then in her fourteenth year. Among them were Thomas Thynne, of Longleat Hall, in the county of Wilts, Esquire; and the celebrated adventurer, Count Königsmark. The Count's personal advantages possibly attracted her notice; but her relations hastened to prevent the effects of his captivating assiduities, by contracting her to Mr. Thynne. However, before the marriage could be actually solemnised, Thynne was assassinated on the 12th Feb. 1682,

[1] Collins's Peerage, by Sir E. Brydges, vol. ii. p. 350.

while riding in his carriage through Pall Mall, by three ruffians on horseback hired by Königsmark, who had entertained presumptuous hopes of succeeding with this young heiress, if he could remove Thynne out of the way. The Count himself escaped abroad; but the three wretched instruments of his crime were apprehended, and suffered on the very spot on which it was committed. Three months after this tragical event, she was re-married on the 30th May 1682 to the Duke of Somerset. The Duke was then in his twentieth year, possessed of a fine commanding person, dark complexioned, and regularly handsome; he was generous, brave, and munificent, with a cultivated mind, and a taste for the fine arts; but so inordinately arrogant in his manners, and vain of his illustrious rank, that in his own time, and since, he has always been distinguished as the "Proud Duke of Somerset."[1] The first act of his wife, when she came of age, was to release him from the disagreeable obligation imposed by her marriage articles, of changing the name of Seymour for that of Percy. The Duchess was subsequently one of the greatest ornaments of the Court of William the Third and Queen Anne; and, on the disgrace of the Duchess of Marlborough, succeeded as Groom of the Stole to the Queen. She died in 1722, after having presented her husband with thirteen children, of whom two only survived her.

In 1692, the Princess of Denmark accepted the Duke of

[1] His servants obeyed by signs; and when he travelled the country, the roads were cleared that he might pass without obstruction or observation. His children obeyed his mandates with profound respect. The two youngest daughters had used to stand alternately whilst he slept of an afternoon; Lady Charlotte being tired, sat down, the Duke waked, and, displeased, declared he would make her remember her want of decorum. By his will he left her £20,000 less than her sister. After the death of the Duchess Elizabeth, the Duke married, in 1725, Lady Charlotte Finch: a short time after their union, his young bride, wishing to command his attention, playfully tapped him on the shoulder with her fan; her husband, startled at such a freedom, turned upon her frowningly, —"Madam," said he, "my first wife was a Percy, and *she* never took such a liberty." His Grace died in 1748, at the advanced age of eighty-seven, having filled high offices in the Courts of Charles II., William III., and Queen Anne.

Somerset's offer of Syon House for a temporary residence, during a misunderstanding which she then had with her sister Queen Mary, occasioned by her warm attachment to the Duchess of Marlborough. The Princess falling in labour at Syon House, was visited in her illness by the Queen;[1] and a remarkable account of this visit is related by the Duchess.

"She came attended by the Ladies Derby and Scarborough. The Queen never asked the Princess how she did, nor expressed the least concern for her condition, nor so much as took her by the hand. The salutation was this:—'I have made the first step by coming to you, and I now expect you should make the next by removing my Lady Marlborough.' The Princess answered, 'That she had never in all her life disobeyed her, except in that one particular, which she hoped would some time or other appear as unreasonable to her Majesty as it did to her.' Upon which the Queen rose up and went away, repeating to the Prince, as he led her to the coach, the same thing she had said to the Princess."[2]

Upon the death of Charles Duke of Somerset in 1748, Algernon Earl of Hertford, his only surviving son, who distinguished himself in the Duke of Marlborough's wars, and was in every respect one of the most accomplished noblemen of his time, succeeded to the title and estate, and soon after gave Syon to Sir Hugh and Lady Elizabeth Smithson, his son-in-law and daughter, afterwards Duke and Duchess of Northumberland, to whose fine taste are owing the many and great improvements in the house and gardens of Syon.

[1] The following passage is from the London Gazette, 1692, No. 2758: "*Whitehall, April* 17. Her Royal Highness was taken ill last night at *Syon* House, and fell in Labor this Morning, near two months before her Time, and about Eleven of the Clock was delivered of a Son, who was immediately Christned by the name of *George*, and Dyed about an Hour after. The Queen went in the Afternoon to see her Royal Highness, who is as well as can be expected."

[2] Duchess of Marlborough's Conduct, pp. 59, 69, 70.

## DESCRIPTION OF SYON HOUSE.

Syon House, one of the most conspicuous ornaments of the county of Middlesex, situated near the banks of the river Thames between Brentford and Isleworth, is a structure of magnificent dimensions, faced with Bath stone, and built in a quadrangular form. Each of the four fronts is without ornament; but the general character of the whole is rendered impressive by largeness of mass, by fair proportions, and by the solidity of its parts. In the centre is inclosed an area about eighty feet square, formerly intended as a court of communication, but now laid out as a flower-garden. The house is three stories high. The entrance to it at the principal front is by flights of stone-steps; and the east front, which faces the Thames, is supported by arches, forming a fine cloisteral arcade. The roof is flat, covered with lead, and surrounded with battlements. At every one of the four outward angles is a square turret, flat-roofed, and embattled like the other parts of the building. It appears probable that the general outline of the structure remains as left by the Protector Somerset; but while the more substantial parts of his building have been preserved, various repairs have evidently much altered the details of his architectural arrangement. Considerable improvements were made under the direction of Robert Adam by the present Duke's grandfather. The ground before the house forms a fine lawn, extending westward from the house towards a footpath through Syon Park, leading from Brentford to Isleworth. In front of this lawn are two stone lodges, embattled in the same manner as the house. Another lodge with granite piers and iron gates has recently been erected at the Isleworth entrance to the park. Towards the Thames the lawn is bounded by a ha-ha, and a meadow, which is cut down into a gentle slope; so that the surface of the water may be

seen even from the state apartments, which are on the ground floor. By this arrangement, the most beautiful piece of scenery imaginable is brought into view from two of the principal fronts; for the Thames seems to flow through the grounds, of which Kew Gardens appear to form a part. The house stands nearly in the middle point of that side of the lawn which is furthest from the river, and communicates with Isleworth and Brentford by a fine gravel walk.

The entrance to this magnificent mansion from the great western road is through an elegant gateway after a design of Robert Adam, consisting of a central arch, surmounted by the lion-passant, the crest of the noble house of Northumberland, and connected by colonnades with two lodges.[1]

The entrance to the mansion is protected by a *porte cochère*, from which a flight of steps leads to the great hall, a noble oblong room, 66 feet by 31, and 34 feet in height. The pavement is of white and black marble, and the sides are enriched with four antique marble colossal statues dug out of Herculaneum and Pompeii, representing Scipio Africanus, Livia, Cicero, and a Priestess. Under a screen of columns is an extremely fine bronze of the Dying Gladiator, cast at Rome by Valadier. The hall opens into the

Vestibule (34 feet 6 inches by 30 feet, and 21 feet 2 inches in height), which is most superb and unique. The floor is of scagliola, with Mosaic ornaments, in imitation of marble, and the walls are enriched with bassi relievi and gilt trophies; twelve columns of real verd-antique marble[2] supporting gilt statues, and sixteen pilasters of the same rare and costly material, finely polished, impart an air of sumptuous mag-

[1] According to Moule (English Counties, p. 59,) an exact counterpart of this gate of entrance was presented by the late Duke of Northumberland to the King of Portugal, and sent to Rio Janeiro, his Grace being at the whole expense including the freight, and of a person sent out to superintend the erection. It was erected at "The Chiacre," the country residence of the King, about three miles from Rio Janeiro.

[2] They were dug out of the Tiber about a century ago, and purchased for the present Duke's grandfather at a cost of a thousand pounds sterling each.

nificence to this apartment, appropriately called the " room of many columns." Between the windows is a table of remarkable beauty brought from Egypt.

The dining-room (62 feet long, 21 feet 7 inches wide, and 21 feet 9 inches high), which is entered on quitting the vestibule, is characterised by a chaste simplicity of style, and ornamented with marble statuary and paintings in chiaroscuro after the antique. At each end is a recess, with Corinthian fluted columns, supporting an entablature delicately embellished according to that order. The ceiling is elegantly worked in stucco, and enriched with gilding.

The drawing-room (44 feet 6 inches by 21 feet 7 inches, and 21 feet 2 inches in height) is the *chef-d'œuvre*. The sides are hung with a rich tri-coloured satin, the first of the kind ever executed in England. The tables are of costly mosaic, found in the baths of Titus, and purchased from the Abbate Furietti's collection at Rome. The glasses are of very large dimensions, and the chimney-pieces of the finest statuary marble, inlaid and ornamented with *or-moulu*. The ceiling is carved, and divided into small compartments richly gilt, with designs, executed by Italian artists, from various antique paintings that have been found in Herculaneum and Pompeii.

The gallery (135 feet in length, 14 feet in width, and 14 feet high) ranging along the whole of the eastern side, contains the library and museum; and is said to present the first instance of stucco-work performed in England. The ceiling is embellished with paintings, and ornamented with various devices, harmonising with the general character of the whole. In the upper divisions of the sides and ends is a series of medallions, exhibiting portraits of Kings and Queens of England; with those of all the Earls of Northumberland and other eminent persons of the houses of Percy and Seymour.

Here are also preserved some rare antiques, and also the vase of Irish crystal, mounted in the most exquisite and splendid manner in a framework of chased gold,

(for the purchase of which several hundred pounds were subscribed,) presented by the Duchess of Leinster, in the name of the Ladies of Ireland, as a tribute to the Duchess of Northumberland on her departure from Ireland at the termination of his Grace's Viceregal office. On its pedestal is the simple but expressive inscription of "Hibernia Grata." The original design of this magnificent object of art was taken from a vase of Benvenuto Cellini, modified by the assistance of the Duchess of Leinster, and her sister Lady Caroline Stanhope, so as to become exclusively appropriate to the occasion. The chalice, which is of the purest rock crystal, set with the native gems of Ireland —pearls, diamonds, amethysts, and beryls—is supported on a pedestal formed by the head of an elk (copied from an unique specimen in the Dublin Museum), the antlers of which are curiously chased in gold. At the head of the chalice, which is of an oval form, is a figure in virgin silver, representing the Genius of Ireland seated in a triumphal car; and at the other extremity, resting on a trophy formed by the ancient Irish toga, sword, and shield, (also designed by the Duchess of Leinster, after the originals in the Dublin Museum,) is an exquisite representation of the Irish stag-hound, said to be the only dog capable of contending with so powerful an animal as the elk. These national emblems are interspersed with bunches of shamrock; and on the golden shield which forms the back of the car are inscribed the coronet and initials of the Duchess of Northumberland, adorned by a bouquet of Forget-me-not in precious stones. Over the car hangs a pear-shaped pearl of great beauty; at the foot is a very fine beryl; and the eyes of the silver dolphins grouped at the base are formed of opal. Surrounding the head of the elk, on the pedestal of the chalice, are two wolf dogs of the celebrated Irish race, modelled with unequalled grace and spirit. This interesting specimen of Irish products (for the materials are all Irish), and testimony of the urbanity called forth by kindly dealing in Irish hearts,

was executed by a native artist of the name of Percy in the employ of Alderman West, an eminent goldsmith; and the latter, in his anxiety to produce a work worthy of his country and its benefactress, expended upon it much more than the sum subscribed.

The bookcases are formed within recesses; and at the west end are folding doors opening into the gardens and pleasure-grounds, which uniformity required should represent a bookcase, to answer the other end of the library. On the mimic volumes are inscribed the titles of the lost Greek and Roman authors, so as to form at the same time a curious catalogue of the *auctores deperditi*. At each end is a little pavilion or closet finished in the most exquisite taste; as is also a beautiful closet in one of the square turrets rising above the roof, which commands an enchanting prospect. From the east end are suits of private apartments, extremely convenient and elegant, containing, among other valuable pictures, the portraits of the ill-fated Stuart family.

The gardens afford one of the earliest notices which we have of herbs and plants being cultivated as objects of recreation or taste in England, while in the possession of Edward Duke of Somerset, in the beginning of the sixteenth century. They were placed under the superintendence of Dr. Turner, his grace's physician, who is commemorated by Dr. Pulteney as the father of English botany.

The attached grounds are flat, but abound in fine trees, and the pleasure-grounds with many venerable cedars, and other exotics. They were laid out by Brown, and sometime under the direction of the late M. Hoy, F.L.S. The portion called the Botanical Garden was laid out by Mr. Richard Forrest, C.M.H.S. who was similarly employed at Eaton Hall, Cheshire, the seat of the Marquess of Westminster. The kitchen-garden required to be entirely renovated, including even the soil of the borders, the walls, the walks, and the hot-houses. The pleasure-grounds, so rich in exotics, but incumbered and injured by the commonest

trees and shrubs, required to have the latter wholly removed, to give room and effect to the former; and, to render this scenery complete, it was found requisite to introduce a great number of new exotics, procured since Syon was first designed.

The following is a list of some of the more remarkable trees at present flourishing in this beautiful domain.

1. Cedars of Lebanon, fine.
2. Cupressus disticha, deciduous Cypresses, among the finest in England.
3. Magnolia Acuminata, very large.
4. Magnolia Glauca (evergreen variety) perhaps the finest in England.
5. Liriodendron Tulipifera, Tulip trees, fine.
6. Acer Creticus, Cretan Maple, old and large.
7. Planera Reichardi, large.
8. Catalpas.
9. Gleditchias, large.
10. Acacias, large.
11. Gymnocladus Canadensis, superb specimen.
12. Judas Trees, fine.
13. Amelanchiers, fine.
14. Sorbus domestica.
15. Rhododendrons, fine.
16. Diospyros Lotos.
17. Halesia, Snow-drop tree, fine and trailing.
18. American Ashes, fine.
19. Ornus Europæa, fine.
20. Laurus Sarsafras, large.
21. Tupelo tree, large.
22. Poplars, large and fine.
23. Turkey Oaks, fine.
24. Scarlet Oaks, fine.
25. Quercus Palustris.
26. Purple Beeches.
27. Liquid Ambers, fine.

28. Pinus Tæda (Frankincense Pine), fine.
29. Pinus Pinea, Stone Pine, largest in England.
30. Spruce and Silver firs, upwards of 100 feet in height.
31. Red cedars, fine.

In the Fruit Garden the range of hot-houses exceeds 400 feet in length, and is appropriated to pines and early forcing. This extensive building is constructed entirely of metal, even to the wall-plates, the doors, and the framing of the sashes. The back sheds to these hot-houses, besides potting benches, places for pots, tan, &c. contain an Oldacre mushroom-house, a fruit-room, the journeymen's living-room and sleeping apartment, &c. The pits are on an excellent plan, and are covered with wooden shutters, a mode of protection from cold and rain, superior to any other for pits, frames, and even hot-houses and green-houses. The head gardener's dwelling is so placed as to command from the upper windows a view of both ranges of forcing houses. The principal walks are also in full view, so that no movement can be made that escapes his notice, nor can an individual enter or go out of the garden or pleasure ground without being observed. The neatness, order, and high keeping of the forcing department cannot be surpassed.

The Conservatory was designed under the directions of the Duke and Duchess of Northumberland by Mr. Fowler, their architect, and is considered to be a very original and successful instance of the combination of architectural forms and effect, with the peculiar requirements of a building for such purposes. It consists of a principal compartment in the centre, surmounted by a graceful cupola, upwards of sixty feet in height. From this building extend circular wings, terminating in pavilions, making altogether a range of three hundred and eighty feet in length, divided into compartments, so that the architectural arrangement is brought to coincide with that which was requisite for the several classes and descriptions of plants. The centre part is one

hundred feet long, containing the tropical plants which require the highest temperature; and, with the advantage of the lofty cupola, displays some magnificent specimens of the palm and other large-leafed trees, in all their native luxuriance. The circular wings are subdivided into compartments, appropriated to the reception of Botany Bay plants, heaths, geraniums, and other hardy exotics. One of the pavilions is devoted to camellias, and the other to orange trees.

The building is constructed of Bath stone, with iron roofs, columns, and arches, combining extreme lightness with strength and elegance of form; and, notwithstanding its architectural character, the arrangement is free from the usual and fatal objection of obscuring the light from the plants. The whole of the front is glazed with plate glass, as well as some parts of the roof where strength was most required. The warming is effected by means of steam, generated in a building erected for that purpose, at a little distance, so as to be quite out of view from the garden; and the heat is distributed by pipes laid underneath the floor, the aggregate length of which is nearly two miles. A raised terrace extends along the front, with wide flights of steps; on the pedestals of which are massive stone vases sculptured by the masterly hand of Grinling Gibbons. The parterre in front of the conservatory abounds in all the choicest beauties of the floral kingdom, disposed in ornamental beds of various forms. At the southern extremity the walks are concentred in a circle, in the middle of which is a large basin bordered with marble, and containing a fountain.

The boundaries of this garden are skilfully concealed by mounds of artificial rock-work, which are made to screen some buildings of an inferior character in the immediate vicinity; at the same time that they serve for the growth of various flowers and shrubs peculiar to rocky soils.

In the rear of the conservatory are some remarkably fine specimens of exotic trees, particularly of the Ilex, forming a beautiful back ground of permanent dark tints, which, by

contrast with the bright glass and the light stone-work, contribute greatly to heighten the good effect of the building. The approach from the house is through some dark cedars, which serve very happily for the foreground of the picture; and the view presented through them is altogether striking and beautiful.

On the north side of the domain is a park, richly shaded by wood of a venerable growth. In water, that great auxiliary of the picturesque, these grounds are well supplied. Independent of the Thames, which flows magnificently along their borders, the small river Brent winds through the park in a serpentine track; and, crossed by three wrought-iron bridges, one of which is not less than eighty-five feet in span, adding considerably to the beauty of the scene.

In the adjacent out-offices, are to be seen some remains of the monastic house built in the reign of Henry VI.,[1] and in the recent improvements in the hall two very rich and elegant doorways were discovered of the florid Gothic style; they remain in a perfect state, but quite covered up by the plastering of the wall.[2] Some very ancient mulberry trees, the branches braced with iron, are believed not only to have been planted, but to have been in bearing growth before the dissolution of the monastery.

This princely mansion, and its adjacent estates, came, as before stated, into the possession of Sir Hugh Smithson, of Stanwick, in the county of York, Bart. on his marriage with Lady Elizabeth Seymour, the only daughter and heir of Algernon Seymour, Earl of Hertford (afterwards Duke of Somerset), eldest surviving son of Charles Seymour, Duke of Somerset, and Lady Elizabeth Percy, only surviving child and heir of Josceline, the eleventh and last Earl of Northumberland of the Percy family.

[1] A view of the ancient Stables at Syon, which had a hanging gallery like those of inns, and were perhaps as old as the monastery, forms the vignette at the corner of the plan of the Precinct, p. 136.

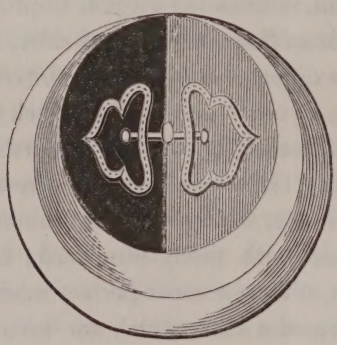
[2] The engraved title of this volume represents one of these doorways, which were alike in design.

Algernon, Duke of Somerset was created Baron Warkworth, of Warkworth Castle, and Earl of Northumberland, 2nd Oct. 1749, with remainder, failing his issue male, to his son-in-law Sir Hugh Smithson, Bart. and to the heirs male of his body by Lady Elizabeth his wife; in default of which the dignities of Baroness Warkworth and Countess of Northumberland to the said Lady Elizabeth, and of Baron Warkworth and Earl of Northumberland to the heirs male of her body. Agreeably to this remainder, Sir Hugh Smithson, on the death of his father-in-law, 7th February, 1750, became Baron Warkworth and Earl of Northumberland. By an act of parliament, 12th April, 1751, his lordship and Elizabeth Countess of Northumberland and Baroness Percy, his and their issue, were enabled to take and use the name of Percy, and to bear the arms of the Percys Earls of Northumberland. He was created Earl Percy and Duke of Northumberland, to him and the heirs male of his body, by patent dated 18th October, 1766. His Grace eminently distinguished himself by his love for the fine arts, and, besides the elegant improvements made at his paternal seat at Stanwick in Yorkshire, he restored three palaces in very different styles of architecture,—Northumberland House, Syon House, and Alnwick Castle, the great baronial seat of the ancient Earls of Northumberland. Dr. Percy, Bishop of Dromore, writing about the year 1778, says, " Syon House, which was old, ruinous, and inconvenient, his Grace hath finely improved; and fitting it up, and finishing it, after the most perfect models of Greece and Rome, hath formed a villa, which for taste and elegance is scarce to be paralleled in Europe." He died June 6th, 1786, and was succeeded by his eldest son Hugh second Duke of Northumberland; who, by his second wife, Frances Julia, daughter of Peter Burrell, Esq. sister to Peter first Lord Gwydir, had nine children, and dying July 10, 1817, was succeeded by his eldest son Hugh the present and third Duke.

His Grace was born April 20th, 1785; was member for Westminster in the Parliament of 1806, and for Northumberland in that of 1807; in 1812 he was called up to the House of Lords, and placed, *vitâ patris*, in the barony of Percy. In 1825 he was nominated Ambassador-extraordinary to Charles the Tenth, King of France, on the occasion of his coronation; and in 1829–30 he was Lord-Lieutenant of Ireland.

His Grace married 29th April, 1817, Charlotte Florentina Clive, youngest daughter of Edward first Earl Powis, who was governess to her present most gracious Majesty Victoria; they had a son still-born 27th February, 1818.

The Duke of Northumberland is a Knight of the Garter, and a Privy Councillor, High Steward of the University of Cambridge, Lord-Lieutenant, Custos Rotulorum, and Vice-Admiral of the county of Northumberland and Newcastle-upon-Tyne, Constable of Launceston Castle, High Steward of Launceston; and also, by appointment of the Queen, a Trustee of the British Museum; F.R.S. and F.S.A.



*Percy Badge.*

# TOPOGRAPHICAL ACCOUNT

OF

# ISLEWORTH.

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## DESCRIPTION OF THE VILLAGE, &c.

ISLEWORTH is pleasantly situated on the northern banks of the river Thames, in the county of Middlesex, at the distance of about nine miles west of London, and gives name to the hundred. It consists of one principal street, containing many good houses.

The derivation of its name is very uncertain. In Domesday it is called *Gistelesworde*. For some centuries in subsequent records it is called *Istelworth*, *Yhistelworth*, and afterwards occasionally *Isllеworth*. In the time of Queen Elizabeth it was called *Thistleworth*, which name is said to have been much in use in the early part of the eighteenth century. In parochial and other writings, however, for more than a century, it has been uniformly spelt *Isleworth*.

It is suspected by Gough[1] that the original name of the rivulet called in Glover's Survey[2] of the Hundred of Isleworth, taken in the year 1635, "*Islesworth River*,"[3] was *Ise*,

[1] Brit. Topog. vol. i. p. 557.

[2] This map or survey on vellum is about three yards long and two broad, framed as a picture, and hung up in the evidence-room at Syon House. It was made temp. Jac. I. and points out every gentleman's house, with the name of the respective owner, in Isleworth, Twickenham, &c.

[3] Amongst the Lansdowne MSS. (No. 108, fol. 30) is an imperfect description of a project to bring the river of Isleworth to the north side of London.

one of the Celtic names for water, and from thence, perhaps, the place was denominated *Iselworth*.[1] According to Verstegan,[2] *Worth*, *Wearth* or *Werd*, in the Saxon language, signifies "a place situate between two rivers, or the nook of land where two rivers, passing by the two sides thereof, do enter the one into the other, such nooks of ground having of old time been chosen out for places of safety, where people might be warded or defended in. It is sometimes taken for an isle or peninsula, not in the sea, but in fresh waters." This description exactly corresponds with the situation of Isleworth at this very day.[3]

Before the time of Henry the Third, the spot of ground whereon Isleworth and other towns adjacent now stand, was the forest or warren of Staines. This forest, which extended from the river Brent to the east of Syon House, and thence west to Staines, or the river Colne, a little beyond that town, was disforested in the year 1227.[4]

According to a MS. description of Middlesex,[5] that part which comprises Isleworth, Twickenham, &c. called the valley of the Trinobantes, was "all low-land, marshy, boggy, and woody," until the time of the Saxons, when husbandry took place, lands were inclosed, improved, and cultivated, and whose various clans progressively divided the country into several petty kingdoms. Under the Saxon heptarchy, Middlesex formed part of the kingdom of Essex, or the East and Middle Saxons. It may therefore be inferred that this village was then first built, since the word *Isleworth*, as before noted, is of Saxon origin.

[1] Bishop Percy (*Preface to Translation of Mallet's Northern Antiquities*, vol. i. p. xxxix.) has observed that in England, "although the names of the towns and villages are almost universally of Anglo-Saxon derivation, yet the hills, forests, rivers, &c. have generally retained their old Celtic names."

[2] Restitution of Decayed Intelligence in Antiquities of the English Nation, p. 328.

[3] According to Gibson, however, *worth* signifies simply a farm-house, without reference to its situation.

[4] Rot. Cart. 11 Hen. III. m. 5. Claus. 11 Hen. III. m. 4.

[5] Penès J. Britton, Esq. F.S.A.

From Greenford
The Perth Road
Heston Church
to Sutton & Heston
HESTON
ISLEWORTH
PARISH.
Public Green Lane
Public Drift
The Staines Road
from Staines Bridge
Heston Turnpike
Review Ground
Hanworth Road
Heath Lane
Whitton Road
Whitton Park
Whitton
from Hanworth
TWICKENHAM PARISH.
Sir Wm. Whitton
Spring Grove
Kings Eyot Lane
Scratch Eyot
Mill Eyot
Mill Stream
Mill Ditch
Mill Lane
Mill Bridge
Mill Pond

Not long after the disforestment of Staines Forest, Richard Earl of Cornwall, to whom this manor had been granted by his brother Henry III. and who was immensely rich, built near the spot where the town now stands a large house or palace (afterwards destroyed by the citizens of London), and a chapel. From his residence the town of Isleworth might have first gained notoriety, and from the same circumstance have become somewhat populous; besides, in this manor lay one side of the road on the site of part of the above forest from Brentford to Staines, which likewise became inhabited, and was a village known by the name of Hounslow. It is also probable that Richard Earl of Cornwall procured Heston to be erected into a parish, and separated from Isleworth, of which it had previously been a member.

## GENERAL DESCRIPTION OF THE PARISH.

The parish of Isleworth contains the hamlets of Brazill-Mill-Lane, Brentford-End, Rails-Head, Syon-Hill, Smallbury-Green, Whitton, Whitton-Dean, Worton, and Wyke-Green. It is bounded on the south by the river Thames; on the east, north, and west principally by Brentford, Twickenham, Feltham, and Heston; at which last place the boundary passes through a pond or canal in the gardens belonging to Osterley House, which is swum on the day of procession. It touches also in some parts (upon Hounslow Heath) Bedfont and Hanworth. It is about four miles and a quarter in length, two miles and three quarters in breadth, and fifteen miles and a half in circumference, and contains 3113*a*. 3*r*. 35*p*. of land, of which 8*a*. 3*r*. 11*p*. form an ait, whereof 1*a*. 2*r*. 0*p*. is supposed to have been within the precinct of Syon Monastery. The soil consists principally of a hazel or rich mellow loam.

The lands supposed to have been within the precinct of

Syon Monastery were estimated at 162*a.* 2*r.* 20*p.*; and the lands belonging to the Duke of Northumberland, but out of the precinct, at 268*a.* 3*r.* 0*p.*

The whole parish of Isleworth contains 3113*a.* 3*r.* 35*p.* statute measure, viz.

| | A. | R. | P. |
|---|---|---|---|
| Arable | 443 | 0 | 30 |
| Meadow | 1518 | 2 | 1 |
| Market gardens, &c. | 857 | 0 | 32 |
| Houses, small gardens, and unproductive ground | 141 | 1 | 13 |
| Water, exclusive of the old river and that part of the Thames in the parish | 57 | 0 | 9 |
| That part of the Thames within the boundary of the parish and the old river | 18 | 0 | 28 |
| Roads and foot paths | 78 | 2 | 2 |
| Total | 3113 | 3 | 35 |

The whole quantity of land subject to the payment of any kind of tithes is 2754*a.* 2*r.* 7*p.* statute measure, besides 65*a.* 1*r.* 33*p.* of rectorial glebe land, for which a stipend of 20*l.* has been invariably paid to the vicar, and 51*a.* 3*r.* 3*p.* of water, for which no regular composition has ever been charged, 140*a.* 0*r.* 36*p.* in small pieces of land attached to houses, 23*a.* 1*r.* 34*p.* of wood and plantation, and 78*a.* 2*r.* 2*p.* of roads and foot paths, making together a total of 3113*a.* 3*r.* 35*p.*

The quantity of land cultivated by market-gardeners for the raising of fruits for the London market, is 567*a.* 3*r.* 20*p.* Foot[1] observes, that Isleworth and the places adjacent are almost a garden, and orchards of apple trees, pears, plums, cherries, &c. and in rearing them nearly the same methods are followed. Isleworth is also celebrated for strawberries

[1] Agricultural View of Middlesex, pp. 10, 13, 16.

and raspberries, of which great quantities are carried to Covent Garden market; of the former, a new species called the scarlet emperor has within the last six years been grown here, which for beauty and flavour is unequalled.[1]

In 14 Edw. III. according to the Nona Rolls, this parish was taxed for the ninths of sheaves, fleeces, and lambs, to the value of 16*l.* including the portion of Philippa, Queen of England, amounting to 1*l.* 8*s.* Of the fifteenth there was no return here, nor in most of the parishes of Middlesex, because there were no parishioners living by merchandise, but all from agriculture. In 1794, the parish paid the sum of 880*l.* 7*s.* 10½*d.* to the land tax, which was at the rate of 1*s.* 4*d.* in the pound. In 1803, the money raised by the parish rates (including part of the hamlet of Hounslow) was 2927*l.* 0*s.* 1*d.* at 4*s.* in the pound.

The resident population of this parish in 1801 was 4346 persons; and in 1821 was 5269. By the census taken in 1831, the population then consisted of 5590 persons, 2725 males, and 2865 females; the number of families being 1207, and of inhabited houses 1014. The annual value of real property as then assessed was 23,051*l.* The present gross assessment is 20,482*l.* In 1813 this parish was inclosed by act of parliament.[2]

The following curious document respecting a dispute that arose between the parishes of Isleworth and Heston, on going their bounds, is preserved in the Augmentation Office. It has no date, but may be presumed to have been written not long before the Reformation, from the circumstance of John Gates, Esq. who is therein mentioned, having been appointed keeper of Syon House after the surrender of the monastery in 1539.

[1] For an account of the Isleworth mode of growing strawberries, see Horticultural Transactions, vol. ii. pp. 101, 392. See also vol. v. p. 260, and vol. vi. pp. 180, 201. The Horticultural Society have presented Mr. John Wilmot, F.H.S. and Mr. M. Keens with the Banksian medal, for their various exhibitions of fruits from their gardens at Isleworth.

[2] 53 Geo. III. c. 174.

"The answer of the parisheners of Istyllworth, on contraversies, debats, and stryves, to the wronge byll of complaynte made agaynste them by John Bygge, constable of the hundreth and lordship of Istylworth, and the parishioners of Heston, for goynge so in Processyon-weke, as hereafter folowith :

"Fyrste, the sayde parishioners of Istyllworth sey, that accordynge to the olde custom of the realme, and accordynge to the Kyng's grace commaundement, on the sayde Mondaye departed from the parishe churche of Istillworth, in Godd's pease and the King's, intending no malyce nor gruge agaynste any other parishe, but only to goo with their processyon ; and so went forth on their wayes to divers crossys within the parishe, as they have don of old tyme, and so retornyng homwarde from Babor-bryge, where as they sayde a gospell, as they ever have don of old tyme, peseably, and intendyng noo malyce to any person ; but went along by their boundes and dyche-syde tyll they kam nyghe unto the grete hawthorn stondyng in the saide heth. Ther kam the parishe of Heston with their processyon ; and before all their banners and cross of Heston aforesayde, ther kam five or six of the parishioners of Heston, and badde one John Browne, our formoste bannerman, to avoyde the dyche-syde ; he saide a wold not, he went upon their owne boundes. With that kam in John Bygg steppynge yn, and swore an othe, 'Knave, would thow not avoyde the waye? thou shallte into the dyche:' with that threw hym into the dyche with his banner. And allso, lykewyse, Thomas Chylde and Thomas Dewell, ryotously blustrynge and blowinge, helpynge to the same, of old malyse and gruge, lyke tyraunts and lyke madde men, helpynge to shulderynge other of the sayde bannermen ynto the dyche, and puttynge by o'the bannermen ; and wolde have putt more ynto the dyche, yff the vicar of Istyllworth, Thomas Yonge, &c. constables, and Hew Orton, churchwardeyn, honeste men of the seyd parishe of Istillworth, with dyvers others moo of the sayde parishe, hadd natt com with their cappis in their hands, and intretynge and desyringe the sayde John Bygge, &c. in Godd's name and the Kyng's, to kepe pease, and to suffer the sayde parishioners of Istyllworth pesably to goo and passe homward to Istyllworth with their processyon, and to praye accordynge to their duety

to God, and in Godd's pease and the Kyng's. And, further, if the sayde parishioners of Istylworth hadd nat byn wyser and more dyscrete and sadder then the sayde parishioners of Heston, the sayde John Bygge, &c. had byn lyke to have made manslaughter; for the wyffes of Heston, that ys to say, Thomas Chyld's wiffe, &c. &c. and other wiffs of the sayde parish of Heston, with malice seynge, 'Pull Istyllworth crosse, and take away the crosse of Istyllworth from the caytiffs, and a vagons [vengeance] on all the parishe of Istyllworth, wretches and caytiffs of Istyllworth, for they have undon us, to dyche in and take in our comyn.'

"Item, furthermore, a soule preste ther beyng in Heston parishe, toke a banner in hand from a yonge ladde that bare the banner, and threwe hym in to the dyche also, contrarye to the Kyng's pease. And, furthermore, when the sayde John Bygge, &c. and the sayde sowll preste, and other the sayde parishioners, hade don their malyciously ryott, not intendynge to serve God, nor to goo further in processyon, accordynge to their dewty; when they sawe they colde not optayne their malycyous purpose, departyd towords their owne towne of Heston with lowde noyse, seying 'A vengyance on all the wretches of Istyllworth.'"

"Item, further, where as the sayde John Bygge hath allegyd and sayde, that the saide parishioners of Istyllworth kam with stavis, bylls, and other wepyns; the paryshioners of Istyllworth sayeth that ys contrarye, for they bare small staves in their honds to lepe over the watery playshes; there were but few that bare any staves in ther honds; and as for bylls, they hadd 2 heggynge bylls, but they bare them not ryotously, but peaseably, for theyr own ease, to make wey over dyches, and to cut down bushes and hethe, to thentent that the processyon with all the people myght have passage wher as the ways were fowle, that they myght passe peseably over, and as they have don of old tyme heretofore.

"Item, wher that it ys sayde that the vycar of Istyllworth toke down the crosse of the staff, and toke the banner-staff in his hande; he wyll depose for hymselfe that he kam nat nye unto the crosse, nor towchyd yt, nor profferyd to goo towards to take it downe to doo any such acte withall, to defend hym sylf or his parishioners, for he hadd noo such malyce nor gruge agaynst them; but mekely and gently desyringe as well his own

parishioners as the sayde parishioners of Heston, for God's sake, and yn the Kyng's name, to passe on with their processyon, and to do their dewty to God, and to praye, as is before seyde, for the Kyng's grace, accordynge to their dewty.

"Item, further, the parishioners of Istyllworth seyth, that the sayde John Bygg, of malyce pretensyd, on Sondaye nyght afore the sayde processyon Monday, and on the sayde Mondaye morning lykewyse, spake and sayde certen words for stopping of Istyllworth processyon; and sayde, in a certen place in Hunsloo, that he wolde stopp the processyon of Istyllworth aforesayde; and that they shoulde not com on processyon withoute their dyche in the Kyng's highwaye in Hunsloo-heth; and that the sayde parishioners of Istyllworth wyll brynge forthe wytnes to testyfye the same.

"All which matters the sayde parishioners of Istyllworth reffer to the hands of their good Mr. John Gates, esquyer, to be orderyd, and to see a redresse therin made, for the quyetnes of the sayde parishioners, by hym, or by suche other of the Kyng's counsell as shall please hym to putt yt to."

Isleworth is within the jurisdiction of the county magistrates; and by an Act of Parliament passed in 1750,[1] it is enacted that the suitors of the County Court of Middlesex, or such persons as are qualified to serve on juries on trial, in the superior courts at Westminster, together with the county clerk, may determine suits for debt under 40*s*. in a summary way; and that the Sheriff of Middlesex, by his county clerk, shall hold his court for that purpose "on the first Tuesday in every month, at some convenient place within the hundreds of Isleworth or Elthorne." The court is held at Brentford during the summer half-year, and at Uxbridge during winter.

The Duke of Northumberland holds courts leet and baron generally in April and October; and the Dean and Canons of Windsor hold their courts baron (not leet) once in two years only, unless some special business require it.

A pleasure-fair is held here on the first Monday in July.

[1] 23 Geo. II. c. 33.

Norden, in his "Speculum Britanniæ," written in the reign of Queen Elizabeth, mentions "a copper and brass-mill, situated between Thistleworth and Worton." He also says, that the ore was brought from Mendip Hills, and that "manie artificial devises were to be noted in the performance of the worke."[1] These copper-mills do not now exist. On the spot noticed by Norden is now a large flour-mill, and in the centre of the village there is a more capacious mill of the same description, the reparation of which cost Messrs. Leader, Attlee, and Co. of Wandsworth, the late proprietors, the sum of 29,999*l.* 19*s.* 9*d.* It is now leased to Mr. Kidd from the Duke of Northumberland.

Calico-printing was formerly carried on here to a considerable extent; but within the last ten years it has been discontinued, and the grounds converted into a farmyard, in the possession of Charles Stanbrough, Esq. In Brazil-Mill-lane is a large brewery belonging to Messrs. John and Charles Farnell.

The small river Crane, which takes its rise in the common fields between Pinner and Harrow, and then passes under Cranford bridge, and across Hounslow heath, falls into the Thames at Isleworth, having been augmented by an artificial cut from the Colne, which the Abbess and Convent of Syon caused to be made for supplying their water-mills.

A branch of the Paddington or Grand Junction Canal joins the Thames at the eastern extremity of the parish, near Brentford.

There is a ferry, called Church Ferry, for foot passengers, from the church over the river to West Sheen, Kew, &c. and another at the southern extremity of the village, called Rails-head Ferry.

[1] Harl. MS. No. 570.—Among the Lansdowne MSS. (No. 81,) is a petition from John Brode to the Council, concerning his brass-works at Isleworth, Sir Richard Martin's answer, and Brode's reply, temp. 7 Eliz.

## THE PAROCHIAL CHURCH.

The Church of Isleworth, which occupies an elevated situation near the margin of the river, is dedicated to All Saints, and consists of a nave, chancel, and two aisles. At the west end is an ancient stone tower[1] of Gothic architecture, overgrown with ivy on the north, west, and south sides, above which is a small turret and cupola, erected with the remainder of the structure in 1705.

It has been before observed, that when Richard Earl of Cornwall built his house or palace here, he also erected a chapel. It would appear, however, from the mention of a priest as having three virgates of land in the Norman Survey, that a church existed here when that record was taken.[2]

In 1436, William de Loveney, by his will dated 25th Aug. bequeathed the sum of 20*s.* towards the repairs of Isleworth Church.[3]

In 1701, the church being so far decayed as to demand renovation, a plan for rebuilding it was procured from Sir Christopher Wren, which, however, was not put in execution, being judged too expensive. In 1705, in consequence of a legacy of 500*l.* from Sir Orlando Gee, the parishioners determined to commence the work immediately, adopting in part Sir Christopher Wren's design. A subscription was set on foot in aid of their intention; but, as the funds raised for the purpose were not sufficient to defray the expenses, a grant of Faculty was obtained to enable the parish to dispose of pews.[4] The new building was begun May 12, 1705,

[1] Church towers were formerly the parochial fortresses, and were fitted up with fireplaces, &c. the parishioners resorting to them in time of danger. (Fosbroke's Encl. of Antiq. vol. i. p. 108.) Mr. Bentham (Hist. of Ely Cathedral, pp. 30, 39.) supposes them to have been introduced about the time of King Edgar, and improved by the Normans.

[2] Dr. Nash (Hist. of Worcestersh. p. 9) says, "whenever we find a priest mentioned in Domesday, we may conclude there was a church."

[3] Bishop Fitzhugh's Register, in dioc. Lond. fol. 38.

[4] Seats in churches were made subject to sale as early as 1457. The price

and finished February 8, 1706. It was further repaired and beautified in 1829.[1]

The organ was built at the voluntary subscription of the parish in 1715.

The living is a vicarage within the diocess of London, and archdeaconry of Middlesex. It was appropriated at an early period to the abbey of St. Valery, or Waleric, in Picardy,[2] to which abbey it was confirmed, together with their other possessions, by Henry III. in the 54th year of his reign.[3] The prior of the alien priory of Takely in Essex, a cell to the abbey of St. Valery, who was procurator-general, and collector of the rents of all the lands held by the same abbey in England, usually presented to this vicarage.[4]

From an inquisition,[5] taken in the year 1367, it appears that the prior of St. Valery, rector of the church of Isleworth, was accustomed to distribute two bushels of rye every week in the year among the poor of Isleworth. He also delivered to two men of the town of Heston three quarters of beans and pease, to be distributed yearly on the first Sunday in Easter among the poor, for the souls of the King and Queen and their progenitors. He was also bound to send, at his own cost, from the town of Isleworth to the town of Twickenham, twelve bushels of beans and pease to two men of the said town of Twickenham, called "churchemen," to be divided among the poor as above. It further recites, that "the said alms had been given by the predecessors of the now Prior for time immemorial, until they were with-

varied from 10*d.* to 16*d.* the former sum being paid for one behind the font, and the latter for one opposite the pulpit.—(Collect. Topog. vol. iii. p. 134.)

[1] Plans of the ground-floor and galleries of Isleworth Church were printed and published in 1831, by Mr. Moses Adams of Isleworth.

[2] The Abbey of St. Valery in Picardy is situated four leagues below Abbeville, at the mouth of the Somme, in the diocess of Amiens, and is said to have been founded by King Clothaire, A.D. 613.—Warburton's Account of Alien Priories, vol. ii. p. 62. Dufresnoy (Chron. Tables, vol. ii. p. 210,) says that it was founded by St. Blimond, a disciple of St. Valery, A.D. 627. It was from St. Valery that William the Conqueror set sail to invade England, A.D. 1066.

[3] Mon. Angl. vol. ii. p. 1003.

[4] Morant's Essex, vol. ii. p. 573.

[5] Inq. post mortem, 41 Ed. III. (2 Nos.) No. 49.

drawn by Prior John, and the predecessor of the said prior who now is. And that the said John some time gave the aforesaid alms, but that they had been withdrawn for the last twenty years."

In 1391, foreign patronage and possessions becoming daily more precarious, Edmund, abbot of St. Valery, obtained the King's license to transfer this vicarage among other of his possessions to William of Wykeham, who made it part of the endowment of his newly-founded college at Winchester.[1]

In 1474, 5 Oct. a deed of composition, entitled, "Compositio Vicariæ de Isleworth," was made between Thomas Bishop of London, as ordinary of the diocess; the warden and scholars of Winchester College, proprietaries of the church; and the vicar of Isleworth, on the one part; and Elizabeth (Gybbs), abbess of Syon Monastery, on the other part; relative to tithes and other ecclesiastical matters, of which the following are the heads:

"It was agreed and compounded (the said abbess and convent protesting that by reason of such composition no prejudice should be to their exemption to non-payment of tithes), that the said warden, &c. and the vicars of Isleworth, should for ever receive and have the tithes, oblations, obventions, and other ecclesiastical rights and emoluments whatsoever in the parish church of Isleworth aforesaid, in any manner howsoever paid or there happening or to arise. That the said warden, &c. should have the tenth sheaf, or other tenth part of any grain whatsoever, only from the lands without, and in no wise within the precinct of the said monastery, the limits whereof are hereunder described, to wit,—

"On the east side the river Thames, and on the south certain ditches, being the outside of the south part of a certain field called the Buttfield, descending in a line to the Thames; and on the west and south sides, other ditches, extending by the west side of Buttfield aforesaid, under a stone bridge, near the Corsgreve, and thence along the west and north sides of the field called the Sheep Leaze, and of another field called Brom-

[1] Cart. Antiq. Augm. Off. E. 63. The seal of the Abbot of St. Valery, mentioned by Mr. Lysons as being "in fine preservation," is now lost.

OLD STABLES AT SYON HOUSE,
*Taken down about 1790.*

from Hounslow BRENTFORD ROAD to Brentford

to Sion Hill

LAND belonging to Silas Palmer Esq^re and others.

Gotobed Esq.

J. Barber Esq.

Sion Park.

Turnpike

Oat Hill

Ancient Boundary of Sion Monastery

Sheep Leaze & Broom-Field.

Wall of Pleasure Ground.

Sion House

Pleasure Grounds.

Rectory

Ancient Boundary of Sion Monastery

Butter Field.

Vicarage

Isleworth Village

Lady Twisden

Roadway

Mill

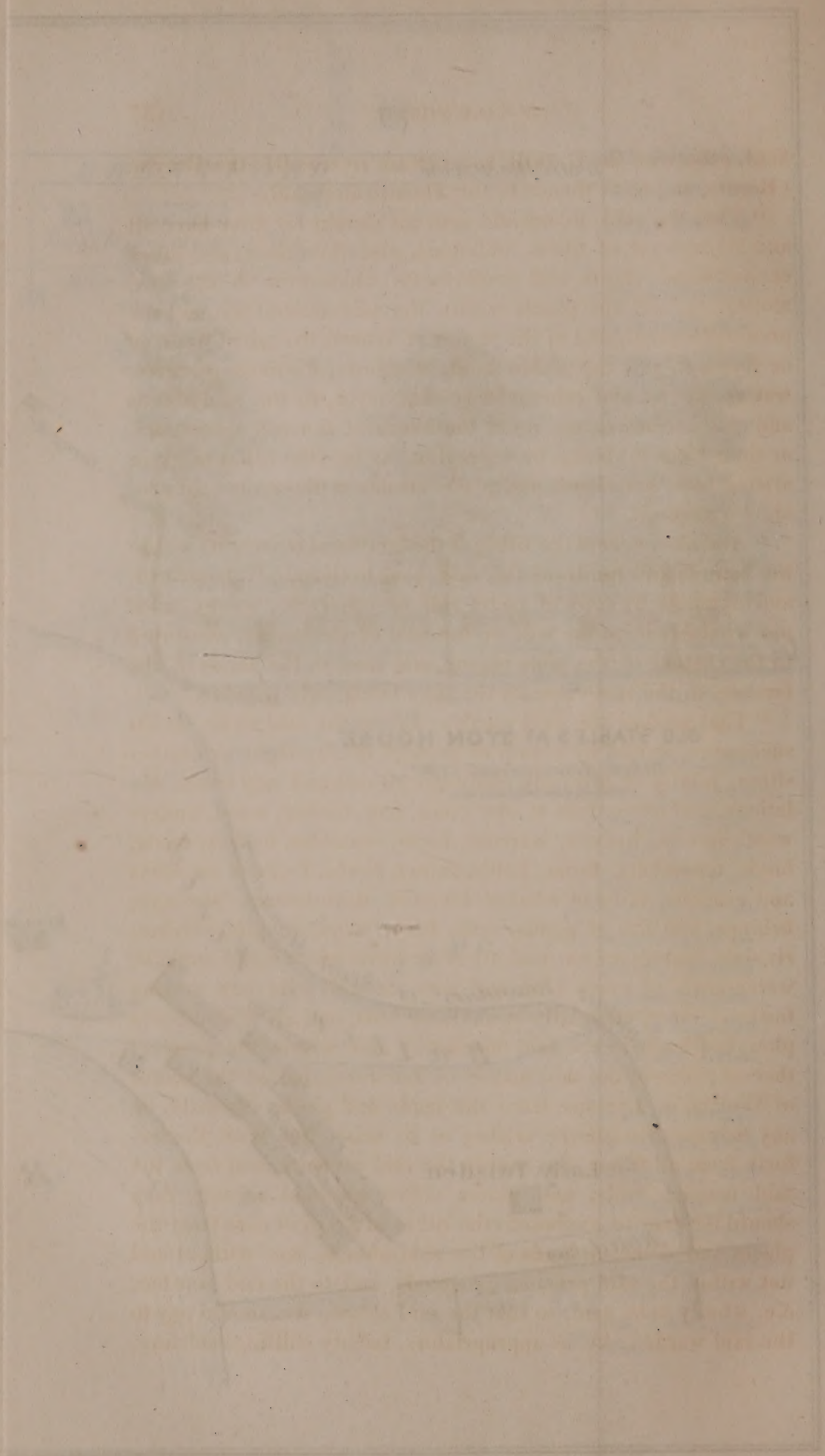
RIVER THAMES.

Plan of the Precincts of
**SYON MONASTERY,**
*From Leonard's Survey.*

R. Martin, Lithog. 26, Long Acre, London.

Published by J.B. Nichols & Son, 25, Parliament Street, May 1st 1840.

Lysons's History of Isleworth.



field, otherwise the Oathill, to a certain river called the Brayne (Brent), and from thence to the Thames aforesaid.

"That the said abbess and convent should for ever have all and all manner of tithes, oblations, and obventions, and other ecclesiastical rights and emoluments whatsoever in the said monastery, and the places within the said monastery, and the precinct thereof, and of the manor of Isleworth, called Worton or Eystons, and the arable land, meadows, feedings, pastures, waters, woods, and other places whatsoever, to the said abbess and convent belonging, or in the hands of the said abbess, &c. or their farmers, being or thereafter to be (the tithes of grain arising from such lands and places situate without the said precinct excepted).

"And also, except the tithes of the lands and tenements within the bounds and limits of the said parish church of Isleworth, and demised by copy of court roll or otherwise, in any manner whatsoever, at the will of the lord of the manor, according to the custom of the same manor, and then in the hands of the tenants, to the said vicar for the time being only payable.

"That neither the said warden, &c. or the said vicar, or his successors, should by reason or pretext of any right or composition, jointly or severally challenge or demand any tithes, oblations, and obventions of any grain, hay, timber, wood, underwood, forests, hedges, warrens, furze, brambles, bushes, reeds, lands, tenements, farms, fields, mines, herbs, fruits of orchards and gardens, mills of what sort soever, dove-houses, piscaries, fishings, and fish of ponds, fens, lakes, marshes, pits, ditches, rivulets, watercourses, and all river birds and winged animals, water-fowls of every kind and sort, as well wild and warren fowls as tame, especially swans and bees, and all of the newly ploughed lands in the said monastery and within the precinct thereof; also of the said manor of Isleworth, called the manor of Worton or Eystons, from the lands and places aforesaid, in any manner whatsoever arising or to arise, but from thenceforth from all tithes, &c. within the said precinct, and from the said manor, lands, and places above specified arising, they should for ever be excluded (the tithes of grain or corn from the places and demesne lands of the said abbess, &c. without and not within the said precinct excepted), and to the said warden, &c. wholly to be paid, so that the said abbess, &c. should pay to the said warden, &c. as appropriators, twenty shillings sterling,

for the indemnity and interest of them, as a suitable sufficient recompense and satisfaction of all tithes, oblations, and obventions, and other matters aforesaid, and a further sum of 6*s.* 8*d.* in case of non-payment.

"The said abbess, &c. for ever, to pay the said vicar forty shillings sterling for a proper, due, and sufficient recompense for all tithes, oblations, and obventions, in any manner howsoever arising or to arise within the said precinct, and in the said manor of Isleworth, called the manor of Worton or Eystons, and the lands, meadows, feedings, pastures, waters, woods, or otherwise, as aforesaid, and 6*s.* 8*d.* to be paid further in case of non-payment in proper time, viz. at Michaelmas and Christmas. The said abbess and convent to allow the said vicar daily, at the upper table of the hall of the monastery, meat and drink, and the like to be allowed to the vicar's servant at the groom's table; and in case the said vicar should from sickness be unable to attend the monastery, he shall be allowed at the rate of 7*d.* per week for his provisions at home. And the said abbess and convent shall find the said vicar and his successors yearly one robe, containing four yards of woollen cloth of the suit and livery of the gentlemen of the monastery aforesaid.

"Declaration.—That as often as and when any tenements or lands which were not demesne lands, and which were then in the hands of laymen, or the tenants of the said abbess and convent, of the growth and produce of which the vicar or any of his predecessors, in right of the said vicarage, had received or ought or had been accustomed to receive, tithes and obventions; and which lands might thereafter come to and be in the hands and possession of the said abbess, &c.; from thenceforth the said vicar should freely receive such tithes and oblations as the vicars of the said church had hitherto been accustomed and ought to receive and have when such lands and tenements were in the hands of tenants or laymen. So nevertheless that the said vicar for the time being, as often as he should thereafter require and demand such aforesaid tithes and obventions of such lands and tenements, when they should so come to the hands of the said abbess and convent, should first fully give notice thereof to the same abbess and convent by specifying and denominating the same."

These appear to be the material parts of this deed of com-

position. Mr. Lysons states, that, by some subsequent agreement (neither the date nor parties to which are specified), the diet, &c. was commuted for money, and the sum of 11*l.* 7*s.* 4*d.* was allotted to the vicar out of the demesne lands, which is still received.

The Church of Isleworth remained in the possession of the warden and scholars of Winchester College until the year 1543, at which time Henry VIII. by writ granted them the manors of Mondesmere, Stubbynton, and Woodmancote, in the county of Southampton, the manors of Piddle-Trenthide and Sydling in the county of Dorset, and the manor of Enford in the county of Wilts, with their appurtenances, in exchange for the manor of Harmondsworth and the churches of Isleworth, Heston, Hampton, Harmondsworth, and Twickenham, in the county of Middlesex.[1] In 1547, the rectory and advowson was granted to the Duke of Somerset;[2] but in the same year, as proved by a deed in the Augmentation Office, the great tithes were granted from the Crown to the Dean and Canons of St. George's Chapel, Windsor. Through the attainder of the Duke of Somerset, A.D. 1552, the advowson reverted to the Crown; as we find that, in 1554, Queen Mary presented to the vicarage. Soon after the Dean and Canons of Windsor became possessed of the advowson, and in 1562 a clerk was admitted at their presentation, and in them the right of patronage has since continued.[3] The great tithes, which were purchased some few years back of the Dean and Canons of Windsor, under the Land-Tax Redemption Act, by the late Edmund Hill, esq. were afterwards vested in his devisees, John Fish, esq. and others; and from them passed into the possession of the late W. Stanbrough, esq. Some of them, near the road leading from Isleworth to Richmond, have since been sold to the Marquis of Ailsa and the late Sir William Cooper; but

[1] Pat. 35 Hen. VIII. p. 8. July 12.—Harl. MS. No. 140, fol. 205 b. Prior to this conveyance, according to Newcourt, Nic. Lenthall had the advowson granted him for life by the College, and presented accordingly.

[2] Pat. 1 Edw. VI. p. 4. July 23.

[3] Newcourt's Repert. vol. i. p. 674.

the principal are still in the possession of Messrs. James and Charles Stanbrough, and by them the vicar's stipend of £20 is annually paid.

In Pope Nicholas's Taxation (1291), the rectory was valued at 24 marks. It was the same in 1371.[1] In the reign of Hen. VIII. it was valued at £35,[2] and in 1560 at 135*l.* 5*s.*[3] In 1291 the vicarage was valued at £2.[4] In 1522, when the clergy were called upon to advance money to the King, it was assessed at 10*l.* 13*s.* 4*d.*[5]; and in 1535, according to the King's books, at £18, and the yearly tenths 1*l.* 16*s.*[6] According to Glover's Survey, in 1635 Gideon Aunsham was lessee of the rectory, then called the Warden-Hold; in 1645 Henry Mildmay;[7] and subsequently Mr. James Orton. The present lessee under the church of Windsor is Vernon Abbott, esquire.

The Parochial Registers are[8] as follow:—
Nos. 1—5, bapt. and bur. 1566—1781; marr. 1566—1753; Nos. 6 and 7, bapt. and bur. 1782—1812; Nos. 8—10, marr. 1754—1812.

| *Patrons.* | *Vicars.* | *Institution.* |
|---|---|---|
| King Edward III. | Roger de Halughton[9] | 1348, Oct. 20. |
| —— | John de Ashedon[10] | 1349, June 3. |
| —— | Thomas Adam | —— |
| —— | John de Killum[11] | 1351, May 10. |

[1] Harl. MS. No. 60. fol. 25 b. [2] Chantry Roll. Augm. Off.
[3] Parliamentary Surveys, MSS. Lambeth Lib.
[4] Pope Nicholas's Taxation, fol. 20. "Tax' minut' benefic.'"
[5] Harl. MS. No. 133. [6] Valor. Eccles. vol. i. p. 433.
[7] See Lords' Journals, vol. vii. p. 383.
[8] The first institution of parish registers in England commenced in 1501, 16 Hen. VII. although the keeping of them was not strictly enjoined till the injunction of Lord Cromwell, 30 Hen. VIII. During the Commonwealth, the banns of marriage were published in towns upon market days, and the marriage ceremony was performed by a Justice of the Peace; but in 1657, ministers were again empowered to marry. (Fosbroke's Encl. of Antiq. p. 438.)
[9] Pat. 22 Edw. III. p. 3. [10] Pat. 23 Edw. III. p. 1.
[11] He obtained the King's letters patent of the presentation to this vicarage, May 10, 1351; but they were revoked on the 24th of the same month. (Pat. 25 Edw. III. p. 1.)

| *Patrons.* | *Vicars.* | *Institution.* | |
|---|---|---|---|
| King Edward III. | Thomas de Horsted[1] | —— | |
| —— | John de Bromley[1] | —— | |
| —— | John de Kercoston, or Kercolston[2] | 1352, July 14. | |
| —— | John Martin[2] | 1352, July 22. | |
| —— | John de Combrek[3] | 1354. | |
| —— | John de Hanvile[3] | —— | |
| | Thomas de Olney[3] | 1355. | |
| —— | John, vicar of Warlington[3] | 1357. | |
| —— | John de Bokelond | —— | |
| Prior of Takeley | William Bole | 1368, 4 cal. Nov. | |
| King Richard II. | Laurence de Hesam[4] | | Resig. |
| —— | John Ashefold | 1383, June 21. | — |
| —— | William Stowe[5] | 1384, Sept. 18. | — |
| Winchester College | Thomas Carleton[6] | 1394, Feb. 16. | — |
| —— | William Bayly[7] | 1407, Apr. 21. | |
| —— | William Hawtrine, L.B. | 1429, May 22. | |
| —— | Edward Wyche, pr. | 1429, June 26. | Death. |
| —— | John Mayne, pr. | 1454, July 30. | — |
| —— | John Feld, cap. | 1461, May 19. | — |

[1] He obtained the King's licence to exchange this vicarage with John de Bromley, chantry priest at the altar of St. Erkenwald, in the cathedral church of St. Paul, for the soul of Ralph de Baldock, Bishop of London, for the chantryship, Sept. 28, 1351. (Pat. 25 Edw. III. p. 2.) Prior to this exchange, John de Bromley was presented by the King to the church of Ashen, alias Esso, in Essex, Oct. 20, 1348. (Pat. 22 Edw. III. p. 3.)

[2] Pat. 26 Edw. III. p. 2. It is doubtful whether John de Kercoston was ever admitted, as John Martin was presented on the 22nd of the same month and year. (Pat. 26 Edw. III. p. 2.)

[3] It appears that in the same year he obtained the King's licence to exchange this vicarage for the church of St. John and St. Ethelburgh, in Friday-street, London, with John de Hanvile; but it is questionable if it ever took effect: the same John de Combrek obtaining another licence to exchange this vicarage for that of Woburn, in the diocess of Lincoln, with Thos. de Olney, (Pat. 22 Edw. III. p. 1,) who was thereupon admitted, as in 1357 he obtained the King's licence to exchange it with John vicar of Warlington. (Pat. 31 Edw. III.)

[4] Ric. II. conferred this vicarage on the abovesaid Laurence de Hesam, it having formed part of the property of the alien priory of Takeley seized to the Crown.

[5] "Whether," says Newcourt, "this was the same William de Stowe who was archdeacon of Colchester in 1336, I question."

[6] He was presented by the warden and scholars of the college of St. Mary at Winchester, to whom the abbey of St. Valery had transferred the patronage.

[7] He was vicar of Canfield Magna, Essex, circa 1444.—Newc. vol. ii. p. 122.

| *Patrons.* | *Vicars.* | *Institution.* | |
|---|---|---|---|
| Winchester College | William Sampson | 1464, Oct. 19. | Resig. |
| —— | Clement Colyn, or Collins[1] | 1488, Mar. 18. | — |
| —— | William Darlington, L.B. | —— | — |
| —— | Edward Moore, A.M.[2] | 1514, Mar. 3. | — |
| —— | John Hall[3] | 1521, Aug. 13. | Death. |
| —— | John Harvey, pr. | 1535, June 20. | — |
| Nic. Lenthall[4] | John Greene, A.M.[5] | 1549, Nov. 27. | Resig. |
| Queen Mary | John Gardener, pr. | 1554, May 5. | Death. |
| Bishop of London, by lapse[6] | Rowland Gosnel, A.M. | 1556, Sept. 16. | — |
| Dean and Canons of Windsor | Thomas Wood, cl.[7] | 1562, Nov. 4. | — |
| —— | Thomas Smith, A.M. | 1570, Oct. 23. | — |
| —— | William Greene, cl.[8] | 1572, Feb. 5. | Resig. |
| —— | William Gradell, cl.[9] | 1574, May 24. | |
| Bp. of London, by lapse | Esaius Briers or Bures, cl.[10] | 1577, Apr. 20. | — |

[1] He was vicar of Dunmow Magna, Essex, in 1491, and, 17th June in the following year, was rector of St. Botolph's, Bishopsgate, London, (Newc. vol. i. p. 311 ; vol. ii. p. 223.)

[2] He was vicar of Heston, 7 Dec. 1513. (Newc. vol. i. p. 646.)

[3] John Hall or Haile was rector of Chelmsford, 18 Apr. 1492.—Newc. vol. ii. p. 129. He was executed at Tyburn 4 May 1535, together with John, prior of the Charter House, London ; Augustine Webster, prior of Beauvale ; Thomas Laurence, prior of Exham ; and Richard Reynolds, a priest of Syon Monastery, for denying the King's supremacy. (Stowe's Annals, p. 571.—Holinshed's Chron.)

[4] Nic. Lenthall had the advowson granted to him for life by the college aforesaid.

[5] In 1557, 22d May, he was rector of Stanwell, Middlesex. — (Newc. vol. i. p. 627.)

[6] Lapse, the omission of a patron to present to a church within six months after voidable ; by which neglect title is given to the ordinary to collate to such church. In such case, the patronage devolves from the patron to the Bishop, from the Bishop to the Archbishop, and from the Archbishop to the King. A donative does not go in lapse ; but the ordinary may compel the patron by ecclesiastical censures to fill up the vacancy. If the donative have been augmented by Queen Anne's Bounty, it will lapse in like manner as presentative livings. (Potts' Law Dict.)

[7] He was also rector of Haslington, Middlesex. (Newc. vol. i. p. 632.)

[8] In 1538, March 26, he was rector of St. Margaret Pattens, London. (Ib. p. 407.)

[9] In 1576, May 24, he was presented to the vicarage of Wakering Magna, or Much Wakering, Essex. (Ib. vol. ii. p. 618.)

[10] In 1592, Oct. 9, he was presented to the vicarage of Northall, Middlesex. —(Ib. vol. i. p. 702.)

| *Patrons.* | *Vicars.* | *Institution.* |
|---|---|---|
| Dean and Canons of Windsor | Thomas Hawkes, cl. | 1586, Mar. 3. Death. |
| —— | Nicholas Byfield, cl.[1] | 1615, Mar. 31. — |
| —— | Thomas Horne[2] . . | Circa 1622. — |
| —— | John Ellis, S. T. P.[3] . | 1637, Mar. 29. |
| —— | William Grant, A.M.[4] | 1639, Nov. 8. |

[1] Nicholas Byfield, a Puritan divine of considerable eminence in the beginning of the seventeenth century, was the son of Richard Byfield, minister of Stratford-upon-Avon, and was born in Warwickshire, circa 1579. In 1596 he became a butler or servitor of Exeter College, Oxon. during Lent Term, and remained there upwards of seven years, but left it without taking a degree. Being admitted, however, into holy orders, he left the University, and had intentions of going into Ireland, to obtain preferment in the church; but at Chester, in his way there, he was, upon the delivery of a noted sermon at that place, invited to be pastor of St. Peter's Church, which he gladly accepted, and continued there for several years, "much followed and admired," says Wood, "by the precise party, who esteemed his preaching profitable, and his life pious." He was a strict observer of the Lord's Day, on which subject he wrote, and involved himself in a controversy with Edward Brerewood, the mathematician, who, being a native of that city, was sometimes his auditor. From Chester he removed, in 1615, to the vicarage of Isleworth, where he died in 1622, leaving behind him an excellent character for learning, success in his ministry, and a pious and peaceable disposition. He was the author of many popular works, which are enumerated by Wood. Dr. Gouge of Blackfriars, who drew up an account of his death, informs us (in his Preface to the posthumous Works of Mr. Byfield) that, on his body being opened, a stone was taken out of his bladder that weighed 33 ounces and more, measuring about the edge 15½ inches, and was in length and breadth about 13 inches, and solid, like a flint. A print of him was published by Richardson in 1790, with an account of this very remarkable case.—His son Adoniram Byfield was a man of considerable note during the civil war, and was secretary to the Assembly of Divines. (Neale's Hist. of the Puritans, vol. ii. p. 378.) His son Richard, another ejected Nonconformist, was a member also of that assembly, and an author. (Ib. p. 371.) Adoniram is one of the few persons who have been by name stigmatized by Butler in his "Hudibras," part iii. canto 2, line 639. He was the father of Dr. Byfield, the noted sal-volatile doctor, who, in his epitaph, is said to be "Diu *volatilis* tandem *fixus*." See Fuller's Worthies, p. 415; Wood's Ath. Oxon. by Bliss, vol. ii. p. 323; and Chalmers's Biog. Dict. vol. vii. p. 475.

[2] He was fellow of Merton College, Oxford, became canon of Windsor in Oct. 1616, took the degree of D.D. July 8, 1625, and dying 7th Nov. 1636, aged 60, was buried in St. George's Chapel at Windsor.—(Wood's Ath. Oxon. vol. i. p. 851.)

[3] He was, circa 1630, vicar of Rislip, Middlesex.—(Newc. vol. i. p. 723.)

[4] He was sequestered by the Puritans for his loyalty, but was reinstated at the Restoration. No successor is mentioned by Newcourt until 1678. Samuel

| *Patrons.* | *Vicars.* | *Institution.* | |
|---|---|---|---|
| Dean and Canons of Windsor | Richard Milward, S.T.P.[1] | 1678, July 3. | Death. |
| —— | John Horden, A.M.[2] | 1684, Apr. 16. | — |
| —— | William Cave, S.T.P.[3] | 1690, Nov. 19. | — |

Rowles supplied the cure during Grant's sequestration. (Proceedings of the Committees, MSS. Lamb. Lib. vol. viii.) The inhabitants of Isleworth presented a petition against Mr. Grant, containing 21 articles, and printed on a single sheet, 4to. (Gough's Topog. vol. i. p. 571.) To which petition Mr. Grant published a reply, entitled, "The Vindication of the Vicar of Isleworth, in the county of Middlesex, from a scandalous pamphlet, containing 21 articles, invented by some closely subscribed unto, but by six publickly prescribed, but by one openly, and now vented in print surreptitiously (in the name of the whole parish), by a nobody," by Wm. Grant, vicar of Isleworth, 1641. In answer to one of the articles, which was as follows: "He useth very unbecoming speeches in his sermons, as, speaking of some Popish tenets, he said, '*Marry, as good lucke is, we have the Scriptures against them;*' and at another time, speaking of the devil's temptations, '*Marry, as good luck was, God was stronger than the devil:*'" he says, that he had "twice used the phrase '*good lucke is,*' though never as alleged, and that he found it thus often used in Holy Writ, '*good lucke have thou with thine honour,*' says the Psalmist: and again, '*it fortuned* (writes St. John) *that there was a wedding in Cana of Galilee.*'" (Lysons's Env. Suppl. p. 203.)

Among the Minutes of the Vestry is entered a license (bearing date Apr. 28, 1661,) given by the same W. Grant to Richard Downton, Esq. and Thomasin his wife, to eat flesh in lent, "for the recovery of their health, they being enforced by age, notorious sickness, and weakness, to abstain from fish."

[1] Also Canon of Windsor.

[2] In 1671, May 5, he was rector of St. Michael, Queenhithe. (Newc. vol. i. p. 487.)

[3] This eminent scholar and divine was born 30th Dec. 1637, at Pickwell in Leicestershire, where his father was rector of the parish, and a great sufferer during the civil war. (Kimber's Baronetage, vol. i. p. 361.) On the 9th Nov. 1653, he was admitted into St. John's College, Cambridge, where he took the degree of B.A. in 1656, and that of M.A. in 1660. In August 1662, he was admitted to the vicarage of Islington, and some time after became chaplain in ordinary to Charles II. He took the degree of D.D. in 1672; and on the 16th Sept. 1679, was collated by the Archbishop of Canterbury to the rectory of All Hallows the Great, in Thames Street, London. In July 1681, he was incorporated D.D. at Oxford; and in Nov. 1684, was installed Canon of Windsor. He resigned the rectory of All Hallows in 1689, and the vicarage of Islington in 1691, having on the 19th Nov. 1690, been admitted to this vicarage, which, being a quiet and retired place, probably suited best his most studious temper. He was author of several works relating to ecclesiastical history. Cave's 'Lives of the Apostles,' 'Lives of the Fathers,' and his 'Primitive Christianity,' are justly esteemed the best books upon those subjects. He died at Windsor, 4th Aug. 1713, and was buried in Islington Church, where a monument is erected to his memory, on the east wall of the chancel. Arms: Cave, impaling Argent on a fesse Sable, between three hawks volant of the second, a leopard's face be-

| *Patrons.* | *Vicars.* | *Institution.* | *Vacated.* |
|---|---|---|---|
| Dean and Canons of Windsor | Richard Coleire, M.A.[1] | 1716. | |
| —— | George Stephens, M.A.[2] | 1746. | Death. |
| —— | John Fulham, M.A.[3] | 1751. | |
| —— | William Drake, D.D.[4] | 1777. | Death. |
| —— | Edward Langford, M.A.[5] | 1801. | Death. |
| —— | William Heath . . | | |
| —— | Henry Glossop, M.A. . | 1822. | |

Dr. Turner, the herbalist, and physician to Edward Duke of Somerset, the Lord Protector, who, though a layman, was Dean of Wells, had a licence to preach at Isleworth against the errors of Pelagius. His lecture delivered upon that subject was answered in print, and he replied in a book dedicated to Bishop Latimer, in 1551.[6]

Richard Byfield was lecturer here about 1620. (Wood's Athenæ Oxon. by Bliss, vol. iii. p. 668.)

Mr. William Jemmat, or Gemote, was fourteen years a licensed lecturer in this church; but, leaving the cure in 1640, he took the covenant, and became minister of St. Giles's church at Reading in Berkshire. He was a very laborious preacher, and wrote many sermons and treatises

tween two mullets Or.—Stonehouse. (Biog. Britan.; Chalmers's Biog. Dict. vol. iii. p. 470; Lysons's Env. vol. iii. pp. 141, 148; and Nelson's Hist. of Islington, 4to, Lond. 1811, pp. 284, 285.)

[1] He published a sermon occasioned by the rape and murder of Anne Bristow on Smallbury Green in 1723.

[2] Also Rector of West Clandon, Surrey, and a Canon of Windsor.

[3] Also Canon of Windsor, Archdeacon of Landaff, Prebendary of Chichester, and for fifty-five years Rector of Compton, Surrey. See pedigree of Fulham in Collectanea Topog. et Geneal. vol. I. p. 18.

[4] He was the son of the historian of York, and was himself distinguished as a scholar and an antiquary, particularly by his observations on the origin and derivation of the English language, and other papers in the Archæologia.

[5] Dr. Langford, during his incumbency, became insolvent. The living was sequestrated, and the Rev. John Mitchel, in 1806, was appointed curate by the Bishop. Dr. Langford died some years after, when the living was presented by the Dean and Canons of Windsor to the Rev. W. Heath; but this gentleman, being one of the assistant masters in the upper school of Eton, never resided here. Mr. Mitchel, therefore, remained as his curate, and was also lecturer of the parish till the year 1822, when Mr. Heath made an exchange of the living of Isleworth with the Rev. H. Glossop, for that of West Dean in Hampshire, during their joint lives.

[6] Wood's Athen. Oxon. vol. i.

which are printed; and also translated some part of Dr. Thomas Goodwin's Works in Latin. He died 28th Jan. 1677, leaving a considerable legacy of books to the church of St. Giles, at Reading, in the chancel whereof he was buried.[1]

Mr. Thomas Carter was curate and lecturer here from 1775 to his death in 1791 (see his epitaph in a following page.) The present curate and lecturer is Dr. James, who succeeded the Rev. William Parker.

There are a Quakers' Meeting-house and two Wesleyan-chapels in this parish. The Roman Catholics also have a chapel here, endowed by the Earl of Shrewsbury.

*Description of the principal Monuments and Epitaphs in the Church and Churchyard.*

There are now very few monuments existing which were in the old church. Of those mentioned by Weever, and which will be recited hereafter, not one remains.

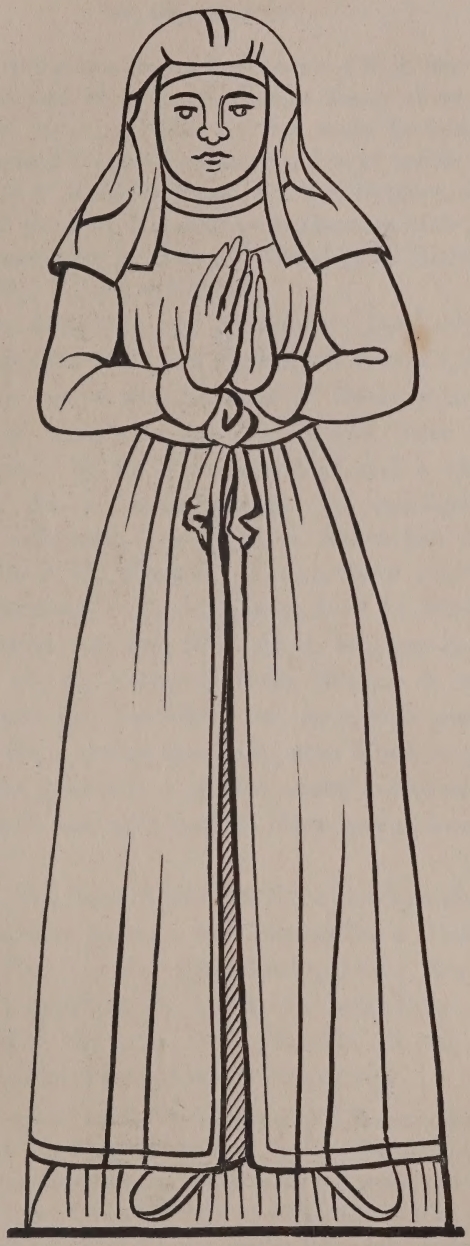
A small but very interesting memorial is a brass plate which was let into the door of the Duke of Northumberland's pew, by his Grace's express command. It represents one of the Nuns of Sion, as shown in the annexed engraving, where the figure is of the same size as the original, and in a plate beneath is the following inscription,

Here lyeth the body of Margaret
Dely, A Sister professed yn Syon
who deceased ye vijth of October Ao
1561 on whose Soule Jh'u have m'cy.

At the east end of the north gallery is a mural monument containing two well-executed effigies of Sir Francis Darcy and his lady. They are of half the size of life, kneeling on cushions, face to face, between three marble pillars with Corinthian capitals. He is bareheaded, in white armour, with trunk breeches; she in a ruff and black gown; their hands in prayer. The inscription is as follows:—

"Here lieth ye body of Dame KATHARINE DARCY, daughtr of Sr Edward Leigh of Rushall, within ye county of Stafford,

[1] Magna Brit. vol. iii. p. ii. Edit. 1724.



MARGARET DELY, NUN OF SYON.

FROM HER SEPULCHRAL BRASS IN ISLEWORTH CHURCH.

*To face p.* 146.

*Same size as the original.*

and ye wife of Sr Francis Darcy, Knt. sonne of Sr Arthur Darcy, Kt, and grandchild of ye Lord Thomas Darcy of ye North, which foresaid lady had issue by her saide husband three daughters, whereof Frances ye eldest dyed in ye cradle, Ann ye second married Sr Richard Wynn, Kt. and Baronet, and now Treasurer and Receiver Generall to ye Queenes Matie, Littice ye youngest married to Sr Henry Willoughby of Risley, in ye county of Derby, Knight and Baront."

There is no date upon the monument; but Lady Darcy was buried May 29, 1625, and Sir Francis Nov. 29, 1641.

On a shield above are the arms of Darcy with eleven quarterings, as follow: 1. Az. crusilly and three cinquefoils Ar. Darcy. 2. Az. three gemelles and a chief Or, Meynil. 3. Ar. a bend between six martlets Sa. a crescent for difference, Tempest. 4. Az. a fess between three fleurs-de-lis Or, Skelton. 5. Gu. three goat's heads couped Or, Gatesford. 6. Az. a cross flory Ar. bordured of the Field, Melton. 7. Gu. three lucies hauriant Ar. Lucy. 8. Barry Ar. and Az. a fleur-de-lis Or, Hilton. 9. Ar. three chaplets of roses Gu. Lascelles. 10. Ar. a boar passant Sa. Swine. 11. Or, a helmet Gu. Ingle, alias Knightley.

In the south gallery is a smaller mural monument, with effigies of a man and wife, both in black gowns, kneeling to a desk.

Arms. Gu. on a fess Or, between three boar's heads couped Ar. a lion passant between two pheons Sa. a crescent for difference. There is also the following coat: Erm. a lion rampant Gu.; impaling, Sa. a chevron betw. three covered cups Ar.—being the arms, it is probable, of the heir or executor by whom the monument was put up.

"Heere sleepeth in the Lord Richard Wiatt, Esq. some time citizen of London, and free of the worthy company of ye carpenters, who was borne at Slindon, in the county of Sussex; he married Margaret, the daughter of Roger Sheers, by whom he had X children, whereof VI. are yet living. III. sonnes, vidt. Henry, Roger, Francis; and III. daughters, Margaret, Jane, and Elizabeth, unmarried. After he had lived religiously in the fear of God and favour of all good men for temperance, up-

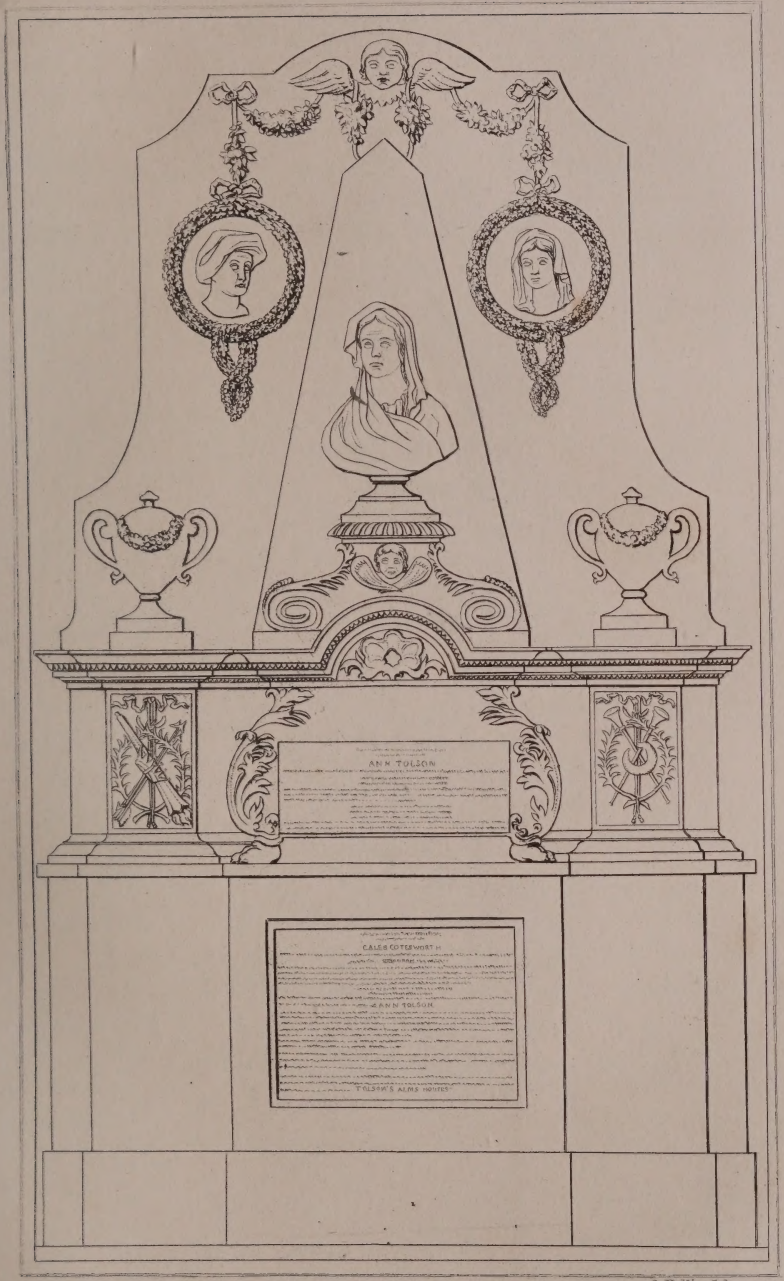
rightness, and deeds of pietie, as ye hospital which he founded at Godlyman in Surrey for x poor men, and his gift of 7 pounds yearly to be given to 13 poor widowes, may give sufficient testimony. He departed this life in the 65 year of his age, in the year of our Redemption 1619. VVIATVS—VT VIVAS."

In the south-east corner of the church is a table tomb, on which are the effigies of three children. The eldest is a boy about ten years old, in long coats, painted red, kneeling in prayer. Another is a girl of one year old, reclining on her right elbow. The third is an infant lying flat upon a pillow. The two last figures much resemble those of the princesses Mary and Sophia, children of King James the First, in Westminster Abbey. At the end of the tomb next the wall rise two columns, supporting a heavy entablature, upon which is a shield of arms, bearing six lions rampant; and for crest, a horse's head erased. These arms identify the monument as commemorating the children of Sir Thomas Savage, afterwards Earl Rivers.[1] The burial of the eldest Mr. Lysons could not find. The second was Elizabeth, who died in 1612, aged a year and a few days; and the child Henry, buried Jan. 29, 1611, aged thirteen days.

Adjoining to this monument is a very handsome erection, by William Halfpenny, to the memory of Mrs. Anne Dash, better known by the name of Tolson, a great benefactress to the parish. It exhibits a bust of that lady, and medallion heads of Caleb Cotesworth, M.D. and his wife Susannah, from whom she received her fortune. (*See the plate.*) Mrs. Tolson's very singular history is detailed in the following epitaph:—

"In this church lye interr'd the remains of Ann Tolson, the daughter of George Newton of Duffield, in the county of Derby, Gent. first married Henry Sisson, and afterwards John Tolson. In her last state of widowhood, she was reduced to narrow and confined circumstances, and supported herself by

[1] Sir Thomas Savage was created Viscount Savage in 1626. He afterwards succeeded to the title of Earl Rivers on the death of Thomas Darcy, whose daughter he married; the said Thomas having been created Earl Rivers in 1626, with remainder on failure of male issue to Sir Thomas Savage and his heirs. The title became extinct in 1728.




G. Hollis del. et sc.

MONUMENT OF Mrs TOLSON,
AND Dr AND Mrs COTESWORTH
IN ISLEWORTH CHURCH.

G. Hollis del et sc.

MONUMENT OF SIR ORLANDO GEE,

IN ISLEWORTH CHURCH.

keeping school for the education of young ladies, for which she was well qualified,

By a natural ingenuity,
A strict and regular education,
A mild and gentle disposition.

By the loss of sight she became unfit for her employment, and a proper object to receive that charity she was sollicitous to distribute.

"Also in this Church lye interr'd the remains of CALEB COTESWORTH, formerly of London, and late of Richmond, in the county of Surry, doctor in physick, and of Susannah his wife. By a long and successful practice and great œconomy, he became possessed of a fortune to the amount of one hundred and fifty thousand pounds and upwards, part of which by his will he distributed among his relations, and the residue, amounting to one hundred and twenty thousand pounds and upwards, he gave to his wife. They both died on the 2d: May 1741. But she survived, and dying intestate, her Personal Estate became distributable among her three next of kin, one of whom was the above ANN Tolson. With a due sense of this signal deliverance, and unexpected change, from a state of want to riches and affluence, she forthwith appointed the sum of five thousand pounds to be employed after her decease in the erecting and support of almshouses within this parish, for the reception of six poor men and six poor women, and many other sums of money for the benefit of her relations and friends. She afterwards married Joseph Dash of London, merchant, and died in his lifetime on the 24th day of April, 1750, aged 89 years. This monument is erected to her memory, and the memory of doctor Caleb Cotesworth and Susannah his wife, by Gilbert Jodrell, Esqr: at the expence of five hundred pounds, which she gave to him for that purpose. The above-mentioned charity, since her decease, has been established, and now subsists, under the prudent care and attention of those to whom the conduct of it is committed, by the name and description of TOLSON'S ALMS-HOUSES."

Immediately above Mrs. Tolson's epitaph, and to be seen from the south gallery, is the monument of Sir Orlando Gee, with his half-length statue, very finely executed in white marble. The inscription is as follows :—

"To the memory of Sr ORLANDO GEE, Knight, son of Mr. John Gee, vicar of Dunsford in Devonshire. The truely noble

Algernon Earle of Northumberland employed him many years in ye management of his weightyest affaires, and for his fidelity equal to the greatness of his trusts (after the Restoration in 1660) commended him to the office of Register of the Court of Admiralty, which he enjoyed five and forty years. He continued serviceable in no less trusts to his patron's son the right honorable Joceline earle of Northumberland, and to his daughter ye most noble Elizabeth dutchess of Somerset. He was twice marryed, first to Elizabeth ye daughter of Sr William Maxey, of Essex, Knt. after to Ann ye daughter of Robert Chilcot, of this parish, Esqr. His frequent charityes dureing the whole course of his life prevented him not from bequeathing considerable sumes to charitable uses at his death. He likewise gave five hundred pounds towards the rebuilding this church.

Borne 1619
Dyed 1705 } aged 86."

Arms. 1. Gu. a sword in bend Ar., hilted Or. 2. The same, impaling, Gu. a fess between three talbot's heads erased Ar. Maxey. 3. The same, impaling, Or, on a pile Gu. three garbs of the First, in base two lions rampant of the Second, Chilcott.

On the north side of the great east window is a monument of white marble, with a medallion portrait of the deceased, executed by Nollekens, to Mr. Keate the poet and essayist.

" Near this place are deposited
the remains of
George Keate, Esq. F.R.S. F.S.A. and
one of the benchers of the honourable society
of the Inner Temple ;
born Nov. 30, 1730, deceased June 28, 1797.
His literary compositions, both in verse and prose,
give evidence of his genius ;
while warm regret and fond remembrance are
friendship's eager testimonies to the qualities of his heart.
The elegant historian of pure and simple manners,
his own resembled those which he described.
The ingenious author of works of fancy,
gay, sentimental, tender,

his imagination in its freest sallies paid
respect to those decorums,
the sense of which was ever conspicuous in his private life.
The tribute may be vain which thus affection pays his memory,
and vain the marble monument which would perpetuate his fame:
at least, they mark the spot made sacred by a husband's dust,
where widowed love,
when it pleases heaven to dry its sorrows,
is anxious to repose.
To these revered ashes have accordingly been added
those of Jane-Catharine Keate, his relict,
who died 18th March, 1800, aged 70;
whose endearing virtues, which graced and adorned
her own life, had, as he attests in his will,
spread unceasing happiness
and sunshine over his."

Mr. Keate was descended from Sir George Hungerford, his great-grandfather, by Lady Francis Duché, only daughter of Francis Lord Seymour, and was born at Troubridge about 1729 or 1730; educated at Kingston school, under Mr. Woodison, whence he went to Geneva, and staid there some years. At his return he was articled as a clerk to Mr. Palmer, a solicitor; he then entered the Inner Temple, and was called to the Bar, but never practised the law. He was elected F.R.S. and F.A.S. in 1766. Soon after his return from his travels, he published, 1. Antient and Modern Rome, 1760; a Poem, written at Rome, 1755. 2. An Account of the Government, History, and Laws of Geneva, 1761, 8vo. 3. Epistle from Lady Jane Grey to Lord Guilford Dudley, 1762. 4. The Alps, a Poem, 1763. 5. Netley Abbey, 1764; enlarged 1769. 6. The Temple Student, an Epistle to a Friend, 1765, 4to. one of his first essays as a poet. 7. A Poem on the Death of Mrs. Cibber, 1766. 8. Ferney, an Epistle to M. de Voltaire, 1768, 4to. 9. The Monument in Arcadia, a Dramatic Poem, in Two Acts, 1773, 4to. founded on a picture of Poussin, representing some Arcadian Shepherds and Shepherdesses contemplat-

ing a Monument inscribed *Et in Arcadia ego.* 10. Sketches from Nature, taken and coloured in a Journey to Margate; published from the original design, in two volumes, 1773, 12mo. 11. In 1781 he gave an edition of his Works, in 2 vols. 12mo. with additions, the principal of which was, "The Helvetiad, a Fragment, written at Geneva, 1756." It was dedicated to Dr. Heberden. 12. Epistle to Angelica Kauffman, 1781. 13. The Distressed Poet, a serio-comic Poem, in Three Cantos, 1787, stating the principal circumstances of his case in the long and vexatious law-suit in which he was engaged with an architect who professed himself his friend. 14. Account of the Pelew Islands, 1788, 4to. This is said to be a more lasting monument to his fame than all the preceding ones. 15. Observations on the Roman Earthenware found in the Sea on the Kentish Coast, in Archæologia, vol. vi. 125. He wrote several prologues and epilogues for Mr. Newcome's Scholars at Hackney. Some complimentary verses by him are to be found in the European Magazine; and he had adapted Voltaire's Semiramis to the stage, which was superseded at Drury Lane, 1777, by Captain Ayscough. Mr. Keate married a sister of Sir Charles Grave Hudson, of Wanlip, county of Leicester, bart. by whom he had one daughter, Charlotte, who was married June 9, 1795, to John Henderson, esq. of the Adelphi Terrace.[1]

Monumental tablets bearing the following inscriptions are also on the east wall:—

"Sacred to the Memory of CHARLOTTE EDWIN, Widow, who departed this life on the 6th day of June 1816, aged 78. She was daughter of Robert Jones, Esq. of Fonmon Castle, in the county of Glamorgan, by Mary his wife. Was married successively to Thomas Ashby, Esq. of Isleworth, Col. Charles Mawhood, and Charles Edwin, Esq. of Clearwell Court, in the county of Gloucester. In the same vault is deposited the body of Thomas Ashby, Esq. who died in the year 1771."

[1] Gent. Mag. vol. lxvii. pt. 2. pp. 613, 796.

" Near this place lieth the body of HELENA MAGDALANE countess of RANDWIJCK, of the province of Gueldres, in Holland, which country she left on account of the disturbances in 1795. She departed this life on the 29th of November, 1797, in the 51st year of her age."

" Sacred to the memory of DANIEL BIRKETT, Esq. who died on the 26th of April, 1818, in the 55th year of his age, after an illness of four years, borne with exemplary piety and resignation, deeply regretted by an affectionate family. Also to the memory of ELIZA AMELIA BIRKETT, second daughter of the above Daniel Birkett, who died on the 21st of July, 1816, aged 13 years. Also SARAH, wife of the above, who died 15th March, 1831, in the 54th year of her age."

Arms. A chevron between three garbs; impaling, the same. Crest, on a wreath, a garb.

" Sacred to the memory of CAROLINE CHRISTIANA, wife of Major ALBERT GOLDSMID, and eldest daughter of the late Daniel Birkett, Esq. who died February 17th, 1836, in the 37th year of her age."

On an urn wreathed with a serpent:

" The memory of HERBERT, the eldest son of Rear-Admiral and LOUISA MARIA SAWYER, is thus perpetuated on earth. His unassuming virtues and patient endurance of a life of suffering, it is humbly trusted, are recorded in heaven. He died May 21st, 1811, aged 18 years."

On the south wall:

" To perpetuate the endeared memory of HARRIET WARDEN, as a mother, wife, and friend, this marble, a faithful emblem of her artless simplicity and intrinsic worth, is raised by her husband George Warden, Esq. of Richmond, Surrey. Born Nov. 28, 1771. Died Dec. 28, 1807."

" This tablet is subjoined to preserve the valued memory of GEORGE WARDEN, Esq. who died Dec. 15, 1808, aged 57."

" Sacred to the memory of ELLEN MARIA, the wife of John Warden, Esq. of the Civil Service at Bombay, and the eldest daughter of Major-General Sir Lionel Smith, K.C.B. She died on the 1st day of Oct. A.D. 1829, at sea, aged 25 years. To her God she was 'rich in faith' and practical piety; to her fellow-creatures she was gentle and 'kindly affectioned;'

and to him who bears this record, her delicate mind, her refined taste, and her warm heart, combined to constitute a delightful companion, and an exemplary wife. Her remains were interred at the Cape of Good Hope."

On the floor the same persons are noticed, and—

"Also the remains of Lieut.-Col. FRANCIS WARDEN, who died 14th April, 1819, in the 39th year of his age."

A small tablet on a pillar—

"Near this place lyeth interred the body of MARGARET SCARDEVILE, the wife of Henry Scardevile, dean of Cloyne, in the kingdom of Ireland, and third daughter of Robert Cullifford, Esq. of Encomb, in Dorsetshire. She died October 27, 1698, anº ætat. 38. 'The righteous shall be had in everlasting remembrance.' Ps. 112."

On the south wall:

"Near this place lies the body of JOHN BEDINGFIELD, Esq. who departed this life April yᵉ 9, 1692, aged 63. As also of MARTHA, his wife, the relict of John Porter, Esq. and daughter of Sir Francis Williamson, by Dame Martha his wife; who by both her husbands had thirteen children; most of them died in their infancy, and ten are buried near this monument. She departed this life May the 18th, 1698, in the 69th year of her age, and left only one daughter by the said John Bedingfield, named Penelope, marryed to Lewis Atterbury, LL.D.[1] by whom she had three sons and one daughter; the first-born son lived but two days; the second son, named Lewis, eight weeks, and died the same day his grandfather Bedingfield did, and was buried in the same grave. The third named Bedingfield was born Jan. 8, 1603.[2] He took the degree of Mʳ of Arts at Christ church, Oxon. was ordained Deacon, and by his piety, learning, and the inoffensiveness of his behaviour, gave great hopes that he would have been an ornament of the church militant; but dyeing of the small pox December the 27, 1718, was taken into the church triumphant, and lyes buried near this place. Penelope, the wife of Dr. Lewis Atterbury, dyed May 1, 1723, and was here also buried May, .....[3] behind her an

[1] Dr. Lewis Atterbury was brother of Bp. Atterbury, and an eminent divine. He died in 1731, and was buried at Highgate chapel, where was his epitaph. See Lysons's Environs.

[2] It is by mistake 1603 on the monument, probably for 1683.

[3] The word "leaving" is probably omitted.

only child Penelope, the wife of Mr. George Swee[t]apple, and in her life-time caused the foregoing inscription to be put upon this monument."

Arms. 1. Ar. an eagle displayed Gu. 2. The same, impaling, on a chevron Az. between three trefoils slipped Sa. as many crescents Or, Williamson. 3. Paly of eight Or and Sa., a chief Vaire, Atterbury.

"In memory of Elizabeth Hope, the wife of Richard Hope, Esq. of this parish, who departed this life the 6th of Feb. 1837, aged 51."

"Close to this wall lies buried the body of Dame Grace Danvers, the third wife and relict of Sir John Danvers, late of Chelsea, in this county, Knight. She was the youngest daughter of Thomas Hewes, late of Kemmerton, in the county of Gloucester, Esq. Departed this life here at Thistleworth, on Thursday the 12th day of December, in the year of our Lord 1678, in the 71st year of her age."

"Sacred to the memory of Mrs. Elizabeth Bland, of this parish, aged 97, widow of the late Lieut.-Gen. Humphrey Bland; and also to the memory of General Thomas Bland, late Col. of H. M. 5th Regiment of Dragoon Guards, aged 78, who both died on the 14th October, 1816. This tablet is erected, in token of respect and regard, by his relatives, the children of his brother Humphrey and his nephew John Bland."

"Near this spot lie the remains of Mr. John Sermon[1], of this parish, who departed this life April 22, 1828, aged 71 years."

"Juxta parentes et cognatos hic jacet Elizabetha antiquæ prosapiæ de Berblock ultima soboles, et Guil. de Thorp in agro Surr. gen. unica proles, nupta Geor. Pigot, M. D. Oxoniensi; obiit 14 Mart. 1706–7. Peperit Geor. Guil. (infra sepultos) et Eliz. superstitem.

"Hic etiam sepultus jacet Georgius Pigot, M.D. vir moribus, fide, religione integer. In patris opt. memoriam hæc incidit Elizabetha filia, plura additura, ni illum sepulchri honores (utcunque amplissimos meritus est) omnes abdixisse piè meminisset. Obiit Anno Dom. 1722, æt. 62."

"Sacred to the memory of Joseph Dixon, Esq., of this parish, who departed this life March 1st, 1837, aged 64 years."

[1] Formerly a master carpenter, and a useful member of the parish trusts.

" In this ile lyeth interred the body of JOSEPH TAYLOR, Esq. a counsellor at law, of the Middle Temple, London, the son of Mr. Joseph Taylor, marchant. He married the daughter of S^r^ Edmund Winn, Bar^nt^, of Huntwick, in the county of York, with whom he lived very happily, he being the best of husbands, the best of masters, and the best of men. His charity extended itself to all people, and every body that knew him did partake of his goodness and generosity. He departed this life the xxv day of December, M.D.CCXIV. in the XXXVI yeare of his age."

Arms. Gu. three roses Ar. on a chief of the Second three lozenges Sa. (this is the correct blazon, blundered on the tomb); impaling, Erm. on a fesse Vert, three spread eagles Or, Winn. Crest, a lion's head Ar. langued Gu. a collar of the Second, garnished Or.

" Near y^s^ place was interred the body of EDWARD BARON, Esq., who died the 18th day of December, 1640. He gave a silver gilt cup and cover for the servis of y^s^ church. Also CATHARINE BARON, his wife, died the 26th day of March, 1643. She gave to this parish fifty-two shillings a year, to be given to thirteen poor people of this parish in bread every Sabbath day by the churchwardens for ever, charging her estate in Church Row for the churchwardens to levy out of the same in case of non-payment, to make a distress of five pounds for the use of the poor, being left unpaid, if lawfully demanded, one whole year. Also Mr. WILLIAM and Mrs. BARBARA DAW. Died in 1674. She was the daughter of Edward and Katharine Baron. This was erected by Jane Knowles, youngest daughter of William and Barbara Daw, being the only survivor, in the year 1721. This charity have been duly paid 77 years already."

Arms. Az. two lions passant Ar. impaling, Per pale Or and Ar. on a chevron Az. between three boar's heads couped Sa. three Bezants, Wright. Crest, out of a cloud, and celestial crown, a hand in armour Or, holding a sword Ar. hilted Or.

" Near this place repose the remains of EDWARD-HENRY-ELCOCK BROWN, Esq., of Gloucester Place, Portman Square, whose character through life reflected honour on human nature. His integrity of heart, founded on the solid basis of religion and truth, may justly claim this tribute of grateful veneration. He was an affectionate husband, a warm friend, an amiable and truly good man. He died the 5th of December, 1809, aged 45 years."

Arms. Quarterly, 1 and 4, Gu. a saltire wavy between four cocks Ar.; 2 and 3, Gu. three nag's heads couped Ar. bridled Sa. Crest, on a mural crown, a demi-cock, wings erect. *Brown.*

"Near this place lyeth buried the body of SIMON BASILL, Esq. who was Clarke of the Workes to King Charles the 1st for Greenwich and Eltham, and likewise Clarke of the Workes to King Charles the 2nd for Hampton Court (sonn to Simon Basill, Esq. Surveighour to King James). He was borne the ij of January, 1611. Departed this life at Hampton Court, ye second of Julie, 1663, aged 52 years."

On the north wall:

"Near to this place lieth interred the body of JOHN FAUNTLEROY, late of this parish, Esq., who departed this life the 6th day of February, MDCCXXXII. in the 78 year of his age. Also the body of Captain JOHN BOWYER, grandson of the above, who died 15 Jan. 1801, aged 65 years."

"RICHARD DOWNTON, Esq.[1] of Istleworth, dyed the 30th of August, 1672. Sir Richard Downton, Knight, second sonn to Richard Downton, Esq. Deputy Lieutenant of this county, and Colonel of its militia, and justice of peace, and of oyer and terminer, in the reigns of King Charles ye IId. and King James the IId., who to ye pious memory of his dear father erects this monument, Anno Domni 1702.

"Here also lyeth the corps of the said Sr RICHARD DOWNTON, buryed ye 27th day of September, 1711."

Arms. Three piles, on each a goat's head erased.

On the east wall:

"In a vault beneath are deposited the remains of ELIZABETH, the wife of THOMAS WILKINSON, Esq. of this parish. She died

[1] A license to this Richard Downton, and Thomasin his wife, to eat flesh in Lent, has been already noticed in p. 144. These licenses were by no means uncommon at an earlier period, but shortly after the Restoration the strictness of keeping Lent was much relaxed, and Lysons notices a document in the possession of James Clitherow, Esq. of Boston House, Brentford, granting permission, under the hand and seal of Archbishop Juxon, 1663, to Sir Nathaniel Powell, Bart. his sons and daughters, *and six guests whom he shall at any time invite to his table*, to eat flesh in Lent, 'provided that they eat soberly and frugally, with due grace said, and privately to avoid scandal,' the said Sir Nathaniel giving the sum of 13*s.* 4*d.* to the poor of the parish."

March 17, 1779, aged 52. She was benevolent to the distressed, a tender mother, and faithful wife. Also the above-named THOMAS WILKINSON, Esq. He died May 17, 1787, aged 91 years."

In the south gallery:

"Here lyeth the body of Sir THEODORE DE VAUX, Knt, Physician in Ordinary to the late King Charles the 2nd, and to Catharine Queen Dowager, Fellow of the Royal Society, and son and heir of Thomas de Vaux, Esq. of Covent Garden. He died 26 May, 1694, Anno Ætatis 66. As also Dame INDITH[1] DE VAUX, his second wife, is interred here."

Arms. Az. a fleur-de-lis Ar. on a chief Or two mullets pierced Gu.

"M.S.

"Stay, passenger, read and learn, that piety is not quite extinct even in a degenerate age. Near this place lyeth interred the body of JOHN LAND, the son of Richard Land, of the parish of Coleman Street, London, merchant. He was a man of exemplary modesty, piety, and charity. He gave his estates, to the value of about £4000, almost intirely, to several very pious and charitable uses, both as to present reliefe and standing acts of charity for ever. He died at Whitten Dean, in this parish, October 4, 1697, an. ætat. 48. 'He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor.' Prov. xxii. 9."

Arms. Gu. three garbs Or.

"Near this place are interred the bodies of DOROTHY, MARY, and BARBARA, daughters of Sir CHRISTOPHER MUSGRAVE, Bart. of Ednall, in the county of Cumberland, by Elizabeth his wife, dau^r of Sir Richard Franklyn, Bart. Dorothy, who was married to James Hawley, of New Brentford, in Middlesex, Esq. died the third of January, 1729, ætat. 55, leaving issue Henry and James. Barbara died unmarried the 3rd of Dec. 1746, ætat. 61. Mary died unmarried the 1st Dec. 1755, ætat. 76.

"Near this place, likewise, lie the remains of THOMAS MUSGRAVE, Esq. son of the said Sir Christopher Musgrave, by the said Elizabeth his wife. He died unmarried the 22nd of March, 1756, ætat. 77."

Arms. Sa. six annulets Or, Musgrave; and Vert, a saltire engrailed Ar., Hawley, impaling Musgrave.

[1] So on the monument, probably Judith.

The following inscriptions are found upon the pavement.

At the east end of the church:

"ANNE, wife of Sir ORLANDO GEE, Knt. died 27th Jan. 1703, in the 48th year of her age. Sir ORLANDO GEE, Knt. died 9th June, 1705, and hereunder was interred. E. R. 1765."

"MARGARET, wife of Rev. Dr. JOHN TAYLOUR, of Isleworth, died Oct. 16, 1777. JOHN, their son, died April 16, 1774. JOHN TAYLOUR, LL.D. died Jan. 7, 1793, aged 81."

"ROBERT SEAMAN, Esq. formerly of Demerara, and late of Hounslow; died March 11, 1821, aged 87. MARIA HESKETH his granddaughter, died July 21, 1828, aged 25. Mrs. SARAH HESKETH died March 21, 1831, aged 62."

"Rev. EDWARD SCOTT, D. D. late Fellow of Queen's College, Oxford, and of Worton Hall, in this parish, died 24 Nov. 1817, in his 58th year."

Lysons notices the following in addition:—

"KATHARINE, the wyfe of RICHARD COX, marchant-taylor, who deceased the last of June, 1598, and aboute the age of fortye VIII yeares, and left behind her Edward Cox and Lawrence Cox, Margaret and Jane Cox, sonnes and daughters unto the said Richard Cox, and the said Catharine Cox, wife of the said Richard Cox, late deceased, the servant of God."

"LETTICE, wife of Sir HENRY WILLOUGHBY, Knt. daughter of Sir Francis Darcy, 1655."

"MARGARET, relict of ROGER EARL OF ORRERY, and daughter of Theophilus Earl of Suffolk, 1689."

"SUSAN, wife of NICHOLAS LAWS, Esq. daughter of Thomas Temple, Esq. of Warwickshire, and relict of Samuel Barnard, Esq. 1707."

"ROBERT MILLINGTON, Esq. 1714. His son-in-law BRUDENELL ROOKE, aged 85, 1776."

"WILLIAM HOSKINS, Esq. 1752."

"THOMAS ASHBY, Esq. 1771."

"THADEUS O'FLAHERTY, Esq. aged 93, 1790."

At the eastern door of the south aile:

"FRANCES, wife of Mr. WILLIAM SHORE, died Feb. 13, 1772, aged 49. Mr. WILLIAM SHORE, her husband, died June 6, 1813, aged 81."

" Hic jacet THOMAS HAWKES, clericus, qui obiit 16o die Januarii, 1611, et ætatis suæ 67, cum hic per 29 annos summo pacis studio vicarius vixisset. In cujus memoriam hanc lapidem posuit Thomas Savage miles prenobilis et amicus ei fidelissimus."

Above this are added on the same stone, but apparently by intrusion, the names of—

" Mrs. MARY SWANN, d. 11 Dec. 1777, aged 63."

" Mrs. MARTHA SWANN, d. 27 May, 1786, aged 81."

" Mrs. ELIZ. SWANN, d. 19 Aug. 1788, aged 85."

A stone, which formerly was inlaid with brasses of a lady with a scroll in her mouth, and three shields.

" Mr. MATTHEW DICK, d. Oct. 18, 1786." [He was an apothecary, and treasurer of the charity schools.]

" Capt. P. L. I. ROSENHAGEN, of the Royal Navy, born 28 Oct. 1775, d. 13 Apr. 1813."

" Here lyes the body of Dame ANN BROMEFIELD, relict of Sr Edward Bromefield, Barronett, who dyed the 23d day of June, 1688.

" Here lyes also the body of JOHN BROMEFIELD, Esq. son of the said Edward B., who married Eleanora, daughter of Robert Child, of Hayse Park, in Middlesex, Esq. and dyed July the 22d, 1683, in ye 24th year of his age, leaving no issue behind.

" Here also lyeth Mrs. ELEANORA LOOKER, relict of John Bromefield, Esq. who departed this life July 24th, 1731, aged 70."

Arms. Az. a lion passant guardant Or, *Bromefield;* impaling, Gu. a chevron between three eagles Ar. *Child.* Crest, a lion passant guardant Or, gorged with a wreath Or and Az. *Bromefield.*

In this aile were also, says Lysons, the brass of the nun Margaret Dely, before noticed; of FRANCES, daughter of JEREMIAH GOUGHE, 1668; THOMAS HOSTE, of Hatton, Esq. 1764; the Rev. FRANCIS INMAN, rector of Rippingale in Lincolnshire, 1738; and MARY WILMOT, spinster, daughter of Nicholas Wilmot, Esq. 1777.

[1] This figure is indistinct on the gravestone; but it appears by Newcourt's Repertory that T. Hawkes had the vicarage from 1586 to 1615.

On flat stones in the middle aile :

" SARAH, wife of Major-Gen. FISHER, d. 24 Oct. 1806, in her 52d year. She had lived in the highest degree respected, loved, and esteemed for piety, charity, and benevolence, and every amiable and estimable quality. Lieut.-Gen. GARRIT FISHER, d. Feb. 23, 1811, aged 69."

" JOHN RICHARDS, Gent. 1670." (Lysons.)

" Major GEORGE HUME, 1715." (Lysons.)

" MARTHA, wife of RICHARD GREENLY, d. March 1721, aged 38."

" WALTER WRIGHT, brewer to Queen Anne, 1721." (Lysons.)

" M. S. GULIELMI DRAKE, hujusce Ecclesiæ per . . . et viginti annos dignissimi vicarii; omnibus flebilis occidit vir egregius 13o die Maii 1801, annum agens octogesimum."

" JOHN WEST, gent. 1738. WILLIAM WEST, his brother, 1758." (Lysons.)

" LAMBERT DEGRAVE, Esq. page of the bedchamber to George I. 1740. DOROTHY, his wife, 1741." (Lysons.)

" Rev. Mr. ROBERT DONNE, Rector of Sculthorpe and Tickwell in Norfolk, d. 1763, aged 36."

" CHARLES PYM BURT, Esq. of Albemarle-street, d. July 30, 1788, aged 82. Also WILLIAM VAN HENIERT BURT, his son, d. Sept. 16, 1802, aged 28."

Flat stones in the north aile :

" GEORGE GOULD, Esq. d. Sept. 27, 1797, aged 45. MARY, his wife, d. Dec. 2, 1834, in her 82d year."

" ELIZABETH, wife of Mr. ABRA. WHETLAND, citizen of London, b. 1 June, 1700, d. 8 Sept. 1735."

" Mrs. BARBARA PENSON, d. 26 Nov. 1786, aged 71. Her sister Mrs. MARTHA MARIA PENSON, d. 5 June, 1796, aged 84."

" Capt. JOHN BOWYER, d. 5 June, 1801, aged 65. Mrs. PEGGY FAUNTLEROY BERRIDGE, his sister, d. 6 June, 1803, aged 53. Mr. JAMES BERRIDGE, her husband, d. 1 Jan. 1808, in his 70th year."

" WILLIAM ALLANSON, Esq. d. 23 Nov. 1745, aged 79."

" Here was buried (some time since) the body of Mr. HENRY NEWMAN, citizen and linendraper of London, and now the

body of Mrs. SUSANNA NEWMAN, his wife, who died 7 Sept. 1693, aged 59."

Arms. The dexter side, Party per pale, three demi-lions rampant[1] and a single lion rampant; sinister, A fess engrailed between three escallops. Crest, a demi-lion winged.

"JAMES GOODINGE, son of James Goodinge, late of the parish of St. Andrew, Holborn, gent. and Bridget, his wife, died Nov. 3, 1712, aged 6. Also the above BRIDGET GOODINGE died March 3, 1719, aged 47."

In the north aile was formerly an effigy of brass plate, representing an Esquire in plate-armour of about the middle of the fifteenth century (*see the annexed engraving*). His armour is remarkable for these peculiarities. The haussecol consists of a collar, which, not meeting in front, is secured by a strap, which passes round it; and on each side are attached to it two or three overlapping plates, in order to give pliability and protection in raising and lowering the arm. To the uppermost of these are affixed the pauldrons. The breast-piece is formed of two pieces, one covering the other. (Compare the effigy of Richard Beauchamp, Earl of Warwick, 1439. Stothard.) The skirt of taces is formed of laminæ, bent in a fashion not very usual, but which occurs in the two brasses mentioned below. The apparent insufficiency of the haussecol, as a protection for the throat, in these instances, seems to be accounted for by the length of the neck of the helmet, as may be seen by an engraving in Fisher's Bedfordshire Brasses, of the figure, at Marston Morteyne in that county, of Thomas Reyves, Esq. who died in 1451,—a figure which closely resembles the present,[2] including the greyhound on which he stands, but

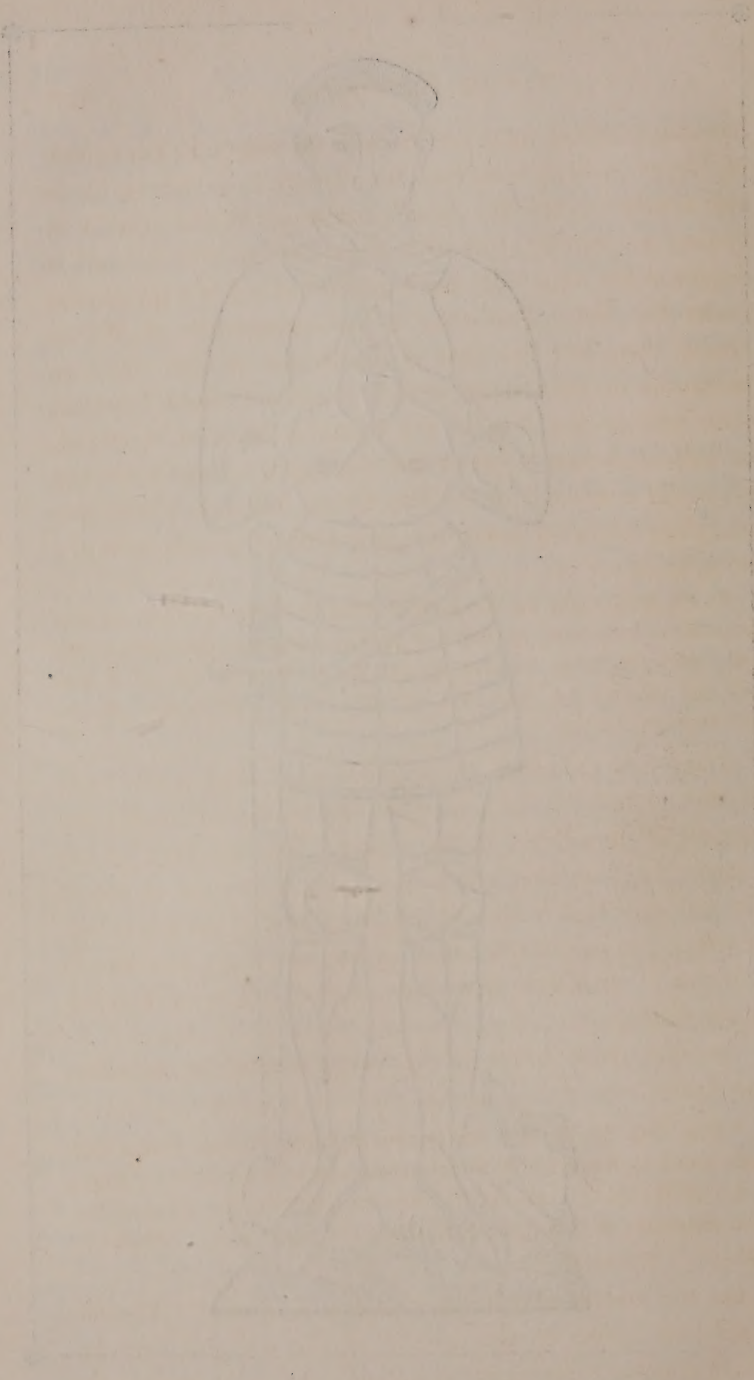
[1] This is the whole of the real arms of Newman: Az. three demi-lions Argent. The carver has mixed another coat with them.

[2] The only difference is that the corners of the plates in the taces are more angularly cut off. The three figures above named, at Isleworth, Hayes, and Marston-Morteyne, are the only three that have been observed attired in this peculiar pattern of armour, by a gentleman who has made a large collection of monumental brasses,—Albert Way, Esq. F.S.A. to whose assistance in the description of the present subject the author is materially indebted.

SEPULCHRAL BRASS OF AN ESQUIRE,

WHO DIED ABOUT 1450, (NAME UNKNOWN,) IN ISLEWORTH CHURCH.

*To face p.* 162. *Length of the brass* 37 *inches.*



has also a helmet upon which the head rests. In the church of Hayes in Middlesex (not far distant from Isleworth) is also another figure, the exact counterpart of the present in respect to armour, but with a helmet under his head, a dagger at his right side, and a griffin instead of a greyhound under the feet. The latter is commemorative of Walter Grene, Esq., but the date of his decease is lost. The appearances in the armour already described would, however, even without the date of the figure at Marston Morteyne, be quite sufficient to prove that the figure before us was not originally engraved for William Chase, Esq., to whose memory the following inscription was formerly placed upon the same stone:—

Of yor charyte pray for the soule of Wyll'm Chase Esquyer, su'tyme sergeaunt to kyng henry the viij. & of hys most honorable howsehold of hys hall & woodyerd, which decessed the viij day of Maye yn the yer' of oure lord god MlCCCCC. and xliiij. of whos soule & all crystyn' Soules ih'u haue mercy amen.

The stone on which these plates were fixed is now lying in the churchyard, in a footpath south of the church; the brasses are in a closet in the vestry. On the back of the inscription is another engraving, being a portion of one of the rich canopied brasses of the latter part of the fourteenth century. It represents some sacred personage standing in a niche of elaborate tabernacle work; and is of Flemish workmanship.

Another loose brass in the vestry bears the following inscription:—

"Here lieth buried under this appynion of Armes Wistris Fraunc' Holland, one of the daughters of Edwarde Holland, of Denton, in the countie of Lankastre Esquier: and Servant unto the right honorable the ladie Margaret Countesse of Derbie, who disseased the xxiiij$^{th}$ daye of Marche Ao d'ni 155. (*broken off.*)

On the reverse of this, likewise, is a portion of a Flemish sepulchral brass, of the middle of the fifteenth century. There appears to be engraven upon it part of the lambrequin of a knight's helmet; and the diapered field of the plate

retains traces of red enamel. It is a remarkable circumstance that two specimens of this kind of palimpsests, both Flemish, but one nearly a century older than the other, should occur together in this church; but the cause of it will be sufficiently explained, when it is remembered that, there being no manufacture of brass in England until 1649, we imported from Flanders or Cologne all the metal plates used for these memorials; and the waste pieces, either plundered from some foreign church, or having failed in the engraving, would occasionally find their way to England, probably at a lower price than the new.

Among the other loose pieces in the vestry is a figure, 21½ inches long, of a gentleman or merchant in the reign of Elizabeth or James I. his head bare, front face, a small ruff, long gown, and hands in prayer.

The following are the memorials formerly in the church which have been preserved by Weever (Funeral Monuments, pp. 528, 529): they are here arranged in order of date.

"Hic dominus JOHANNES PAYNE, vicarius....1470.
"Quisquis eris, qui transieris, sta, perlege, plora.
Sum quod eris, fueram quod es, pro me precor ora."

"Orate pro anima HENRICI ARCHER, qui obiit 2 die Septemb. anno Domini, 1480, cujus anime....."

"Hic jacet CLEMENS COLYNS, de Isleworth vicarius, utriusque Juris Doctor, qui obiit 1498."

"Pray for the sowl of AUDRY, the wyf of GIDEON AUNDESHAM, who dyed 1502."

"Here lyeth JOHN ROBINSON
With his wyfs KATHERINE and JONE,
Who dyed M.CCCCC. and three,
On whos sowls Jesu have mercy."

"Prey for the sowls of JOHN HOLT, MARGARIE and ELIZABETH his wyffs, and for the sowls of all his children, who died anno Dom. 1520.

"In the yere of our Lord God M.CCCCC. the fourth day of December, Margerie to God her sowl she did surrender:
Jesu, full of mercy, on her sowl have mercy,
For in thy mercy she trusted fully."

"Here lyeth JOHN SAMPOL, yeoman usher of the King's Chamber, who died the yeare 1535."

"Al yow that doth this Epitaph rede or see,
Of yowr mere goodnesse and grete cheritie
Pray for the sowl of Maister ANTONY
SUTTON, Bachelor of Divinity,
Who died in secundo die Augusti,
Annoque Domini M. CCCCC. XL. and three."

*Hatchments in the Church*, 1839.

At the west end of the south aile:

Ar. three crosses flory Sa. (Stanton); impaling, Ar. three chevronels Sa. over all a lion rampant Proper, langued Gu. ( ). Crest, on a wreath, a ring-dove Ar.

In the north aile:

In a lozenge, Ar. a bend between six lions rampant Sa.; on an escutcheon of pretence, the same. (Franks.)

Quarterly: 1 and 4, Ar. a chevron Gu. surmounted by another Ermine between three laurel-leaves slipped Vert. (Cooper.) 2 and 3, Ar. a chevron Gu. between three crosslets fitchée Sa. all within a tressure flory counter-flory of the second. On an escutcheon of pretence, Ar. a bend between six lions rampant Sable. Supporters, a greyhound Ar. and a stag Proper. Crest, on a wreath, a hand holding a garland proper; above it the motto VIRTUTE; below, the badge of the order of Nova Scotia. Sir William Cooper, Bart.

1 and 4, Gu. on a saltire Ar: a rose of the first seeded proper (Neville.) 2 and 3, Or, fretty Gu. on a canton party per pale Or and Erm. a ship Sa. (Neville ancient). On an inescutcheon, Gu. three boar's heads couped Ar. (Robinson.) Supporters, two bulls Ar. armed, collared, and chained Or. No crest, but an Earl's coronet. [This hatchment is disfigured by an addition to the shield made by some idle painter.] Mary Countess of Abergavenny, only child of John Robinson,[1] of Wyke House, Esq. (See p. 179.)

[1] Mr. Robinson was a native of Appleby, and, through the interest of the Lowther family, was M.P. for Westmorland from 1763 to 1774, and afterwards

Ar. two bars wavy Azure, and on a chief of the last an estoile between two escallops Or (Allen), impaling, Erminois, a cross voided Ar. charged with four millrinds Sa. (Turner.) Crest, on a wreath, a bezant charged with a talbot's head erased Sa. (for John Allen, Esq.)

Or, three piles Sa. in base a heart Gu. (Logan); impaling, Az. a chevron between three garbs Or. (Birkett.)

In the south gallery:

Ar. on a bend Sable three pheons of the first. Crest, out of a ducal coronet Or, a lion's head Proper, langued Gu. (Bland.)

In a lozenge the same; impaling Or, a saltire Az. charged with nine lozenges in saltire of the first. (Dalrymple.)

In the north gallery:

Ar. three crescents barry Az. and Gu. (Haynes.) On an escutcheon of pretence, Gu. on a chief Ar. three bombs Sa. fired proper.

Gules, a fess Vaire between three unicorns passant Ar. membered Or (Wilkinson); impaling, Sa. a lion passant Ar.

Another as the last but one; with a crest, on a wreath, a pelican Ar. wings extended. (Haynes.)

Quarterly: 1 and 4, Or, a fess Az. surmounted by a bend Gu. (Elwes); 2, Gu. a griffin erect Or, holding a staff Sa.; 3, Ar. on a bend Sa. three roses of the first, on a canton Or an anchor of the 2d ( ); impaling, Or, a bend between two bull's heads couped Sa. (Holgate). Crest of Elwes, on a wreath, five arrows Proper, one erect and four in saltire, entwined by a serpent Vert. Motto, *Vis unita fortior.*

Gu. a chevron between three crescents Or (Gosling); impaling, Or, a greyhound courant between two bars Sa. (Baker). Crest, on a wreath, a lion's jamb erased Gu. holding a fleur-de-lis Or. (Francis Gosling, Esq. see p. 167.)

for Harwich, from that time to his death. He was appointed one of the Secretaries of the Treasury, Feb. 6, 1770, and retired in 1782 with a pension of 1000*l.* In Dec. 1787 he was made Surveyor of his Majesty's Woods and Parks, and he held that place till his death, which occurred at Harwich, Dec. 23, 1802, in his 76th year. See further in the Gentleman's Magazine, vol. lxxii. p. 1172.

On some hatchments now destroyed were these coats:—

Or, two bars Sa. charged with six trefoils of the First, in chief a greyhound courant of the Second (Palmer); with two impalements, Gu. a cross fitchée Or, on a chief of the second three ogresses; 2. Sa. a swan Ar. within a bordure engr. Or.

Ar. on a chevron between three blackbirds Sa. three millrinds of the first ( ) on an escutcheon of pretence 1 & 4, Sa. three Plates; 2 & 3, Ar. an eagle displayed with two heads Sa.

Vert, on a fess between two garbs in chief Or, and a sickle in base Argent, the handle gold, an arrow barways Gules, headed and flighted of the third, between two estoiles Azure (Duberley); impaling Gules, a shoveler Argent (Langford). Crest a dexter arm embowed proper holding three ears of wheat Gold. See Epitaph, p. 167.

Or, the arms decayed; crest, a head in profile having a cap charged with a wheel.

*Monuments in the Churchyard.*

Affixed to the south side of the church, on the exterior, is a tablet with this inscription:

"Sacred to the memory of the Revd. Thos. Carter, late the respected Curate and Lecturer of this parish sixteen years, who, by the sudden stroke of an apoplexy, departed this life the 28th day of Decr. 1791, aged 60 years. The best of husbands, a steady friend, indefatigable in the sacred duties of his office, an honest man, a sincere Christian. O reader! admire and imitate.

"What sound is that? see, see, he gasping lies;
All help is vain! my lover, husband, dies!
O he was all my glory, all my pride,
My constant friend, companion, pastor, guide.
"L. C."

Against a house at the west side of the churchyard is erected a large monument, of a pyramidal form: it is now about a century old, and has only this inscription:

SI CHRISTICOLA ES
SISTE VIATOR
ET ÆTERNOS ANNOS MEDITARE.'

There is no name; and a coat of arms, the charges of which were only painted, is now obliterated, with the exception of two lions passant on a chief indented. The crest, which also is defaced, was an owl.

*Sepulchral Inscriptions in the Churchyard,* 1838.

On table monuments:

"SARAH, wife of JOHN HAYNE, Esq. late of Burton upon Trent, Staffordshire, d. Ap. 25, 1785, aged 60. JOHN HAYNE, Esq. late of Cranford, formerly of Burton upon Trent, d. Ap. 12, 1797, in his 77th year."

"Mr. JOHN DEVALL, late of Worton in this parish, d. Feb. 5, 1774, in his 73d year. ANNE, his grand-dau. d. Sept. 1, 1773, in her 8th year. GEORGE D. d. May 15, 1779, aged 2 years and 3 months. MARY D. d. Nov. 9, 1783, aged 8 years. Mr. JOHN D. d. March 23, 1794, in his 66th year. Mrs. ELIZABETH D. his sister, d. May 28, 1797, aged 63. ANNE, his wife, d. June 3, 1811, aged 73. Mrs. ANN YOUNG, d. Dec. 2, 1775, aged 64. Mr. SPENCE YOUNG, d. March 8, 1778, aged 28." Arms. A lion rampant within an orle of fleurs-de-lis. Crest, on a wreath, a dexter hand, rising from a cloud, holding a fleur-de-lis.

"JAMES HEWLETT, Esq. formerly of Bath, but late of this place, d. 18 Aug. 1836, aged 47. This monument is inscribed by his lamenting widow as a memorial of the regard due to his moral integrity and amiable life. His works attest his genius and skill in art, and will transmit his name beyond the present age."[1]

"THOMAS WHATELEY, Esq. of this parish and St. George, Hanover-sq. d. Nov. 16, 1821, aged 70."

"Mr. Robinson's family vault 1760.[2]—Mrs. ELIZABETH ROBINSON, of Worton, in this parish, d. Jan. 29, 1760, aged 53. RICHARD R. Esq. her husband, d. Dec. 8, 1763, aged 57. ELIZABETH R. their grand-dau. d. June 9, 1766, aged 4 months. ELIZABETH, wife of RICHARD R. Esq. of the parish of St. George, Hanover-sq. d. Jan. 4, 1802, aged 58. RICHARD R. son of Richard and Eliz. d. April 4, 1808, aged 4 years. RICHARD ROBINSON, Esq. husband of Eliz. and father of the above, d. July 16, 1811, aged 70. ELIZABETH, relict of Richard R. Esq. d. 7 July, 1836, aged 66."

[1] See p. 208.

[2] See the List of Benefactions, p. 188.

" Mrs. Mary Murthwaite, d. 24 March 1793, aged 65. Her husband, Thomas M. Esq. d. Nov. 23, 1808, aged 78."

" William Wright, Esq. d. Feb. 27, 1776, aged 75. Mrs. Elizabeth Somner, eldest dau. of Thomas S. of Dinton, Esq. d. Nov. 11, 1788, aged 89. John Somner Sedley, Esq. d. May 15, 1782, aged 45. Also eight children of J. S. S. and Mary his wife, who died in their infancy."

" George Holgate, gent. descended from an ancient family of that name, in the county of York, d. 11 Feb. 1752, in his 84th year. Mrs. Sarah H. d. 10 May, 1767, aged 55. Mr. Thomas H. son of Sarah, d. Dec. 28, 1776, aged 35. George H. citizen and salter of London, d. May 1779, aged 65. He was father of Thomas, husband of Sarah, and cousin to the first named George."

" Francis Gosling, Esq. of this parish, and of the city of London, banker, died Feb. 25, 1817, aged 65. Barbara,[1] his widow, died July 19, 1836, aged 83. Caroline, dau. of Richard and Maria-Elizabeth Gosling, d. 29 July, 1829, aged 3 years."

" Samuel Rush, Esq. of London, d. 4 Feb. 1739, aged 46. Integer vitæ."

" Elizabeth, wife of James Duberley, of the parish of St. Paul, Covent Garden, d. Feb. 25, 1765, aged 68.[2] James Duberley, Esq. of Ensham-hall, Oxford, d. 4 July, 1791, in his 64th year. Louisa, his second wife,[3] d. 21 Feb. 1795, aged 48. Amelia, wife of Edward Blewitt, Esq. of Lantarnam Abbey, co. Monm. dau. of James and Louisa D. died 24 Sept. 1808, aged 33. Caroline, wife of Thomas Osborne, Esq. citizen and mercer of London, their third dau. d. Nov. 10, 1827, aged 55."

" Daniel Birkett, Esq. d. 26 Apr. 1818, in his 55th year. Eliza Amelia, second dau. of Daniel and Sarah Birkett, d. July 31, 1816, aged 13 years and 3 months. Sarah, wife of D. B. d. 15 March, 1831, in her 54th year. Sidonie Adele Lavalette, his grand-dau., d. 25th Dec. 1831, aged 15 mo."

" Caroline Christiana, wife of Major Albert Goldsmid, and eldest dau. of the late Daniel Birkett, Esq. d. Feb. 17, 1836, in her 37th year."

[1] Miss Barbara Baker, of Devonshire-square, Bishopsgate; marr. March 3, 1777. See Gent. Mag. Aug. 1831, p. 219.

[2] Daughter of Andrew Freeman, and relict of Lewis Rush.

[3] Louisa, dau. of Abraham Langford (see Atchievement, p. 165.)

" FRANCES, late wife of JOHN BURTT, of this parish, d. 15 Feb. 1692, in her 66th year. SARAH, dau. of JOSIAH FRANCKLIN, of Brentford Butts, Gent. by FRANCES his wife, d. 29 May, 1696, aged 4 years. JOHN BURTT, senior, d. Aug. 29, 1708, in his 80th year. JOSIAH FRANCKLIN, Gent, d. at Brentford Butts, Sept. 18, 1715, in his 62nd year. FRANCES, his wife, d. Oct. 16, 1726, in her 65th year."

" ELIZABETH, wife of Mr. JOHN FARNELL, d. Feb. 11, 1751, aged 35. ELIZABETH, his second wife, d. Sept. 29, 1756, aged 42. Likewise four of their children. Mr. JOHN F. son of John, by his second wife, d. March 8, 1778, aged 21. A child of his. Mr. JOHN F. d. June 18, 1779, aged 56. His dau. Mrs. ELIZABETH GARDNER, d. Feb. 10, 1780, aged 30."

" WILLIAM FARNELL GARDNER, Esq. d. May 25, 1817, aged 39."

" JOHN PALMER, of this parish, d. Nov. 30, 1731, aged 41. MARY, wife of Mr. Silas P. of London, merchant, d. Dec. 1, 1740, in her 31st year. Mr. SILAS PALMER, of London, merchant, d. July 17, 1753, in his 67th year. SOPHIA HAILEY, his daughter, d. Apr. 9, 1757, in her 26th year. Mrs. MARY P. d. Dec. 28, 1774, aged 45. SILAS PALMER, Esq. d. Feb. 13, 1809, aged 75. MARGARET, his relict, d. Apr. 11, 1809, aged 57."

" H. S. E. SAM. HEMMING, A. M. Rector de Kilmington, in agro Somersetensi, vir religione, fide, literis apprimè humanioribus spectandus, moribus simplex sed tamen comis, urbanus, elegans, hinc universis quibus innotuit, vixit amabilis, flebilis occidit Decem. 13, anno salutis 1732, ætatis 47. Hoc saxum dilecto conjugi summo luctu et desiderio posuit vidua, et 5 filiolis."

" NATHANIEL SIMON, Esq. died June 21, 1787, in his 81st year." Arms. A chevron between three fleurs-de-lis, in chief a half moon increscent. Crest, a swan.

" Mrs. HARRIET DAY, died March 3, 1828, aged 53 years."

" WILLIAM ROBERT HILTON, died Dec. 30, 1820, aged 3 years and 7 months, only son of Major John Hilton, of 25th Dragoons, and Amelia his wife."

" Col. FULLARTON, of Fullarton, F.R.S.[1] died February 13, 1808, aged 54 years.

[1] William Fullarton, Esq. of Fullarton, co. Ayr, and of Worton House, Isleworth. He was elected F.R.S. June 17, 1779, and in the same year M.P. for

" —— Cui Pudor, et Justitiæ soror
Incorrupta Fides, nudaque Veritas,
Quando ullum invenient parem ?
Multis ille bonis flebilis occidit."

" Mrs. SARAH CROUCHER died April 12, 1785, aged 58. THOMAS, her husband, d. May 8, 1818, aged 91. GRACE CROUCHER, daughter-in-law of the above, died March 4, 1821, aged 82. THOMAS CROUCHER, jun. husband of the above Grace, glasier to the corporation of the city of London, died Nov. 21, 1822, aged 72."

" GEORGE THORNBORROW, died at Sion Hall 27 Dec. 1797, aged 23. MARY, wife of JOHN THORNBORROW, Esq. of Hans Place, Sloane-st. died 18 Oct. 1814, aged 51. Mr. JOHN THORNBORROW, died at Brighton, 12 Oct. 1830, aged 65."

" REBECCA, wife of WILLIAM HEMMING, Esq. of Sloane street, died April 24, 1814, in her 57th year. Also, WILLIAM HEMMING, Esq. died 31st May, 1837, in his 79th year "

" HARRIET, dau. of THOMAS and of CATHARINE NORTHALL, of New Bond street, London, born 20th May 1770, died May 27, 1797, lamented by her parents, two sisters, and friends, aged 27 years. CATHARINE, wife of THOMAS NORTHALL, died 21 Feb. 1817, aged 72. THOMAS NORTHALL, died 5 August, 1818, aged 84."

On a table-tomb near the north wall of the church:

" JOHN ANGELL, gent. d. 12 Nov. 1748. MARY, his wife, d. 12 Dec. 1728, in her 50th year."

" Mrs. MARTHA GRENE, d. Jan. 16, 1730, in her 80th year. FLOWER, second wife of Mr. JOHN ANGELL, d. Apr. 25, 1788, aged 83.

" Long had Time warded off the Fatal blow,
To keep Her here and bless her friends below,
Till Death impatient seiz[d] his wish[d] for prize,
And sent another Angell to the Skies."

Plympton Earl's, being then Under Secretary of State to Lord Viscount Stormont. After 1780 he did not again sit in Parliament till 1787, when he was returned for the Haddington district of burghs. In 1793 he came in for Horsham until 1796; and in Nov. 1796 for the county of Ayr, which he continued to represent until made one of the Commissioners for the affairs of Trinidad, March 14, 1803. He was Colonel of a regiment of light dragoons. He died First Commissioner for Trinidad, Feb. 13, 1808; having married the Hon. Mariana Mackay, second daughter of George Lord Reay, by whom he left issue.

On a flat stone in front of the north-east door:

"Spe resurgendi hic jacet PHILLIPPUS CHAMPION, generosus, Interioris Templi Socius, Obiit 2° die Decembris, anno ætatis xxi. Domini 1674. Mors mihi Lucrum."

Arms, Argent, three trefoils slipped Sable. Crest, on a helmet, a dexter arm in armour, holding in the gauntlet a chaplet of laurel Vert.

"ELIZABETH LEGREW, died July 17, 1823, aged 21. MARY, relict of Capt. HENRY BURFORD, R.N. died March 31, 1824, aged 75. WILLIAM LEGREW, died Jan. 11, 1826, aged 18. JOHN LEGREW, died March 18, 1833, aged 57. MARY, his relict, died May 6, 1837, aged 66."

Upon headstones:—

"JAMES CHAMPAIN, Esq. d. 28 Aug. 1816, aged 69. ANN, his wife, d. Apr. 7, 1837, aged 83."

"CONSTANTIA, wife of LANGLEY HILL, Esq. of this parish, d. Dec. 11, 1783. Also, LANGLEY HILL, Esq. d. 17 March, 1793, aged 76."

"WILLIAM BENEDICT BOURDILLON, Esq. of Church-street, Kensington, d. Feb. 27, 1817, aged 76. CAROLINE, his youngest dau. d. 21 Aug. 1825, in her 33d year. MARY, his wife, d. 2 Apr. 1833, aged 70."

"JOHN CROW, of Newington Butts, gent. died 23 June, 1779, aged 66."

"Mr. THOMAS HOY, 40 years gardener to the Duke of Northumberland, died May 1, 1822, aged 72."

"Mr. WILLIAM AVINS, 19 years clerk of this parish, died Aug. 6, 1795, in his 37th year."

"ELIZA, dau. of Rev. THOMAS and ELIZA LLOYD, of Bradenham, Bucks, died June 4th, 1793, in her 12th year."

"MARIA, wife of Mr. HENRY HENLEY PURCHAS of Commercial Income Office, Austin Friars, d. Jan. 30, 1800, aged 37."

"ANNE, wife of BENJAMIN WRIGHT, of Kilburn, died Aug. 26, 1819, aged 67. Mr. BENJAMIN WRIGHT,[1] died 18 Jan. 1822, aged 69. CHARLES WARREN WRIGHT, 3d son of B.I.E.

[1] This amiable man was a printer by business. He served his apprenticeship with Mr. Norbury, at Brentford; and, after having been very many years an able assistant in the office of his friend Mr. Nichols, was in the latter part of his life in partnership with Mr. Thomas Burton, as printers to the Stationery Office. He retired from business to Kilburn, where he died, beloved by all who knew him. See the Gentleman's Magazine, Jan. 1822, p. 94.—N.

and Eliz. Wright, died 25 June, 1822, aged 3 years and 3 months. Also Robert Warren Wright, their 4th son, died 25 April, 1837, in his 17th year."

"Ann, wife of Robert Akerman, of this parish, d. Sept. 18, 1773, aged 57. Mr. Robert Akerman, d. Aug. 25, 1793, aged 84."

"James Simson, formerly of Glasgow, and late of the Island of Grenada, Esq. b. at Glasgow 20 Apr. 1729; d. at Isleworth 26 May 1777."

"Edward Edwards, Esq. of this parish, d. Nov. 24, 1803, aged 75. Sarah, his wife, d. May 19, 1819, aged 80."

"Mary, wife of the late John Busch, Esq. died Sept. 17, 1824, in her 76th year. This tomb is raised by her daughter."

"Caroline, only daughter of the Rev. William Munsey, died Feb. 26, 1827, aged 18."

On a flat stone, near the tower:

"Capt. Andrew Congalton, R. N. d. 24 April 1823, in his 75th year. Charles, his only child, d. 9 May, 1837, in his 19th year. Diana, his wife, d. 21 March 1831, in her 62d year."

On a flat stone:—"Eliza, relict of Alex. Spicer, Esq. d. Aug. 7, 1837, aged 72."

Lysons mentions also the following, which are not now to be found.

John Underwood, gent. of Hertford, 1699.
Theophilus Blyke, Esq. Deputy-Secretary at War, 1718.
Richard Blyke, Esq.[1] Auditor of the Imprests, 1775.
Mary, widow of Robert Grey, Esq. 1537.
Thomas Greening, Esq. 1757.
Nathaniel Simson, Esq. 1787.
Jane, dau. of Edw. Neave, Esq. and widow of Lilly Butler, Rector of Witham in Essex, 1793.

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### EXTRACTS FROM THE REGISTER.

The earliest date in the Parish Register is 1566, and it appears to have been very accurately kept. The following

[1] Mr. Blyke formed large topographical collections for Herefordshire, which were purchased after his death by Charles late Duke of Norfolk, and contributed towards the History of the County, by the Rev. John Duncumb, A.M.

extracts supply various particulars regarding the former residents in Isleworth, not afforded by the monumental inscriptions. They were taken by Mr. Lysons, and the annotations are principally his, with occasional corrections.

" William, son of S^r^ Jeffery Fenton, Knt. baptized June 24, 1590; John, his son, buried Ap. 5. 1591."

" S^r^. John Arundel, Knt. died Jan. 17, 1591, and was buried at S^t^. Collone in Cornwall." This Sir John Arundel married Anne, daughter of Edward Earl of Derby, who had a seat at Isleworth. He was ancestor of the Arundells of Lanherne in Cornwall, and of Chidioke in Dorsetshire, one of whose coheirs was married in 1739 to Henry 7th Lord Arundell of Wardour.

" Mary, the daughter of S^r^. John Hungerford, K^nt^. baptized June 21, 1601." Sir John Hungerford was of Down Ampney in Gloucestershire. His daughter Mary married William Platt, Esq. of Highgate, the founder of the Platt Fellowships at St. John's college, Cambridge, and afterwards Edward Tucker, Esq. There are busts of Mr. Platt and this lady on their monument in Highgate chapel.

" S^r^ William Glover, K^nt^. buried Dec. 17, 1603." He was an alderman of London, knighted, with all the other aldermen not already knights, on the 26th July preceding his death, in which year he was also Sheriff, and consequently never Lord Mayor.

" Henry, the son of S^r^. Thomas Savage, Knt. baptized Mar. 7, 1606; Jane, May 26, 1607; Francis, June 5, 1608; James, Aug. 13, 1609; another Henry, Feb. 26, 1609; a third Henry, Jan. 16, 1611 (buried Jan. 29); Elizabeth baptized July 27, 1612 (buried Aug. 7, 1613); Dorothy baptized Nov. 3, 1614." (See the description of a monument to three of these children in p. 148.)

" Dorothy, the daughter of Sir William Lower, Knt. buried Oct. 16, 1606."

" Henry, son of S^r^. Ralph Winwood, K^nt^. baptized Aug. 13, 1614." Sir Ralph was ambassador to the States of Holland, and Secretary of State to James I. He died in 1617.

" Philip Hobby, the son-in-law of S^r^. Horatio Vere, buried Jan. 13, 1616." Mary, daughter of Sir William Tracy, married to her first husband, Mr. William Hobby, and secondly Horatio Lord Vere. Philip Hobby died unmarried.

" Harry Trace, the L^d^. Vere's kinsman, buried Mar. 25, 1617, son of Sir William Tracy, and brother of Lady Vere." " Horace, the son of Sir Robert Trace, Knt. and Bridget, baptized June 28, 1618, buried May 20, 1619." Sir Robert was nephew of Lady Vere, and was afterwards the second Viscount Tracy. He married Bridget, daughter of John Lyttelton, Esq.

" Henry Leigh, Esq. and Lady Scudamore, married July 2, 1616." Son and heir of Sir Edward Leigh, kt. of Rushall, co. Stafford. Lady S. the dau. of Griffith Hampden, of Hampden, Bucks, Esq. and widow first of Edward Oglethorpe, Esq. (son and heir of Sir Owen Oglethorpe, knt.), and 2. of Sir Philip Scudamore, of Burnham.

" S^r^. Robert Sidney and the Lady Dorothy his wife had their daughter Dorothy baptized Oct. 5, 1617." Sir Robert Sidney, afterwards the second Earl of Leicester of that name, married Dorothy, daughter of Henry Earl of Northumberland. Their daughter Dorothy, whose baptism is now recorded, was the celebrated Sacharissa, rendered immortal by Waller. Fenton, in his notes upon that poet, says, that he had in vain endeavoured to discover the time and place of her birth, and that he searched the registers at Penshurst for that purpose. It appears by this entry that she was born at Syon-house, whilst her grandfather was a prisoner in the Tower. The following extract from the parish accounts proves that she resided at Isleworth in her widowhood, 1655.—" Received of the Countess of Sunderland for her rate for the poor for half a year 15*s*."

" Dorothy, the Lady and Countess of Northumberland, buried Aug. 14, 1619." Sacharissa's grandmother, wife of Henry Earl of Northumberland, and daughter of Walter Devereux, Earl of Essex. The time of her death is not mentioned in the peerages. It appears by this date of her burial, that she did not live to see her husband released from his confinement. Some remarkable reflections upon her by her husband have recently been printed in the Archæologia, vol. XXVII.

" S^r^. Thomas Dutton, Knt. and the Lady Anne, had their daughter baptized Feb. 23, 1622; Elizabeth, their daughter, buried Aug. 15, 1623; Lucy baptized Nov. 21, 1623. S^r^. Thomas Dutton, Knt. buried May 19, 1634." He was descended from the family of that name in Cheshire, and a courtier (see Nichols's Progresses, &c. of King James I. vol. iii.

p. 465.) His wife's name was Garraway (Middlesex Pedigrees, MS. Harl. 1551.)

" Sir John Walters, Knt. and the Lady Anne Biggs, married July 18, 1622."

" Elizabeth, daughter of Sir Simon Harvie, Knt. buried May 6, 1626. Simon Harvie, Knt. buried Dec. 4, 1628. Simon, son of Lady Harvie, buried April 6, 1632." It is probable that this is the same Simon Harvey mentioned in the parish register at Newington as grocer to Queen Elizabeth. Sir Simon was knighted at Theobalds Oct. 3, 1623.

" Giles, son of S^r^. Giles Overbury, and Anne his wife, baptized Aug. 8, 1627. John, Ap. 24, 1630 (buried Ap. 9, 1632); Anne, baptized Oct. 11, 1631; Edward, Feb. 4, 1633; Richard, Oct. 24, 1634; Mary, Sept. 11, 1637." Sir Giles Overbury was of Bourton in Gloucestershire, and knighted Dec. 1, 1623.

" Jane Carter had three children (whereof two were stillborn) buried Feb. 23, 1627."

" The R^t^. Hon. the L^d^. Graye and the Lady Priscilla, his wife, had their daughter Catharine baptized Oct. 29, 1629; Ralph and Elizabeth, son and daughter of L^d^. Gray and Priscilla, Oct. 27, 1630; Talbot, their son, Feb. 14, 1632 (buried June 9, 1635); Edward, baptized Feb. 7, 1633." William Grey was created Lord Grey of Warke in 1624. His son, Ralph, succeeded to the title, and left an only son, Ford (created Earl of Tankerville), in whom it became extinct. The Earldom of Tankerville was revived in the person of Charles Lord Ossulston, who married Lady Mary Grey, his only daughter. Catharine, daughter of William Lord Grey, whose baptism is here recorded, married Sir Edward Moseley, Bart. and secondly Charles Lord North. Lord Grey of Warke had the king's licence, anno 1631, to inclose a part of the high road leading from Brentford to Twickenham, adjoining to his house. (Pat. 7 Car. I. pt. 5, July 18.)

" S^r^. Gideon Aunsham, Knt.[1] buried Ap. 23, 1631."

[1] In the church of St. Benet Fink, in the city of London, was formerly this epitaph: " By this pillar was buried the body of Dame ANNE AWNSHAM, who dyed the 23d of December, 1613, being neere 12 years the wife of Sir Gideon Awnsham of Istleworth, in the county of Middlesex, Knight: And before the wife to William Barradaile, citizen and merchant taylor of London, dwelling in this parish together some 30 years. He died in March 1600, who, by his will, gave five pounds to the poore of this parish, and 6 pounds 13 shil-

"John and Ann, son and daughter of S^r^. Richard Salterston, and Elizabeth his wife, baptized Jan. 22, 1632. Sir Richard Salterston's daughter buried May 13, 1632." This name should probably be Salstonstall, an eminent city family for several generations; see Clutterbuck's Hertfordshire, vol. iii. p. 362; Nichols's Progresses, &c. of James I., vol. iii. p. 449.

"John Queat, a dwarf, buried July 9, 1632."

"Robert, son of Sir John Bennet, and Anne his wife, buried Oct. 18, 1634." Sir John Bennet, ancestor of the Earl of Tankerville, had by his wife Dorothy (daughter of Sir James Crofts), a son, Robert, who died unmarried about that period.

"Abiena, the daughter of S^r^. Theodore Mayerne, baptized May 1, 1637." Sir Theodore Mayerne was a physician of great eminence in the reign of Charles I. Lysons supposes his daughter Abiena to be the same person (called in the parish register at Chelsea, Adriana de Miherne) who was married to the Marquis de Montpolion in 1659. Sir Theodore lived many years at Chelsea.

"Sir Richard Murray buried June 29, 1637."

"Richard, the son of S^r^. William Thalkeston, baptized Aug. 1638." (A note in another hand, "Not here baptized.")

"Theodore, son of S^r^. William Denny, buried July 16, 1640." Sir William Denny was created a Baronet in 1642. The title is extinct.

"Arabella, daughter of S^r^. Francis Williamson, baptized May 30, 1647."

"The Lady Bruker's child buried Sept. 14, 1647." Perhaps Brouncker.

"The L^d^. Waurewick had his daughter Frances buried May 4, 1648." Robert Earl of Warwick was Lord Admiral to the Parliament.

"Mr. Francis Brudenell buried June 23, 1654." Son, it is probable, of Francis Lord Brudenell, by Anne, daughter of Thomas Viscount Savage, who was an inhabitant of Isleworth.

"Sir Charles Wolseley, Knt. and his wife had their daughter

lins, and 8 pence toward the building a loft in the church, besides his other legacies to the poore in other places. And the said Dame Anne, besides her other good deeds to Istleworth, and other places, she also appointed five pound to the poore of this parish, which the said Sir Gideon paid. As they both (thankes be to God) lived godly and well, so they could not but dye well, by the onely mercy of Jesus Christ."

Bridget born Mar. 10, 1657." Sir Charles was the second baronet of that name, and one of Cromwell's peers. He represented the county of Stafford in parliament in the reigns of Charles I. and II. His wife was Anne, daughter of William Viscount Say and Sele, by whom he had six sons and ten daughters; Bridget was the fifth.

" S^r. Thomas Nott's child buried Ap. 17, 1659. His daughter Susan, born April 23, 1659." Sir Thomas Nott was Gentleman Usher of the Privy Chamber to Charles II.

" Frances, daughter of S^r. John Talbot, buried June 13, 1662. Thomas, his son (by his wife Barbara), baptized July 23, 1665." Probably Sir John Talbot of Lacock (see p. 177.)

" Mrs. Margaret Hudson, daughter of S^r. Henry Hudson of Melton Mowbray, buried Sep. 29, 1665." She died of the plague. Sir Henry Hudson, who was created a baronet in 1660, married Mary, daughter of Sir Edward Bromfield, baronet, some time Lord Mayor of London (see p. 160.) This daughter of Sir Henry is not mentioned by Kimber.

" Jane, daughter of S^r Sackville Crow, buried Jan. 1, 1666." Sir Sackville Crow, created a baronet in 1627, after marrying Mary, sister of John eighth Earl of Rutland, died in the Fleet Prison in 1683. His son and successor was also named Sir Sackville, but on his death without surviving male issue the title became extinct. (Courthope's Extinct Baronetage, p. 55.)

" Anthony, the son of Mr. Henry Collins, baptized June 22, 1676." The celebrated deistical writer. He is said to have been born at Heston, but as others of Henry Collins's children were baptised at Isleworth about this period, and none appear in the register at Heston till 1691, it is probable that he had a house at this place at the time of his son Anthony's birth, and removed some years afterwards to Heston.

" The lady Anne Brumfield buried July 7, 1681."

" Mr. Francis Lumley buried June 18, 1688."

" Margaret, Countess of Orrery, buried Aug. 24, 1689." Third dau. of Theophilus third Earl of Suffolk, married in 1640 to Roger 1st Earl of Orrery, and left his widow in 1679.

" Susan, the daughter of the R^t. Hon. Henry L^d Longueville, and the Lady Barbara his wife, baptized Oct. 2, 1692; Henry, Aug. 30, 1695." Henry Lord Grey of Ruthin, created Viscount Longueville in 1690, was father of Talbot Yelverton, the first Earl of Sussex of that family. Lord Longueville

married Barbara, daughter of Sir John Talbot, of Lacock, in Wiltshire.

" The Rt. Hon. Henry Percy, formerly called Cavendish, Earl of Ogle, son and heir-apparent to his Grace Henry Duke of Newcastle, was married the 27 day of March, 1679, to the Rt. Hon. the Lady Elizabeth Percy, daughter and sole heiress to Joceline, late Earl of Northumberland." Lord Ogle died on the first of November the year following, and his widow was soon afterwards married to Thomas Thynne, Esq. of Longleat, who was murdered by the contrivance of his rival, Count Königsmark, on the 12th of September 1682. On the 30th of May following, Lady Ogle married Charles Seymour, the 6th Duke of Somerset. (See p. 113.)

" Sir William Windam and Lady Catherine, daughter of his Grace the Duke of Somerset, married July 15, 1708." Sir William Wyndham, bart. was father of the first Earl of Egremont, which title was granted in 1749 to Algernon Duke of Somerset, with remainder to his nephew Sir Charles Wyndham and his heirs.

" Lord Tumont and the Lady Elizabeth, daughter of his Grace the Duke of Somerset, married June 14, 1707." Henry Earl of Thomond in Ireland, and Viscount Tadcaster in England, the husband of Lady Elizabeth, died without issue in 1734.

" The Right Honourable Algernon Percy, commonly called Lord Algernon Percy, second son of the Duke of Northumberland, of this parish, and Isabella-Susanna Burrell, of the parish of Beckenham, in the county of Kent, were married by special license, in Sion House, June 8, 1775, by Thomas Percy, D.D." (afterwards Bishop of Dromore.) Lord Algernon Percy was created Earl of Beverley.

" Nathaniel Napier, Esq. of Middlemarsh Hall, in Dorsetshire, and the Hon. Mrs. Catharine Alington, of Hammersmith, married Aug. 28, 1694."

" Sir William Humble, Bart. of the parish of Twickenham, and Mrs. Mary Fisher, of this parish, married Feb. 14, 1695." Sir William Humble was styled of Kensington when created a baronet in 1687. He was the second son of Sir William Humble, of London, Bart. and died without issue in 1705, when this baronetcy became extinct. (Courthope's Extinct Baronets, 1835, p. 106.)

" James, son of Sir Charles Carteret, and the Lady Mary, his wife, baptized June 15, 1694." Sir Charles Carteret, Bart. was gentleman of the privy chamber to Queen Anne, and it is probable was at this time in attendance upon her (as Princess of Denmark) at Syon House. Sir Charles left no issue at his death, when the title became extinct. He was collaterally related to George Lord Carteret, father of John Earl Granville. Sir Charles Carteret married Mary, daughter of Amias de Carteret, Esq.

" Dame Elizabeth Cartwright buried Dec. 19, 1669."

" Mr. Savage Mostine buried Aug. 22, 1700." A son, it is probable, of Sir Thomas Mostyn, Bart. by Bridget his wife, only daughter and heir of Darcy Savage, descended from Thomas Viscount Savage and Earl Rivers.

" Anne Dechamp, aged 92, buried Dec. 12, 1712."

" The Lady Whitwrong buried May 15, 1716." Sir John Wittewronge, Bart. married Mary, daughter of Mr. Samuel White. Their daughter, Martha, was wife of John Gumley, Esq. of Isleworth.

" Henry, son of the Right Hon. Henry L^d^. Paget and Elizabeth his wife, baptized Jan. 22, 1719." The Earl of Uxbridge, who died in 1769, when the title became extinct, but was revived in the junior branch of the family.

" George, son of George and Mary Talbot, *born* Dec. 11, 1719; Barbara Maria, Feb. 12, 1720; Charles, son of the Hon. George Talbot and Mary, *born* Ap. 12, 1722; Maria, Aug. 18, 1723; John Edward, Oct. 13, 1724; James Robert, June 28, 1726; Thomas Joseph, Apr. 17, 1727; Francis Jerome, Sept. 30, 1728; Lucy, Dec. 4, 1732." George Talbot, the *birth* of whose children is here recorded, became afterward (in 1743) the 14th Earl of Shrewsbury. He married Mary, daughter of Thomas Viscount Fitzwilliam, of Ireland. George, their eldest son, was the 15th Earl of Shrewsbury. Charles was father of the 16th Earl. John Edward died unmarried in 1751. James Robert was in holy orders, and became the catholic Bishop of Birtha, and vicar apostolic of the diocess of London. He died in 1790, and was buried at Hammersmith. Lysons supposes that Thomas Joseph and Francis Jerome died in their infancy, as they are not mentioned by Collins. Barbara married James Lord Aston, of Forfar; Maria married Charles Dormer, Esq.; Lucy took the veil.

" Heneage Finch, son of the R^t. Hon. Lord and Lady Guernsey, baptized July 12, 1751." Heneage Earl of Aylesford, born, it is supposed, at Syon House. His mother was daughter of Charles Duke of Somerset.

" Sir William Elwes, Bart. buried Nov. 26, 1778." Sir William Elwes lived in Syon Lane, Isleworth, upon a very slender income; the fortune of the family having been left by his cousin and predecessor in the title Sir Harvey Elwes to his nephew John Meggot Elwes, Esq. the notorious miser. Sir William is said to have had three sons, two of whom proved his will in 1779, but they did not assume the title, nor is it known what became of them. (Courthope's Extinct Baronets, p. 72.)

" The Hon. Henry Nevill, of St. George, Hanover Square, and Mary Robinson (daughter of John Robinson, Esq. M. P.), of this parish, were married by special licence Oct. 3, 1781. Mary Catharine, daughter of the Hon. Henry Nevill, son and heir of George Baron of Abergavenny, and Mary his wife, baptized Mar. 24, 1783. Henry George, son of the R^t. Hon. Henry Viscount Nevill, and Mary, June 20, 1785. Ralph, son of the Rt. Hon. Henry, Earl of Abergavenny, &c. Jan. 22, 1787; Henrietta, Aug. 14, 1788; John, Feb. 27, 1720; William, Aug. 5, 1792."

" Lady Martha Dalrymple buried Sept. 18, 1782." Wife of Sir Hew Dalrymple, Bart.

" Louisa Caroline Anne, daughter of George Greville, Earl Brooke and Earl of Warwick, and Harriott his wife, born the 9th of Feb. 1794, and baptized the 9th of March, 1794, by the Rev. Frederick Hamilton. Sponsors, Lady Caroline Peachy, Lady Anne Fitzpatrick, the Duke of Bedford."

At the visitation of Middlesex, began in the year 1663 by William Ryley, Esq. Lancaster, and Henry Dethick, Rouge Croix, marshalls and deputies to Sir Edward Bysshe, Knt. Clarencieux King of Arms, the following persons belonging to Isleworth made proof of their pedigrees—David Bonnell, gent., Richard Fuller, merchant, William Comyn, alias Chilcott, Esq., John Richards, Gilbert Barrell, Esq., and John Symcotts, gent. Of this visitation an edition was printed in folio, 1820, at the expense of Sir Thomas Phillipps, Bart., and the pedigrees will be found therein.

The old Workhouse belonging to this parish is situated in Godfrey's or Link Lane. Till the year 1822 it stood on a piece of ground near Brentford Bridge; but, being in very bad repair, and the situation not at all proper, it was therefore sold about fifteen years ago, and the sum thence arising was applied towards purchasing the ground and erecting the building above-mentioned, the cost of which was between 3 and 4000*l.*

### THE NEW (BRENTFORD) UNION WORKHOUSE.

This building, lately erected under the provisions of the New Poor Law Act, from the designs and under the superintendence of Lewis Vulliamy, Esq. architect, is in the style of architecture that prevailed about the time of Queen Elizabeth. The walls are faced with red brick, and dressed with stone heads, sills, jambs to the doors and windows, stone plinths, copings, string-courses, and quoins, &c. The roofs are covered with slate, which is not in strict conformity with the style, no other covering being used in the period to which the style of architecture refers but tile. The great superiority of slate rendered this deviation desirable.

The house is intended to accommodate 400 paupers, besides the master and mistress, nurses, &c. The paupers are divided into three classes, and each class into male and female, who all have separate yards, wards, and dormitories, viz. for aged and infirm poor, for able-bodied persons who cannot find employment, and for children. There are also sick and infirm wards, and lying-in wards; a surgery, water-closets, work-rooms, store and provision rooms, &c. &c. The board room, where the guardians meet once a week to transact the business of the poor, and an office for the clerk adjoining, are on the first floor over the entrance hall; just behind is the school room, which serves also as a chapel on Sundays. The dining hall is on the ground floor, at the

L. Vulliamy Arch.t

G. Hollis sc.

THE BRENTFORD UNION WORKHOUSE.

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back part of the building, and serves also as the chapel for the adults.

The space occupied by the buildings and yards is 177 feet broad and 180 feet deep; and the height of the buildings varies from one to three, and in the centre and wings four stories.

The entire cost of the building was about £7500.

The wish of the Guardians in this Union was to have a building which should not present any of the prison-like associations so usual in buildings of this description: this they considered desirable, not only as regarded the inmates, but also the inhabitants of houses in the neighbourhood, to whom a building in the style in which workhouses are usually built would have been objectionable, and have deteriorated the value of property in the vicinity. They wished, too, that, as a feature in the country, it should add to rather than detract from the appearance of the scene, from whichever side it was viewed.

The situation is central; the level of the ground rather flat and low, but healthy, on account of the substratum of soil being principally composed of gravel for twelve or fourteen feet deep, under a very thin layer of vegetable mould.

# CHARITABLE INSTITUTIONS AND BENEFACTIONS.

## ISLEWORTH CHARITY SCHOOL.

This charity-school appears to have been first founded in the year 1715, when funds for its support were furnished by yearly subscriptions added to the bequests of Lady Elizabeth Hill and Mrs. Ann Oliver. Of the appropriation of these bequests there is no record of an earlier date than the above, although they were most likely applied to the education and support of poor children, such being the express intention of each testatrix.

An allowance was usually made to some poor children for victuals, and in the foundation deed the trustees are required to have particular regard to that matter.

The gifts of the above Lady Elizabeth Hill and Mrs. Ann Oliver are now held by trustees, appointed under a legal deed.

In 1814, this charity school was united to the National Society for the education of the poor according to the system introduced by Dr. Bell, since which time the general number receiving daily instruction has been 100 boys and 60 girls.

The trustees of Isleworth charity-school are the

Rev. Henry Glossop, *Vicar.*
Rev. Dr. James, *Curate and Lecturer.*
James Stanbrough, esq.
Charles Stanbrough, esq.
John Farnell, esq.
William Day, esq.
H. G. Day, esq.
Mr. Benham.
Mr. Wilmot.
Mr. Smith.
Mr. Knevett.
Mr. Quarman.
Mr. Atlee.
Mr. Grimault, and
The Churchwardens and Overseers for the time being.

Mr. and Mrs. Adams are the present master and mistress.

## SUNDAY SCHOOL.

This charity was founded during the incumbency of the Rev. William Drake, D.D. in or about the year 1796, the great object of which was that the children of the poor, who were then too numerous to be admitted into the charity-school, should nevertheless be led to a proper observance of the Sabbath, and be instructed in the invaluable truths of Christianity.

Its beginning, as is the beginning of all human institutions, was small. A few poor children who had been used to idle away the sabbath, and some of them exposed to the worst examples, were collected together, and, under the care of a prudent and serious woman, were taught the most useful part of education, discipline, and were by her brought to hear the service of the church, and to learn the end of their being here, and the hope of their being hereafter.

In a few years the number of applicants became so numerous, that it was thought expedient to divide them under two different mistresses, each having the charge of about 25; and in this manner they continued till the year 1815, when, from the adoption of the national system of education in the charity-school, and the superannuation of one of the mistresses of these schools, they were again united into one, and under such union they still continue.

In 1823 this became, properly speaking, a daily charity-school, the girls receiving daily instruction, and being in a great measure clothed by its benefactors.

The trustees of this school are the Rev. H. Glossop, Charles Stanbrough, esq. Mr. Grimault, and Mr. Wilmot.

The ladies of the parish superintend its arrangements, the vicar's lady acting as treasurer. Mrs. Kemp is the present schoolmistress.

### MRS. BELL'S ROOMS.

This charity was founded by Mrs. Mary Bell, circa 1738. The original endowment appears to have been a house at Isleworth, in which the almswomen have hitherto resided and do still reside, with two detached pieces of ground at Heston, and about 10a. 2r. 33p. of land at Southall Green; its funds, however, have been much improved, and it is now a comfortable asylum for six poor women. It is subject to the payment of 10*l.* 8*s.* yearly for the weekly distribution of bread at the church; and there is a clause in the endowment empowering the trustees to dispose of part of the yearly income in any charitable manner that may appear more beneficial.

It appears, by orders of Vestry for 1738, that Mrs. Bells (implying more than one lady) were living in the house next to the vicarage, at the back of which was a cottage and garden belonging to the poor, the gift of Mr. Edward Hall, the which a few years before that time (1738) had been let on lease for 99 years to Mrs. Child, upon her paying the sum of £80, and a yearly rent of five shillings; that Mrs. Bells had paid that rent for the year 1737, but in the following year they, having built a tenement for six poor people, made an exchange with the parish. The following is a copy of the order of vestry, dated July 16th, 1738.

"Mrs. Bells having built a tenement for six poor persons, and they having requested that the ground in Pensioners' Alley, let to them by lease at five shillings a year, may be exchanged with them for the said building, which is for six poor people, and is situated in the middle of the town leading to Sir John Cheshire's house:

"*Ordered*,—that the same be agreed to, and that the leases be annulled; and that they have liberty to put in what persons they please during their lives, and that the estate be taken up in the names of the churchwardens and their successors for ever for the poor of this parish."

The £80 paid by Mrs. Child was applied towards building the workhouse at Brentford-End.

The trustees of these rooms are the Rev. H. Glossop, James Stanbrough, esq., John Farnell, esq., Mr. Grimault, Mr. Wilmot, and Mr. Knevett.

### SIR THOMAS INGRAM'S ALMSHOUSES.

These almshouses were founded and endowed by Sir Thomas Ingram, Chancellor of the Duchy of Lancaster, and one of his Majesty's Privy Council, about the year 1664, having for its support certain properties in Isleworth, now known as Shrewsbury Wharf, but which were some years since exchanged under an Act of Parliament obtained by the Earl of Shrewsbury for certain fee-farm rents. Since the year 1664 there have been occasional benefactions.

In July 1809, the sum of £250 South Sea stock was bought with a legacy of Thomas Murthwaite, esq.

In May 1825, John Allen, esq. left £900 stock 3 per cent. to this charity. The following is an extract from his will:

"I direct my said trustees to set apart in their names nine hundred pounds stock 3 per cent. annuities to and for the benefit of the poor persons inhabiting Ingram's almshouses at Isleworth, and out of the dividends, interest, and annual profit thereof, to pay four pounds per annum unto each of the poor persons aforesaid yearly; and the surplus dividends I direct to be disposed of yearly in bread, and given at Isleworth church-door to the poor of the parish."

The trustees of these almshouses are the Duke of Northumberland, Rev. H. Glossop, Rev. H. Trimmer, vicar of Twickenham, James Clitherow, esq., William Day, esq., and G. Clark, esq.

### MRS. TOLSON'S ALMSHOUSES.

Mrs. Tolson, in a deed of settlement dated 1741, prior to her marriage with Joseph Dash, esq. reserved the disposal

of certain property; and in her will, dated 1750, she gave to the parish of Isleworth, under certain trust, the sum of £5000 for the provision and endowment of almshouses; the which legacy was disputed on the part of her husband, Joseph Dash, esq.; but, pursuant to a decree of Chancery, dated April 10th, 1756, Colonel Schutz and Mr. Joddrell received of —— Stevenson, esq. the principal sum of £5000, and for interest upon the same at 4 per cent. from May 24, 1750, to April 10, 1756, a further sum of 1,192*l.* 11*s.* 3*d.* from which sum was paid for expences of Chancery suit 67*l.* 11*s.* 2*d.* leaving a net sum of 6,125*l.* 2*s.* 9*d.* in their hands.

On July 3, 1756, two copyhold cottages, situated near the Mill Bridge, were bought of Joseph Reeves, butcher, for the sum of £110, and a copyhold cottage and garden of Henry John Risely, apothecary, for the sum of £63, in order to build almshouses on their sites.

On the 9th July following, it was agreed with George Elmer to pay him the sum of £900 for building and completing almshouses for 12 poor persons; and an order was made to sell out a sufficient quantity of Bank stock to meet this expense, and the purchases of the cottages before named.

Notwithstanding this order, the Reverend John Fulham, vicar, one of the trustees, in whose name the stock stood, refused to sell out a sufficient part of the stock to cover the above agreements; and in consequence a petition was filed in the Court of Chancery, which petition was heard Dec. 20th, and an order was granted for the sale.

The amount of stock remaining Jan. 25th 1758, was 5,431*l.* 16*s.* 4*d.* and in August 1773 a part of the dividends, viz. 59*l.* 17*s.* was added to that sum, making it £5,500, the which, added to Mr. Gosling's donation in 1820, makes the present fund £5,710 three per cent. consols. (Min. Sept. 4th, 1758.) Three trustees form a quorum, but there must not be less than five trustees, nor more than ten, of

which the vicar for the time being is always one, under the will of Mrs. Anne Tolson.

Mrs. Tolson also gave £500, the interest to be distributed in bread.

The trustees of these almshouses are, the Duke of Northumberland, Rev. H. Glossop, Rev. W. H. Parker, Rev. W. Heath, James Clitherow, esq., John Iggulden, esq., William Day, esq., John Farnell, esq., James Stanbrough, esq., and Mr. Grimault.

### PARTICULARS OF PROPERTIES IN ENFEOFFMENT.

There is no account of the appropriation of the property in the possession of the present feoffees, of an earlier date than 1766, although the whole of it had been bequeathed to the poor at that time for nearly a century: before the year 1766 it was carried to the accounts of the overseers.

In the year above mentioned, it was determined at a vestry, in consequence of much rent being in arrear, not only on one estate, but on the greater part of the whole, to appoint certain distinct (from the officers of the parish) but joint trustees; and by them and their successors the proceeds have been and are still distributed monthly to parishioners being in distress.

The right of appointing new feoffees is not in the parish at vestry, but in the surviving feoffees, under the existing deed of admission.

The present feoffees are the Rev. H. Glossop, vicar; Rev. Dr. Benson, incumbent of Hounslow church, James Stanbrough, esq., Charles Stanbrough, esq., William Day, esq., John Farnell, esq., Mr. Benham, Mr. Atlee, Mr. Wilmot, Mr. Knevett, Mr. Grimault, Mr. Smith, Mr. Quarman, and Mr. Joseph Chapman.

### MR. DYCHOFF'S GIFT.

In 1747, Mr. John Anthony Dychoff gave £50 New South Sea annuities, in aid of the poor's rate.

### MR. ROBINSON'S GIFT.

Extract from the will of Mr. Richard Robinson, dated 1765:—

"I give and direct the sum of nine pounds ten shillings a year for ever unto the churchwardens and overseers of the parish of Isleworth for the time being, to the intent that they shall lay out the sum of five pounds, part thereof, in the purchase of bread to be distributed yearly on the anniversary day of my funeral to and amongst the poor of the said parish of Isleworth, such distribution to be made as near my tomb as conveniently can be, and the remainder of the said sum of nine pounds ten shillings to be given on the same day and at the same place annually, in money. And I will and direct that a sermon, recommending the duty of charity, shall be preached in the parish church aforesaid on the day of my interment, and also on the Sunday next following the anniversary day thereof for ever. And I will that my executors shall pay to the vicar of the said parish for the time being, for ever, two guineas a year for the preaching of the said sermon, and to the lecturer of the said parish for the time being, one pound and one shilling a year for reading the prayers on this occasion. And I give and devise one guinea a year for ever to the clerk and sexton of the said parish for the time being, to be equally divided between them, provided they keep my tomb and the vault where I shall be interred clean. And I give one guinea a year for ever unto the churchwardens of the said parish of Isleworth, to be by them applied from time to time in keeping the said tomb and vault in repair, the overplus to be by them applied as they shall think fit. I give and devise the sum of five pounds five shillings a year for ever, to the trustees for the time being of the charity-school for the poor boys and girls in Isleworth aforesaid, to be by them applied annually towards the maintenance and education of the said poor boys and girls. And it is my will and desire that the poor of the said parish who shall receive the bread above directed to be given, and the said charity children, do attend to hear the anniversary sermon aforesaid. But in case the said vicar, lecturer, churchwardens and overseers of the poor, clerk and sexton, or any of them, shall neglect or refuse to execute the directions herein before given them, then the devise or devises to them respectively so refusing shall cease and be void."

### MRS. FRANKS'S GIFT.

Priscilla Franks, late of Isleworth, widow, deceased, by her will dated 22nd January, 1827, made the several following charitable bequests, viz.:

"To the ministers and churchwardens for the time being of the parish of Isleworth, to be distributed by them for the benefit of the poor of the same parish, the sum of two hundred pounds. To the trustee or trustees for the time being of Ingram's almshouses in the Mill Platt the sum of fifty pounds, to be made use of as he or they may think proper for the benefit of such charity. To the trustee or trustees for the time being of Mrs. Tolson's almshouses close to the Mill Bridge at Isleworth aforesaid, the sum of fifty pounds, to be made use of as he or they may think proper for the benefit of such charity."

Proved at London, with three codicils, the 1st December, 1832, before the worshipful John Daubeny.

Philip Godard's intended benefaction is mentioned in the account of All Angels Chapel.

Mr. Thomas Bawcutt has left some reversionary interest to this parish, which at present has not devolved to it.

### LYING-IN INSTITUTION, AND TRUSS SOCIETY.

An institution was established in 1811 for providing the necessary comforts and clothing for poor married women during their lying-in. This institution is supported by subscription.

A Truss Society for the gratuitous distribution of trusses in this parish, and within a circuit of five or six miles of Isleworth, under the patronage of his Grace the Duke of Northumberland, was established in 1834, and the evidence of its usefulness is demonstrated by the almost incredible number of poor to whom instruments have been dispensed, amounting to 1,016 up to May 1, 1838. It was suggested by Mr. M. Adams, of Isleworth, who, although any thing legitimately but a truss maker, has so far given his attention to their construction, that they are principally

manufactured by his own family, and in his own house; their cost, therefore, is comparatively trifling; and he affords his superintendence gratuitously.

TOTAL ENDOWMENTS OF THE PARISH OF ISLEWORTH.

1832.

| | £. | s. | d. |
|---|---|---|---|
| Yearly income for the support of the charity-school | 337 | 14 | 0 |
| Sunday-school | 43 | 6 | 0 |
| Mrs. Bell's charity | 67 | 0 | 0 |
| Sir Thomas Ingram's almshouses | 115 | 6 | 0 |
| Mrs. Tolson's almshouses | 171 | 6 | 0 |
| Value of properties under enfeoffment, per ann. | 251 | 0 | 4 |
| Mr. Richard Robinson's gift | 21 | 0 | 0 |
| Average income of lying-in institution | 19 | 1 | 7 |
| Money distributed in bread | 91 | 6 | 6½ |
| Total | £1117 | 0 | 5½ |

An annual donation of 50*l.* is given by the Duke of Northumberland to the vicar of Isleworth, to be expended in the purchase of coals for distribution among the parochial poor.

The sum of 10*l.* is also given by the Duchess of Northumberland. It is distributed in small sums to any poor widow of the parish who applies; but, if there should not be a sufficient number, the surplus is given to parishioners according to their necessities and characters. The almoner on this occasion is Mr. Rhoades.

# HISTORY AND DESCENT OF PROPERTY.

## MANOR OF ISLEWORTH.

The manor of Isleworth, or Isleworth-Syon, is co-extensive with the hundred to which the village imparts a name.[1]

In Domesday,[2] as before observed, it is noticed under the name of Gistelesworde. It was held by Walter de St. Valeri; and always answered for seventy hides.[3] "There is land," continues that record, "to fifty-five ploughs.[4] Six hides and a half are in the demesne, and there are six ploughs therein. Among the freemen and villains[5] there are twenty-eight ploughs; and eleven may yet be made. A priest has there three virgates;[6] and there are fifty-one villains of one virgate each, and twenty-four villains of half a virgate each, and eighteen villains of half a virgate each, and six

[1] Esch. 13 Ric. II. No. 75.

[2] Domesday Book, vol. i. p. 130.

[3] A hide was never expressly determined. In the time of Edgar and Edward the Confessor it consisted of 120 acres. It is sometimes described to be sufficient for the cultivation of one plough; and has been represented at 100, and at 96 acres; "one hide four virgates, and every virgate four acres." Other authorities make eight virgates go to one hide. It appears, however, that it was no given number of acres, but varied according to places.

[4] A plough of land is deemed to be as much as a plough can till in one year; about 120 acres.

[5] For an account of tenure in Villenage, see Sir Henry Ellis's Introd. to Domesday, vol. i. p. 74 et seq.

[6] A virgate differed in extent at different periods; some writers consider that at the Survey four virgates or virges formed the hide. In the time of Henry the Fifth it is stated that a virgate contained sometimes thirty, and at others twenty-four and fifteen acres. The Malmsbury MS. quoted by Spelman (Gloss. voc.) says, that a virgate of land contains twenty-four acres, that four virgates constitute one hide, and that five hides amount to one military fief.

cottagers. A foreigner and a certain Englishman have four hides, and they are approved knights (*milites probati*). Twelve villains and bordars[1] together live under them; and six of the lord's villains, who hold two hides and half a virgate. There are two mills of ten shillings, meadow for twenty ploughs, pasture for the cattle of the village. One wear (*gost*) and a half of twelve shillings and eight pence. Pannage for five hundred hogs.[2] For herbage twelve pence. The whole value is seventy-two pounds;[3] the same when received; in King Edward's time four score pounds. Earl Algar held this manor."[4]

Walter de St. Valeri, who possessed this manor at the æra of the general survey, was a nobleman who accompanied the Conqueror in his expedition to England. William parcelled out the conquered kingdom among the numerous soldiers of fortune who followed him on this occasion. The Earl of Moretaine, his half-brother, was recompenced by a donation of seven hundred and ninety-three manors. Alan Earl of Bretagne, who commanded the rear of the army in the battle of Hastings, possessed four hundred and forty-two manors. William de Percy, ancestor of the noble family of Percy, who was a great

[1] The bordarii or bordars are frequently mentioned in Domesday; they are always placed after the villains, and were those of a less servile condition: holding small houses or *bords*, which they paid with poultry, eggs, and other provisions for the lord's consumption, and performed services and domestic works, as grinding, threshing, drawing water, cutting wood, &c. Somner (on Gavelkind, p. 74) says the villains or bordarii of Domesday Book, who are always distinguished from the serfs of the demesne, were the ceorls of the Anglo-Saxon law.

[2] *Pasnagium*, or pannage, had a double acceptation in the Survey. It meant first the running and feeding of hogs in the wood; and in a secondary sense, the price or rate of their running. In one or two entries it is termed *pastio*. Sir Henry Ellis's Introd. to Domesday, vol. i. p. 97.

[3] The pound here mentioned is as the weight of a pound of silver, consisting of 12 ounces, and was equal to 72 solidi, or 3*l.* 12*s.* of our present money. The solidus consisted of 12*d.* and was equal in weight to three of our present shillings. Clarke on Coins, p. 345.

[4] Bawdwen's Transl. of Domesday for Middx. pp. 20, 21.

favourite of the King, and one of his barons, enjoyed by his bounty Ambledune in Hampshire, thirty-two lordships in Lincolnshire, and eighty-six in Yorkshire.[1] Odo Bishop of Baieux received from the hand of his brother four hundred and thirty-nine. Hugo de Port reckoned upwards of four hundred within his domain, and many other Norman noblemen in equal or greater number.[2]

The noble and ancient family of St. Valeri were lords of a town in Picardy, named from a sainted disciple of St. Columban, who was made abbat of a monastery in the territory of Amiens by Clothaire, in 589. The first person who is known of this family was Gulbert, who was styled "Advocatus[3] de Sancto Gualerico." He married Papia, the daughter of Richard the Second, Duke of Normandy. His son was Bernard de St. Valeri, father of Walter de St. Valeri, who flourished under Duke Robert the Second, and with his son Bernard was present at the siege of Nice, in 1096. Ranulph de St. Valeri, who is recorded in Domesday as having possessions in Lincolnshire, together with several houses in Winchester, and from whom a street in that city was called "Vicus Sancti Walerici," attended Duke William upon his expedition to England.[4]

[1] William De Percy also obtained from Hugh de Chester the lordship of Whitby, in Yorkshire, at which place he founded an Abbey, whereof Serlo his brother was the first abbat.

[2] Sir Henry Ellis's Introd. to Domesday, vol. i. p. 226. Kelham's Domesday Illustrated.

[3] A long account of the duties and privileges of *Advocati* will be found in the Glossary of Ducange. They were the lay defenders appointed by monasteries, bishops, and other ecclesiastics, to wield the sword of the flesh, and fight their battles in this world: to act as their Banner-bearers in war, and their Castellans in peace. It was said of the advocate of the church of Tournay:

Signifer Ecclesiæ vexilli munere grato,
Et Castellanus feudum capit a cathedrato.

[4] Kennett's Paroch. Antiq. vol. i. p. 112.

## PEDIGREE OF ST. VALERI.

ARMS. Two lions passant.

Gulbert, Advocatus, or Avoué, of the abbey of St. Valeri, in Picardy. = Papia, daughter of Richard II. Duke of Normandy.

Bernard de St. Valeri. = .... Richard, ancestor of St. Valeri of Hugleville.[1]

Walter de St. Valeri.[2] = ... dau. of Milo the Great, lord of Montlhery and Bray, Vicomte de Troyes. — Gulbert.

Bernard de St. Valeri, living in 1096. =

Bernard de St. Valeri, the third. = ..... — Reginald de St. Valeri, ob. vitâ patris.

2nd wife, Annora, dau. of John St. John, lord of Stanton. = Bernard de St. Valeri, founder of the Priory of Studley, co. Oxford, 1176 or 1179.[3] = Matilda, 1st wife. — Maud, ob. 1210,[4] wife of William de Braose, of Bramber. — Lora, wife of Allaume de Fontaines.

Reginald de St. Valeri. — Henry de St. Valeri. — Bernard de St. Valeri, killed at Acon. — Thomas de St. Valeri, ob. 1219, 4 Hen. III. = Adela or Edela, heiress to the lordship of St. Albine, near Dieppe, in Normandy, and dau. of the Earl of Ponthieu.[5]

Henry Lord of Sully, 2nd husband. = Alianora, only dau. ob. 1250. buried with her 1st husband, in the Abbey of Brienne. = Robert Earl of Dreux, surnamed Gastabled, grandson of Robert Earl of Dreux, 4th son of Louis le Gros. His lands in England were seized by the King 1227, and given to Richard Earl of Cornwall.

[1] See his descendants in Duchesne, Scriptores Normanniæ, p. 1098.

[2] Probably the same Walter mentioned in Domesday as holding the manor of Isleworth.

[3] He gave several rents and privileges in the hundred of Isleworth to the Hospital of St. Giles, near London. Mon. Ang. tom. ii. p. 381.

[4] For her bold and resolute behaviour to King John, she was, with her son Reginald, miserably famished in Windsor Castle, 1210. Kennett's Paroch. Antiq. vol. i. p. 169.

[5] The following extraordinary story respecting this lady is related in the History of Picardy:—

"Thomas de St. Valery was travelling with his wife Adela, daughter of a Count de Ponthieu. They were attacked near a forest by eight armed men. St. Valery, after a severe struggle, was seized, bound and thrown into a thicket. His wife was carried off, exposed to the brutality of the banditti, and afterwards dismissed in a state of nudity. She, however, sought for and found her husband, and they returned together. They were soon after met by their servants, whom they had left at an inn, and returned to their father's castle at Abbeville. The barbarous count, full of false ideas of honour, proposed, some days after, to his daughter, a ride to his town of Rue on the sea shore. There they entered a bark, as if to sail about for pleasure; and they had stood out three leagues from the shore, when the Count de

The manor of Isleworth continued in the family of St. Valeri until the disseisure and death of Robert de Dreux, when the custody of all his lands in England, which he held in right of his wife Alianora, only daughter and heiress of Thomas de St. Valeri,[1] was committed to Richard Earl of Cornwall, the king's brother, in 1229, of which in 1231 he had a full grant from his royal brother, with the exception of some part allotted to Alianora, the widow of Robert.[2]

In 1264, when the great rebellion broke out, on pretence of Henry the Third's violation of the provisions made at Oxford, managed chiefly by Simon de Montfort, Earl of Leicester, and Gilbert de Clare, Earl of Gloucester; Richard Earl of Cornwall adhered faithfully to his royal brother: for which the constable of the Tower, SirHugh Spencer, knight, and a great multitude of the citizens of London, riotously assembled, and hastened hither with intent to seize on the person of Richard; but the Earl having made his escape, they in revenge "spoiled the mannour place of the King of Almaine, and then set it on fire, and destroied the water milles and other commodities which he there had." For this outrage, when Henry the Third had suppressed the rebellion of the Barons, he obliged the citizens to pay a fine of 1000 marks to the Earl of Cornwall as a compensation.[3]

Ponthieu standing up, said, with a terrible voice, 'Lady, death must now efface the shame which your misfortune has brought on all your family.' The sailors, previously instructed, instantly seized her, shut her up in a hogshead, and threw her into the sea, while the bark regained the coast. Happily, a Flemish vessel passing near the coast, the crew observed the floating hogshead, and expecting a prize of good wine, took it up, opened it, and with great surprise found a beautiful woman. She was, however, almost dead, from terror and want of air; and at her earnest entreaty the honest Flemings sent a boat ashore with her. She gained her husband's house, who was in tears for her supposed death. The scene was extremely affecting; but Adela survived it only a few hours. John, Count of Ponthieu, repenting of his crime, gave to the monks of St. Valery the right of fishing three days in the year in and about the spot where his daughter had been thrown overboard."—*Croke's Hist. of the Croke Family, vol. i. p.* 415.

[1] Rot. Claus. 3 Hen. III. m. 11. [2] Dugd. Bar. vol. i. p. 454.

[3] Holinshed, vol. ii. pp. 766, 799. Kennett's Paroch. Antiq. vol. i. p. 367.

After the death of Richard Earl of Cornwall, which took place the 4th April, 1272 (56 Hen. III.) we find, in an entry on the Hundred Rolls, that Edmund, his son, possessed the manor and park of Isleworth, and that his bailiff there received from Stephen Escvy, citizen of London, four rafters, price 12*s.* which the said Edmund claimed as wreck after the battle of Evesham.[1]

From a record in the possession of the Duke of Northumberland, cited by Mr. Lysons, it appears that in 1293 (22 Ed. I.) the same Edmund also claimed assize of bread and beer, gallows and free-warren, in his manor of Isleworth; as also the prior of St. Valeri for his tenants there, and the master of the hospital of St. Giles the same privilege for his tenants in Isleworth and Heston, as belonging to his church of Isleworth.[2]

In the year 1300 the master of the Knights Templars in England made a fine of 40*s.* with the King before the Bishop of Lichfield and Coventry, the King's treasurer, at a Parliament holden at Westminster, for licence to receive a certain common pasture within the limits of the hundred of Isleworth, viz. from Cranford to Twickenham in length, and from the bridge of Babbeworthepond to the town of Hounslow in breadth, the gift of the Earl of Cornwall. This grant was confirmed the following year by Edw. I.[3] The same Earl also remitted and quitclaimed a certain yearly rent of 2*s.* which he was accustomed to receive from the above master for the same common pasture,[4] which was confirmed by Edward III.[5]

[1] Hund. Roll, 3 Ed. I. n. 1, m. 2 and 16, and n. 2, m. 3. See a very interesting account of this battle in Tindal's "Hist. of Evesham," pp. 305 et seq.

[2] It is stated in the Inquisition (28 Ed. I. n. 44) taken after the Earl of Cornwall's death, that the churches of Isleworth, Heston, and Twickenham, at the time of the Conquest, were in the possession of the abbat and convent of St. Valeri as hamlets pertaining to the manor of Isleworth. An extent of the manor is also given, together with a list of the freeholders, &c. It is almost illegible.

[3] Originalia, 28 Ed. I. in ced. Rot. 8.—Esch. 29 Ed. I. n. 73.

[4] Rot. Pat. 28 Ed. I. m. 20. [5] Rot. Pat. 45 Ed. III. p. 2, m. 8.

Upon the death of Edmund Earl of Cornwall (Oct. 1300, 28 Ed. I.) this manor became vested in Edward I. as his next heir.[1] In the following year, at a Parliament holden at Lincoln (12th Feb.) the King was pleased to assign it, with the hamlets of Heston, Twickenham, and Whitton, and their appurtenances, amounting annually to 115*l.* 13*s.* 0¼*d.* among other lordships, lands, and rents, unto Margaret the Earl's widow (sister of Gilbert de Clare, Earl of Gloucester), as part of her dower.[2]

It appears to have come again into the hands of the Crown at her demise, as by the Nomina Villarum, in the British Museum, dated 1316, we find that the towns of Isleworth, Heston, and Twickenham, were in the King's possession.[3]

In 1312 William de Hampton was appointed bailiff of the manor of Thistleworth, with appurtenances, during pleasure.[4] On the 28th November, in the same year, Roger de Morwode had the custody of this manor, with the hamlets and other appurtenances in the county of Middlesex.[5] In 1318 Humphrey de Waleden.[6] In 1323 the same Humphrey and Richard de Ikene.[7] In the following year the same Richard and Richard de Wymferthing.[8] In 1330 William le Heir.[9] In 1332 John de Rule was appointed keeper of the King's park at Isleworth during pleasure, receiving the accustomed wages.[10]

From a record preserved in the Duchy of Lancaster, it appears that this manor was eventually settled by Edward III. on his Queen Philippa for life [11]; and its reversion

[1] Inq. 28 Edw. I. n. 44. According to this Inquisition, William de Eystanes and Robert de Pyrie held in Isleworth at the time of the death of the said Edmund, one fourth part of a knight's fee, the yearly value whereof, with all issues, was 25*s.*

[2] Rot. Claus. 29 Ed. I. m. 15. [3] Harl. MS. No. 6281.

[4] Rot. Fin. 6 Ed. II. m. 15.

[5] Rot. Fin. 6 Ed. II. m. 14. Orig. 6 Ed. II. rot. 6.

[6] Ib. 12 Ed. II. rot. 7. [7] Ib. 17 Ed. II. rot. 21. [8] Ib. 18 Ed. II. rot. 2.

[9] Ib. 4 Ed. III. rot. 17. [10] Ib. 6 Ed. III. rot. 19.

[11] In the Chapter-house at Westminster are extant the Minister's accounts of the Manor of Isleworth while in the hands of Queen Philippa, 25 Edw. III. Thomas Hicke and Bartholomew Bysouth, bailiffs. London and Middlesex bag. 15.

was subsequently granted to Edward Duke of Cornwall, and his heirs, the first-born sons of the Kings of England, successively for ever.[1]

In 1362 the bailiff of the manor of Isleworth (at this time in the King's hands), upon the survey of John Weeke, steward of the manor court there, was commanded to repair and amend the bridge, and the head of the pool of Babworth-pound; and also to rebuild the water-mill of Isleworth, from the issues of the said manor, for which due allowance was to be made upon survey and testimony of the said steward.[2]

The following survey of the state of the manor-house and water-mill of Isleworth (previously alluded to as having been destroyed by the citizens of London), made by Adam de Hertyngdon, clerk, at the command of the Treasury "mense maii, anno xliiii^to" [Edw. III.], is extracted from the Black Book of the Exchequer (p. 46^b), preserved in the Chapter house, Westminster.[3]

*House within the Moat.*

In the inner court within the moat is a hall and a basement

[1] Cart. Reg. vol. i. No. 50, fol. 409. These letters patent testify that the grant of the castle, manor, and honour of Knaresborough, in the county of York (which, together with the manor of Isleworth, had been assigned as stated in the text,) made to John King of Castile and Leon, Duke of Lancaster, and the heirs of his body, in exchange for the honour of Richmond, was for the advantage of the realm. By these letters the King declares that his only intention in granting that reversion to the Duke of Cornwall and his heirs was to put a stop to the petitions at that time inordinately preferred for a grant of that honour, and by no means that it should be transferred to the Duke, however desirous he might otherwise be of augmenting his station; and that, therefore, such grant was revoked and utterly annulled and void; and the said honour, by the advice of the prelates and nobles of the King's council, granted to the said Duke of Lancaster as aforesaid, and the manor of Isleworth retained in the King's hands.

[2] Rot. Claus. 43 Ed. III. m. 2.

[3] The Liber Niger, or Black Book of the Exchequer, is one of the most venerable of the many important records preserved in the "Exchequer of Account," and contains a list of the knights' fees in several counties, besides the will of Henry II. and several charters of his reign.—Vide First Report on Public Records, p. 139.

chamber at one end, and a kitchen at the other end, tile-roofed, which are good and sufficient.

Also there is a good chapel with a basement chamber, called the King's chamber, and another chamber, with a sollar (garret) called the Queen's chamber, tile-roofed, which may be sufficiently repaired, by repairing three chimneys, a window, and the roof, for 6*l.* 13*s.* 4*d.*

But they do not require repairing for the accommodation of the King, but for the inhabitant of them.

Also there is an ancient house called the "larderhouse," covered with decayed straw, which may be repaired for 2*l.*

*Outer Court for Wainage.*

Also there is in the outer court without the moat an ancient sollar (garret) which used to be the warden's chamber, tile-roofed, which is ruinous, and may be repaired for 2*l.*

Also there is a ruinous granary, tile-roofed, which may be repaired in carpentry and the roof for 2*l.*

Also there is a good grange, tile-roofed, which may be sufficiently repaired in the roof for 1*l.*

Also there is another grange, with a porch to the same, ruinous, by defect of the roof being covered with decayed straw, which may be repaired in the roof, and covered with tile gutters, for 6*l.* 13*s.* 4*d.*

Also there is a house for putting hay in, thatched with straw, which may be repaired in the groundsel and roof for 13*s.* 4*d.*

Also there is a long house for oxen and cows, and the day-house, thatched with straw, which is good and sufficient.

Also a cloister between the building of the said outer court all in ruins, and surrounding the said court, as in the walls and pump, and may be repaired for 5*l.*

*Water-Mill.*

Also there is a water-mill all in ruins, which requires rebuilding, and may be rebuilt with the King's timber for 40*l.*

Also there is a wind-mill.[1]

In 1374 the manor and hundred of Isleworth, and all

[1] In the Introduction to "The Antient Kalendars and Inventories of the Treasury of his Majesty's Exchequer," vol. i. p. lxxxviii. the foregoing is stated to be a survey of the manor instead of the manor house of Isleworth.

other appurtenances in the county of Middlesex, were granted to Sir John de Ipre, knight, for term of ten years, at an annual rent of 123*l.* for maintaining the houses, &c. the wages of the warrener, and the repairs of the bridge and head of the pool of Babworth; right of piscary reserved to the King.[1] In the following year the same Sir John Ipre, then comptroller of the King's household, had an annuity of 100*l.* granted him out of the issues of the manor, to be paid by equal portions at the feasts of Michaelmas and Easter, by the hands of the keeper or farmer there for the time being.[2]

A remarkable depopulation of this place, or rather of the manor of Isleworth, occurred during this century. It appears that the King had been petitioned by the tenants of the manor of Isleworth relative to a customary annual payment of 8 marks called "Le Dyseyne," which was levied upon all males of 15 years of age and upwards, and was formerly of no consideration, it amounting only to 1*d.* per head, which had increased to six times that amount in consequence of so many of the inhabitants leaving the place on their attaining that age, thereby increasing the burthen upon the remaining inhabitants beyond their power of payment. Upon this petition, the King commanded the discontinuance of the payment of the said rent called "Le Dyseyne" for four years from that time.[3]

In 1390 this manor was given by Richard the Second in dower to his consort Anne for life.[4]

In 1421 Henry V. procured an Act of Parliament by which he was enabled to separate it from the duchy of Cornwall (to which other manors were assigned in exchange), and settle

[1] Orig. 48 Ed. III. vol. IV.—Rot. Fin. 1 Ric. II. p. 1, m. 23.

[2] Rot. Claus. 49 Ed. III. m. 15.

[3] Rot. Claus. 9 Ric. II. m. 47 d.

[4] Esch. 13 Ric. II. n. 75. In a writ of inquiry annexed to this document, the jurors declare that the manor and hundred of Isleworth are one and the same, and that they have so been from time immemorial.

it upon Syon Monastery, which he had newly founded.[1] In consequence of this separation, in the following reign two persons, who had received annuities arising out of the manor of Isleworth, petitioned the King that the said annuities might be continued to them.

On the 1st of March, 1426, (4 Hen. VI.) it was agreed and granted by the lords of the King's Council assembled at Leicester, that Jane Waryn, who was nurse to Henry V. father of the now King, should have 20*l.* annually at the Receipt of the Exchequer at Michaelmas and Easter Terms by equal portions, viz. from Michaelmas last past thenceforth, during the King's pleasure, in recompense of 20*l.* per annum, granted to her for term of her life by the said Henry V. to be received from the manor of Ystelworth, which was amortized to the house of St. Saviour of Sheen (Syon.)[2]— Also, in 1427, John Merbury, of the county of Hereford, esq. presented a petition to Parliament, stating that he had been accustomed to receive 40 marks yearly payable out of the issues and profits of the manor of Isleworth, by grant from Hen. V. when Prince of Wales, but which had not been paid to him for some time, by reason of the said manor having been granted to the abbess and convent of Syon. It was thereupon ordained in the Parliament then holden at Westminster, that in recompense of the said annual rent the said John Merbury should receive for term of life 40 marks annually from the issues, profits, and revenues of the

[1] Rot. Parl. 9 Hen. V. p. 1, m. 7, n. 20. The following manors, &c. were assigned to the duchy of Cornwall in lieu of the manor of Isleworth, the annual value of which they exceeded by the sum of 200*l.* The manors of Curry Mallet, Milton, Falconbridge, Inglescombe, Midsommer, Morton with Melton, Widcombe, Farringdon, Gurney, Laverton, Westharptree, the manor and advowson of Stratton on the Foss, the manor and free chapel of Stoke under Hampden, the manor with a moiety of the advowson of Shepton Mallet (all in Somersetshire); the manor and free chapel of Ryme in Dorsetshire; the manor of Maidencot in Berks; the manor of Magor in Wales, and a fourth part of the manor of Sellings in Kent.

[2] Acts of Privy Council, Cott. MS. Cleop. F. iv. fol. 22.

county of Gloucester, through the hands of the Sheriff there for the time being, by equal portions at the feasts of Easter and Michaelmas, he surrendering into the Chancery the letters patent of the late King, to be cancelled.[1]

In 1443 the abbess and convent of Syon, by their deed bearing date 22 Hen. VI. discharged the tenants of their manor of Isleworth of a certain payment or tribute of 20*l.* which they had been accustomed to pay annually to the said convent.[2]

The manor of Isleworth continued in the possession of the abbess and convent until the suppression of monasteries by Henry VIII. when it fell into the hands of the Crown.

In 1552 (6 Edw. VI.) Sir Thomas Wroth was appointed steward and bailiff of this manor, and all other lands, &c. in Isleworth, Twickenham, &c. for life; and also keeper of Syon House.[3]

During the reign of Elizabeth, the following account of the rents of assize, &c. of Isleworth-Syon, then in the custody of Sir Francis Knowles, knt. was taken:

[1] Rot. Pat. 1 Hen. V. p. 2, m. 3.—Pat. 6 Hen. VI. p. 1, m. 3.—Parl. 6 Hen. VI. m. 7, n. 19. In the grant on the Patent Rolls, and also in the Issue Roll of the Exchequer, 3 Hen. VI. (Devon's Pell Records, Hen. III. to Hen. VI. p. 301,) where a further sum of 10*l.* is granted him, he is called *Nicholas* Merbury. The above pension was allowed him for having first brought the King (Hen. IV.) certain intelligence of a victory gained by Henry Percy, surnamed "Hotspur," over Archibald Douglas at Homeldon, near Wollore in Northumberland, on the 14th Sept. 1402. At that time he was an esquire of the Earl of Northumberland, and subsequently (circa 3 Hen. V.) door-keeper of the King's chamber. In 9 Hen. V. he was keeper of the King's jewels. (Rot. Pat. 9 Hen. V. p. 1, m. 24.) Henry V. by his first will, dated at Southampton, 24th July, 1415, bequeathed to him the sum of 100*l.* (Fœdera, vol. ix. p. 289, edit. 1709.) There was a John Merbury, who (temp. 9 Hen. V.) was chamberlain of South Wales. (Acts of Privy Council, vol. ii. p. 304.)

[2] An original copy of this deed was lately preserved in the parish chest at Twickenham. The convent seal is annexed, and the initial letter is richly illuminated. See also Rot. Pat. 22 Hen. VI. p. 1, m. 9.

[3] Leases in Augm. Office, temp. Eliz.—Strype's Eccl. Mem. vol. ii. pt. i. sect. 248, p. 388.

(County of Middlesex.)

Parcels of the possessions of the late Monastery of Syon, in the said county of Middlesex, and lately of the honor of Hampton Court, afterwards parcels of the possessions of Edward late Duke of Somerset, now in the hands of our Lady the now Queen, by attainder of the said late Duke.

| | £. | s. | d. |
|---|---|---|---|
| Rents of Assise, as well of free as customary tenants in Isleworth, per annum . . . . . | 12 | 9 | $9\frac{3}{4}$ |
| Rents of Assise, as well of free as customary tenants in Worton, per annum . . . . . | 1 | 18 | 5 |
| Rents of Assise, as well of free as customary tenants in Heston, per annum . . . . . | 15 | 13 | $0\frac{1}{4}$ |
| Rents of Assise, as well of free as customary tenants in Hounslow, per annum . . . . . | 7 | 6 | $6\frac{3}{4}$ |
| Rents of Assise, as well of free as customary tenants in Sutton, Lampton and Churchedge, per annum | 6 | 1 | $4\frac{1}{4}$ |
| The farm of one parcel of a certain meadow called Babor meade, leased to John White by indenture for term of years (as is said), per annum . . | 0 | 16 | 0 |
| Divers parcels of the lordship of Isleworth-Syon, and its members, in the said county of Middlesex, are worth, | | | |
| In the farm of certain parcels of demesne lands there, to wit, of one small meadow called Little Inbury Meade, containing by estimation two acres—of another meadow called Great Inbury Meade, containing by estimation sixteen acres; and of another meadow called Hogge Meade near Babor bridge, containing by estimation five acres in Isleworth and Heston, lately in the tenure of Geoffrey French, and now amongst others leased to Sir Francis Knowles, by letters patent dated the 27th of May, in the second year of our Lady the now Queen Elizabeth. To have and to hold to the same Francis, his executors and assigns, from the feast of St. Michael the Archangel then next ensuing to the end of the term of 31 years. Rendering therefore annually . . . . . | 4 | 0 | 0 |
| Sum total | £49 | 17 | 3 |

| | £. | s. | d. |
|---|---|---|---|
| Item, there is within the saide lordeshipp of Istelworth-Syon over and besides all the premises, viz. of Rent of Assise of the free and customary tennauntes in Twykenham (15*l.* 12*s.* 10¼*d.*) and Whitton (4*l.* 19*s.* 7¾*d.*) . . . . . | 20 | 12 | 6 |
| Of rents of tennaunts at will in Istelworth (4*l.* 19*s.* 10*d.*) and Brainforde (6*l.* 13*s.* 4*d.*) . . . . | 11 | 13 | 2 |
| Of demaynes with dayry landes over and besides the three parcells of meadowe above valued at £4, and over and besides the said woode of 100 acres; and also the capital mansion howse of the saide lordeshipp called Syon Howse reserved for the Queenes Majestie's accesse, together with the gardens, orchardes, and other grownde, with the walles and precinct of the same, which were never sett at any yerely rent . . . . . | 19 | 19 | 4 |
| Also of the two water-mylles in Istelworthe . . | 20 | 0 | 0 |
| Of the ffysshinges called Istelworthe-weare . . | 15 | 0 | 0 |
| Of ffermes in Istelworthe (8*l.* 15*s.* 2¼*d.*) and Braynforde (11*l.* 2*s.* 8*d.*) . . . . . | 19 | 17 | 10¼ |
| And of the proffites of courtes communibus annis . | 10 | 0 | 0 |
| In all | £117 | 2 | 10¼ |

And so the entyre value of the saide lordeshippe of Istleworth-Syon with the 49*l.* 17*s.* 3*d.* above particularly sett out is by yere 167*l.* 0*s.* 1¼*d.*[1] over and besides the forsaid woode and Syon House. Owt of which some of 167*l.* 0*s.* 1¼*d.* graunted to the said Sir Frances Knolles, knight, for abatement of certen rentes whiche afterwardes are not to be contynued in allowaunce,—thirty twoo poundes ffourtene shillings eight pence. And for certeyne decayed tenementes, whereof part by travell might be revived,—fiftie three shillings foure pence.

Memorandum.—If the said fyve firste parcells (being but part of the rents of the free and custumary tennauntes of the said lordshipp of Istelworth-Syon) shuld be graunted awaye from the residue and from the whole lordshippe, it is like in processe of

[1] The above calculations are evidently wrong: instead of 49*l.* 17*s.* 3*d.* it should be 48*l.* 5*s.* 2*d.* thereby making the entire value of the lordship of Isleworth-Syon 165*l.* 8*s.* 0¼*d.* instead of 167*l.* 0*s.* 1¼*d.*

tyme that by stronge accustomed wordes of graunt speciall and generall all the whole wolde be claimed and hade from the Crowne, together with all fynes, perquisites of courts, and royalties whatsoever, being worthe besyde all the premisses above fourescore poundes by yere; as may appeare by the former notes, and that the easyer in asmuche as all the copies graunted there beare this tytle in capite—Islleworthe-Syon. And as concerninge Heston, it is no lordeshipp or manor, but only a hamlett and member of Istelworth-Syon aforesaide.

A farm of 19 acres of land lying in the said parish of Heston, called Cotemorelandes, lately in the tenure of John Grafton, leased among other to John Pilkyngton, by indenture dated the 4th of Sept. in the 28th year of the late King Henry VIII. for term of 32 years, beginning at the feast of St. Michael the Archangel then next following. Rendering annually for the premises and divers other lands in the said indenture specified 7*l.* 8*s.* 6*d.* of which for the premises.

*Nothing here, but afterwards, under the residue value of the said lordship, because the said rent of* 7*l.* 8*s.* 6*d. is not separated.*

Rent of one piece of waste land in two lanes, called..... leading to the same called Stanley, in the parish of Heston, per annum, 2*s.*

Rent of one other piece of waste land, taken by copy of Court Roll, parcel of the waste called "Weekegreene," in the parish of Istelworth, per annum, 2*s.*

*Never before this charged.*

Common fine of all the tenants of the aforesaid lordship of Isleworth, with the hamlet to the same belonging, per annum, 40*s.*

*Annually charged in the Court Rolls among the perquisites of the same, but not in the value of the said lordship.*

Perquisites of the Court aforesaid, parcel of the lordship aforesaid, to be separated by themselves; but they cannot be estimated, because they are annually charged together in the Court Rolls collectively.

Memorandum.—There is in the saide lordeshipp (beinge parcel of the demaynes) a fayre woode called Syon Woode, conteyninge by estimacion C. acres, wherein is muche fayre greate tymbre. Whereof lx. acres are woode grounde worthe lx*s.* an acre;—xii. of pasture vi*s.* viii*d.* th'acre, and xxviii. of busshye grounde xx*d.* the acre. All being in the custodie of the said

Sr. Fraunces Knolles, knight, withe the ffee of 6*l.* 1*s.* 8*d.* by yere for kepinge of the same.[1]

The manor of Isleworth continued in the hands of the Crown until the reign of James I. A.D. 1604, when it was granted by that monarch to Henry Earl of Northumberland,[2] in which noble family it still continues. King James's grant was subject to an annual fee-farm rent of £99. 2*s.* which was purchased of the Crown by Charles Duke of Somerset, and given by him to the Earl of Egremont. This rent was afterwards the property of Theodore Broadhead, esq.[3]

In the year 1656, certain articles were agreed upon between the Right Honourable Algernon Earl of Northumberland (son of the above Henry), lord of the manor of Isleworth-Syon, Peter Dodsworth, and others, servants to the said Earl, of the one part, and Sir Thos. Ingram, knt. and others the principal copyhold tenants, on the other part, relative to the customs and privileges of this manor.

By these articles it was agreed between the said parties, that all fines and heriots upon admittances to all and every the copyhold messuages, &c. held of the said manor by the said Sir Thomas Ingram, knt. and others the customary tenants, their heirs and assigns, by copy of Court Roll, should thenceforth be certain, and not arbitrary at the will of the lord, and that the said Earl, Peter Dodsworth, and others, their heirs and assigns, and all and every other lord and lords of the said manor, should have and take fines and heriots upon the death of every tenant dying seised of any messuages, &c. as followeth, viz.—

"That, upon the death of every tenant dying seised of one customary messuage in his owne occupation, the said Earl, Peter Dodsworth, Hugh Potter, and Robert Scawen, their heirs and assignes, lord or lords of the said mannor, shall and may take for an heriot the second best cloven-footed beast, from the oxe to the sheep, which the said tenant shall be pos-

[1] Lansd. MS. No. 105, art. 19.
[2] Rot. Pat. 2 Jac. I. p. 18. July 5.
[3] Lysons's Env. vol. iii. p. 95.

sessed of in his owne proper right, as of his owne proper goods, at the time of his decease, within the said mannor: or, if he have no such beast, then the summe of two shillings in money, for and in lieu of an heriot. And for every other messuage whereof such tenant shall die seised in his occupation, or otherwise, the like summe of two shillings in money onely and no more; one heriot in kind onely, and no more, to be paid upon the death of one tenant, and that in case such tenant have a messuage in his owne occupation at the time of his death, and not otherwise. And upon the death of every tenant dying seised of one or more half-messuage, the summe of twelve pence a-piece for every half-messuage. And upon the death of every tenant dying seised of one or more customary cottages, six pence a-piece for every cottage, for and in lieu of an heriot. And upon the admittance of every tenant to one or more of the said copyhold messuages, for a fine for every messuage two shillings a piece; and for a heriot, the like summe of two shillings a-piece. And upon the admittance of every tenant to one or more half-messuages, twelve pence a piece for a fine, and the like sum of twelve pence for an heriot for every half-messuage. And upon the admittance of every tenant to one or more copyhold cottages, the summe of six pence a-piece for a fine; and six pence a-piece for an heriot for every of the said cottages. And for a fine upon an admittance to every acre of land, of what nature or quality soever it be, four pence, and no more: And so after that rate for every lesser or greater quantity of land. And that all acres of land, of what nature or kind soever, in case any difference arise concerning the content or quantity of the same, shall from henceforth be accounted according to the usuall estimation thereof. And orchards and gardens, woods, nurseries, and plantations, to pay after the rate of land, according to the quantity thereof, and not any other or greater fine.

"That every husband whose wife is, or at any time during the coverture between them shall be, in the actual possession of any customary messuages, half-messuages, cottages, lands, tenements, and hereditaments, and shall have any estate of inheritance therein, and shall die seised thereof, they having or having had issue (born alive) between them, in case he survive his said wife, he ought to hold the said messuages, cottages, lands, tenements, and hereditaments whereof she shall so

die seised, during his life, as tenant by the courtesie, according to the course of the Common Law of England.

"That the wife of every copyholder, who is, or shall be at any time during the coverture between them, seised of any messuages, half-messuages, cottages, lands, tenements and hereditaments of such estate therein; whereof the issue between him and his said wife may by possibility inherit: In case she survive her husband, she ought to be endowed (for term of her life) of the said messuages, half-messuages, cottages, lands, tenements, and hereditaments, whereof her husband was so seised, in manner following: That is to say, of eighteen pence a year, payable half-yearly, at Michaelmas and Lady-day, for every acre of land, of what nature, kind, or quality soever, in lieu of her thirds; for non-payment whereof she may (by the custome of the mannor) distrain as for a rent-charge at Common Law, and of such part of messuages, half-messuages, and cottages as shall be appointed to her by the homage.

"That the youngest son of every coppy-holder dying seised of any customary messuages, half-messuages, cottages, lands, tenements and hereditaments, ought to inherit the same. And so the youngest son of the youngest son, and the youngest brother, and other youngest of the male line, after the nature of the descent of Borrough-English-Land. But if there be but one son, then that son shall inherit. And if there be daughters and no son, then the daughters shall inherit as coheirs. And if but one daughter, she shall inherit.

"That when a copy-holder dieth seised of a copy-hold of inheritance, his heires being within the age of fourteen years, the guardian-ship of such heir shall be committed (by the lord or his steward) to the next of kin to the heir that cannot inherit: As in case of tenure of soccage of lands at Common Law: And that such heir is to be and shall be admitted tennant by his guardian. For which admission one fine is to be paid; but no fine payable for admitting the guardian. And that such heir, at his full age of one and twenty years, is to do fealty, which in the mean time is to be respited. And that such guardian is to give security (to be taken by the steward, in the name of the lord) that he shall account to the steward when he shall be required; and answer the profits of the heir's estate to the heir's use. And that such heir ought to be and shall be at liberty, at his age of fourteen years and upwards, to choose another guar-

dian; who shall likewise give security as aforesaid. And that if a guardian die, or become insolvent, before the heir shall attain to the age of fourteen years, the steward shall commit the guardianship of such heir to the then next of kin, as aforesaid, or to some tennant in case of insufficiency in the kindred, and shall take security in manner as before is set down.

"That by the custome of the said mannor the tenants of inheritance may suffer their respective messuages, half-messuages, and cottages, or any of them, or any part of them, or of any of them, to fall down, or may take them down, or remove them, or cause them to be taken down, or otherwise dispose of them, or any part of them, as they shall think fit. And shall and may also dispose of their woods, orchards, gardens, and timber-trees, growing and being, or to be upon their customary lands, to what use they please, without peril or penalty; and without forfeiture of their or any of their copyhold estate, or estates, or any part thereof.

"That in case any copyholder or copyholders, which is, are, or at any time hereafter shall be seised of any customary messuages, half-messuages, cottages, lands, tenements, or hereditaments, held of the lord of the said mannor for and during the term of his, her, or their life or lives onely, or of any estate determinable upon the death of any person or persons whatsoever, shall commit or permit any waste to be done or suffered, in or upon the customary messuages, cottages, lands, tenements, and hereditaments, or any part or parcel of them so held, or to be held, by such copyholder or copyholders for life, as aforesaid, by not sufficiently repairing the same, or otherwise: The homage at the lord's courts (from time to time to be holden for the said mannor) ought to present every such copyholder, so committing or permitting waste to be done, by neglect of repair, or otherwise, as is aforesaid; and impose an amercement upon every such copyholder, to enforce him, her, or them thereby to amend and repair such wasts by him, her, or them permitted or committed in and upon the messuages, lands, tenements and hereditaments by him, her, or them held, or to be held, as is aforesaid."

By a decree in the High Court of Chancery exemplified under the Great Seal of England, all the above articles were ordered and adjudged to be for ever inviolably observed and performed, as well on the part and behalf of the defendants their heirs and assigns, lords of the said manor, as on the

part and behalf of the complainants, their heirs and assigns, of their copyhold messuages, &c. held of the said manor.

It was also agreed by the tenants that the above articles, together with copies of the bill and answer, and decree, as also a printed book entitled "Istleworth-Syon's Peace," should remain and be kept in the vestry belonging to the Church of Isleworth, in a chest with three locks and keys; one of the keys to be kept by the churchwardens of the parish of Isleworth for the time being; another by the churchwardens of the parish of Twickenham for the time being; and the other by the churchwardens of the parish of Heston for the time being; in trust to and for the only use of the copyhold-tenants of the said manor of Isleworth-Syon, their heirs and assigns. The homage for the *court baron* was to be held at Michaelmas yearly.[1]

It must be observed, that the description of this manor in Domesday includes Heston and Twickenham, which accounts for its large extent, 70 hides, nearly corresponding with Glover's Survey, which makes the three parishes contain about 6,880 acres, from which, deducting 1,874 acres of waste, there will remain 5,006 acres of cultivated land, not very widely differing from the 55 carucates in Domesday. The present Bailiff of Isleworth manor is Mr. Rhoades.

### MANOR OF WYKE.

In the year 1508, Hugh Denys, citizen of London, bequeathed the manor of Wyke,[2] which he had purchased of Robert Cheesman, to the Carthusian Priory of Sheen, charged

[1] Istleworth-Syon's Peace, 1657, 4to. The preceding extracts have been taken from a copy of this curious tract in the British Museum.

[2] In the Inquisition taken after the Earl of Cornwall's death, the "Wyke" is mentioned as a hamlet of Isleworth. Among the charters in the British Museum (53 B. 34,) is a letter of attorney of the 13th July, 6 Hen. VI. from William Loveney, of the county of Essex, Esq. to John Hunt and John Archer, giving them livery and seisin in the name of himself, Sir William Harpenden alias Asenhull, knt. and others, of all lands, tenements, rents and services, &c. with their appurtenances in "Wyke," and in the parishes of Thistleworth, Heston, and Twickenham, to the use of himself, according to the form and effect of a certain charter indented by him made to the aforesaid Sir William Harpenden alias Asenhull, knt. and others, dated 12th July, 6 Hen. VI. His seal is appendant to the deed.

with certain payments to All Angels' Chapel.[1] The prior and convent of Sheen, by their indenture bearing date 1530, conveyed it to the abbess and convent of Syon,[2] who by their indenture demised the farm of the manor of Wyke, with all lands, meadows, &c. belonging to the same, unto William Arthure and Joan his wife, for term of years, at a rent of 6*l.* 17*s.* 4*d.* per annum.[3] At the dissolution of monasteries it was granted by Henry VIII. to the Marquis of Exeter, on whose attainder it reverted to the Crown, and was given by Edward VI. to the Duke of Somerset.[4] After the Duke's attainder it remained in the Crown till 1557, when it was granted by Queen Mary to Augustin Thaier and Alexander Cheesenall, and the heirs of the former, to be held in fealty by free socage, discharged of all corrodies, pensions, and payments whatsoever, except a rent of 15*l.* 10*s.* 8*d.* reserved by that grant to the Crown.[5] It afterwards came by purchase, as is supposed, to Sir Thomas Gresham, who died seised of it in 1580,[6] having made over the fee simple of this and other manors to his wife. After her death[7] it was inherited by Sir William Read, her son by a former marriage. Sir William's only son, Sir Thomas Read, dying without issue, his estates were inherited by his daughter Anne, who married Sir Michael Stanhope, and left three daughters, co-heirs,—Jane, married to Lord Fitzwalter, and afterwards to Sir William Withipole; Elizabeth, married to George Lord Berkeley; and Bridget, married to George Earl of Desmond; of whom it was purchased in 1638, by Sir William Washington, who mortgaged it in 1640 to Sir Edward Spencer and Sir Richard Wynne. It remained in the possession of the latter, who had before purchased the site of All Angels' Chapel of Edward Ditchfield and others. Sir Richard Wynne died in 1649; his widow in 1669. Mau-

1 Record in Augmentation Office. 2 Ibid.
3 Harl. MS. No. 606, fol. 63$^{b}$. 4 Rot. Pat. 1 Edw. VI. pt. 6. July 16.
5 Pat. 3 and 4. Phil. and Mar. pt. 9, June 15. 6 Esch. 22 Eliz.
7 Harl. MS. N°. 756. fol. 388. (Cole's Esch.)

rice Wynne, esquire, his brother, by his will, bearing date 1670, bequeathed the manor of Wyke to his brother Henry, and to Dame Grace, relict of Sir Owen Wynne (also his brother) and their heirs. Mary, daughter of Lady Wynne, was married in 1678 to Robert Lord Willoughby d'Eresby, afterwards Duke of Ancaster; whose son Peregrine, the succeeding Duke, sold this manor in 1724 to Joshua Fletcher. In 1731 it came to John Jacob, and was sold in 1755 by his trustees under his will to Peter Storer, esquire, whose daughter Martha married William Baker, esquire. In 1778 it was purchased of their son Peter William Baker, esquire, by John Robinson, esquire, M. P. who resided upon the estate in a handsome villa which he modernised and improved.[1] After his death it was purchased by the Earl of Jersey.[2] The ancient dwelling-house, it is believed, occupied a moated site contiguous to the farm of Wyke.

Wyke House was formerly the residence of Edward Ellis, esquire, and was recently occupied as a boarding-school under the superintendence of Dr. Jamieson. It is distant from Brentford about one mile towards the north, and is remarkable for its good and well-managed kitchen-garden.

### MANOR OF WORTON.

In the year 1375 William Eyston of Isleworth (ancestor of the Eystons of East Hendred, in the county of Berks,) granted to the King (Edw. III.) a messuage called Worton, with the garden adjoining, and 93 acres of land with appurtenances, in the parish of Isleworth.[3] This estate, being called the manor of Worton, was granted by Edward III. to Alice, the widow of Edmund Fauconer, for term of her life, and which it appears William Loveney, esquire, rented of the aforesaid Alice at the annual sum of eight marks; the

[1] Lysons's Envir. vol. iii. pp. 23, 96. See a notice of Mr. Robinson in p. 164.

[2] Lysons's Supplement, p. 202.

[3] Rot. Claus. 49 Edw. III. m. 39.d

reversion whereof, after the death of Alice, was granted to him by Henry IV. for term of life, without rendering any rent for the same. After his death it was granted among other lands, &c. by Henry V. to the abbess and convent of Syon Monastery.[1] In some records it is called the manor of Eystons. It is now the property of the Duke of Northumberland.

The site of the chapel of Eystons was at Worton, and the lands supposed to have belonged to it were estimated at 95a. 2r.

The variation of the payment from £2, mentioned in the "Compositio Vicariæ de Isleworth,[2]" to 11*l.* 7*s.* 4*d.* will, it is presumed, destroy the effect of the agreement, and leave the vicar to his right to tithes in kind. Supposing that should not be the case, the agreement extends only, as it is apprehended, to such lands as were within the express precinct of Syon Monastery and the 93 acres of the manor of Worton or Eystons. (See the map of the precinct.) Notwithstanding this, all the tenants of the Duke of Northumberland claim an exemption from the payment of tithes to the vicar, although the lands which they hold of his Grace do not appear to be within the precinct described in the deed before mentioned. Moreover, the occupier of Wyke Farm, and also the tenants of lands which are said to be the estate anciently belonging to the Chapel of All Angels, claim the same exemption.

Worton House was some time in the possession of Colonel William Fullarton, M. P. who died in 1808 (see p. 168), and afterwards of his widow, the Hon. Mrs. Fullarton. It is now in the occupation of the Rev. John Keily.

In 1398 Edmund Fauconer died seised of a house and lands in the parishes of Isleworth and Heston, which he

[1] See Rot. Pat. 4 Hen. V. m. 22.—Pat. 1 Hen. VI. p. 1, m. 3, and Pat. 2 Hen. VI. p. 3, m. 21, where the grants to Alice Fauconer and William Loveney are recited.

[2] See ante, pp. 136—139.

held for term of life, under Queen Isabella, by a grant of Edward III. by the service of rendering to the same Queen annually the sum of 18*s.* 4*d.* and a suit of court at Isleworth twice a year. The value of the premises was £5 per annum, and the tenant was bound to ride among the reapers in the lord's demesnes at Isleworth upon the Bedrepe-day in autumn, with a sparrow-hawk in his hand.[1] This estate (called Fawkener's Field) is now part of the Child property.

In 1422, Thomas Conyngesby released and quitclaimed for ever for himself and heirs to Thomas Pope, esquire, all right and claim in all his lands and tenements in the hundred of Isleworth, with all edifices, gardens, &c. and all other liberties to the same pertaining, which he lately had conjointly with others his co-feoffees by the gift and feoffment of Thomas Eyston, citizen and clothworker of London.[2]

In 1444, Joan widow of Richard Maydeston, remised and quitclaimed for ever for herself and heirs to Geoffrey Godlok[3] and Elizabeth his wife, their heirs and assigns, all her right, title, &c. to and in all the lands, &c. in Isleworth called Thistleworth, Hounslow, Brentford, and other places in the counties of Middlesex and Hertford.[4]

In 1553 (16 Eliz.) John Payne, esquire, died seised of the manor or capital messuage of Palenswick, &c. in Isleworth, Whitton, Twickenham, Brentford, and Fulham.[5]

In 1582 (25 Eliz.) John Heydon, citizen and alderman of London, died seised of certain lands and a messuage value 6*s.* 8*d.* &c. in Isleworth, which he held of the King in capite by knight's service. John Cowse was his next heir.[6]

Ferdinand Earl of Derby, who died in 1594, (36 Eliz.) was seised of a certain rent of 10*s.* in Isleworth.[7]

[1] Rot. Claus. 21 Ric. II. p. 2 m. 3.—The *Bedrepe* was the customary service of tenants; from the Saxon *biddan* to bid, and *repe* to reap.

[2] Rot. Claus. 9 Hen. V. m. 3 d.

[3] By his will dated Oct. 12th, 1452, he desired that his body should be buried at Isleworth Church.

[4] Rot. Claus. 22 Hen. VI. m. 21.d. [5] Harl. MS. No. 757. fol. 139. (Cole's Esch.) [6] Ibid. No. 760. fol. 358. (Cole's Esch.)

[7] Harl. MS. No. 760. fol. 67. (Cole's Esch.)

In 1623 (21 Jac. I.) John Needler, gent. died seised of a messuage, &c. called "Bournes," in Isleworth and elsewhere.[1]

### CHAPEL AND GUILD OF ALL ANGELS.

In 1446, Henry the Sixth, by letters patent, granted licence to Master John Somerseth[2] to found a certain hospital and fraternity or guild, in a certain chapel likewise founded by him at Brentford-End, in the parish of Isleworth, to be dedicated to the honour of the Nine Orders of Holy Angels,[3] of the tenor following:

"The King, to all to whom, &c. greeting. Know ye, since we have often reflected how kindly and graciously the Almighty Creator, not willing that we should be equal with the heavenly angels, in things sensible or belonging to this life only, yet has made us so in understanding, &c. &c. (*A long and almost unintelligible preamble.*) We, considering that in our kingdom of England hitherto there exists no record of the foundation, edification, or dedication of chapel or church of All Holy Angels, in anywise befitting the honour of God. But truly, at the suggestion of a very chosen man, as mediator and ordainer, there exists a necessity for the edification, foundation and dedication of a work of this kind.

[1] Harl. MS. No. 756. fol. 460. (Cole's Esch.)

[2] He was doctor of civil law, chancellor of the exchequer, and also physician to Henry VI. who, in 1428, granted him an annuity of 40*l.* by way of reward, out of the issues of the City of London, during pleasure, also a furred robe and lining, as other royal physicians had been accustomed to have (Addit. MS. No. 4065, art. 8); and subsequently, A.D. 1430, a further sum of 40 marks, in consideration of his expenses (Cott. MS. Cleop. F. iv. fol. 49). In 1432 he was made a Fellow of Pembroke Hall, Cambridge, to which he gave a manor at Swaffham (Hawes's Hist. of Framlingham, p. 212, edit. 1798. Dyer's Hist. of the Univ. and Coll. of Cambridge, vol. ii. p. 97.) He was also a great benefactor to other colleges, and was one of those to whom Hen. VI. gave in trust all the possessions of the alien priories in England (Rot. Pat. 19 Hen. VI. p.1, m. 30). His name occurs as one of the witnesses to the will of Thomas Duke of Exeter, 29th Dec. 1426 (Testamenta Vetusta, vol. i. p. 210); and in a copy of the will of Hen. VI., dated Mar. 12, 1447, for the foundation of his two colleges at Eton and Cambridge, he is named as appointed feoffee for certain lands, tenements, &c. for that purpose, with several other persons of greater quality. (Thomas of Elmham, Vita et Gesta Henrici Quinti, p. 359.) He died circa 1464. (Esch. 4 Ed. IV. n. 20.)

[3] The Nine Orders of Heavenly Spirits were: Archangels, Angels, Seraphim, Cherubim, Thrones, Dominions, Virtues, Principalities, and Powers. See Nichols's Description of the Beauchamp Chapel, Warwick, 4to. 1837. p. 5.

"And, therefore, whereas our beloved and faithful attendant on our person, Master John Somerseth, chancellor of our exchequer, lately hath newly constructed, erected and built, in honour of God, and of the most blessed Virgin Mary the mother of Christ, and of all the Holy Angels, a certain chapel on a certain ground or soil of ours, containing 220 feet of land in length, and 40 feet of land in breadth, lying at the west end of a certain wooden bridge called New Brayneford Bridge,[1] in the county of Middlesex, between our present highway, near the new stone bridge which leads from Braynford aforesaid, towards the village of Houndeslowe, on the north side, and a certain parcel of land of the said Master John Somerseth on the south side, (at the construction of which chapel, We, of our great devotion, with our own hands, and at our charges and expenses, did lay the foundation stone,) piously and devoutly intending, God willing, to found, erect and construct anew a certain hospital for the maintenance of nine poor men, lay and secular, also a certain fraternity or guild in honour of the Nine Orders of Holy Angels in the same hospital, on a certain ground or soil belonging to the same John, which he holds of us contiguous to the aforesaid chapel, supplicating us that we would graciously condescend to grant our royal licence for the finishing and perfecting the premises thus devoutly undertaken and begun. We, deeply considering the premises and the pious and devout affection of the said John, cordially intended in this behalf to God and all Holy Angels, to the supplication of the same John most willingly inclining, to the honour of omnipotent God, and of the glorious Virgin Mary his mother, and of all Holy Angels, of our special grace have granted for us, our heirs and successors, as much as in us is, all that our ground or soil in our late ancient highway, with the water of Braynt and its soil on either side formerly belonging to the ancient wooden bridge, as now by admeasurement and boundary are made manifest to the eye, which are immediately from east to west of our now highway there, and of the new stone bridge, in which ancient

[1] Leland, in his Itinerary (vol. ii. p. i.) speaking of Brentford, says, "There is a bridge over Brent ryveret of three arches, and an hospital builded with bricke on the farther side of it." Upon the bed of the river being deepened some time since by the Grand Junction Waterworks Company, the piles of the old wooden bridge were found and drawn out. They were very black, but quite sound. Brent river is now called the Grand Junction Canal.

soil or ancient way aforesaid the chapel at present constructed stands,—to the venerable Fathers in Christ Reginald Bishop of St. Asaph, Nicholas Bishop of Llandaff, Master John Somerseth, chancellor of our exchequer, Master Peter Hynford, Master William Lychefeld, Richard Hakeday esquire, John Coloppe, and Richard Plokyngdon, together with the aforesaid chapel thus newly constructed upon that ground or soil: to have to them, their heirs and assigns, from us, our heirs and successors, in pure and perpetual alms for ever, without anything to us, our heirs and successors, thereof to be rendered. And moreover we have granted for us, our heirs and successors, to the aforesaid Reginald, Nicholas, Master John Somerseth, Peter, William, Richard Hakeday, John Coloppe, and Richard Plokyngton, as much as in us is, that they or any two or three of them, their executors or assigns, may make, found, erect, create, unite and establish anew, in the hospital and chapel aforesaid, a certain fraternity or perpetual guild of one master, and brothers and sisters of the same, as well from themselves, as from others, who of their devotion desire to be of the same fraternity or guild. And that such fraternity or guild, when so made, founded, erected, created and established, shall be named and called "*The Fraternity or Guild of the Nine Orders of Holy Angels near Syon*," for ever. And that the same master, brothers and sisters, may augment the same fraternity or guild from time to time, when and so often as it shall to them seem to be necessary and convenient. And that the aforesaid brothers and sisters of the fraternity or guild aforesaid, or the greater part of them, and their successors, shall meet annually, to wit, on the feast of St. Michael the Archangel, or on the morrow of the same, within the said hospital or chapel, to proceed to the ordaining and electing a person from among themselves, the most discreet, fitting, devout, politic, and having a clear conscience, for the ruling and governing rightly and honestly in all things the same fraternity or guild, and whatsoever to the same thenceforth in future may pertain, for one entire year; who, thus elected, immediately after the same election shall make his corporal oath before the brothers and sisters who shall happen to be present at his election, to rule and govern the same fraternity or guild with divine worship of a priest, a clerk, with the nine poor men, two servitors, and all thereto belonging rightly and honestly, for one entire year from the same feast; and that, in case the master so elected for

the wholesome government and rule of the said fraternity or guild shall happen to resign or be removed, or by any other lawful causes, within the same year, the brothers and sisters of the said fraternity or guild, or at least the greater part of them as aforesaid, shall, as soon as they can, proceed to ordain and elect as is before mentioned, without the licence of us, our heirs or successors, or any other person whosever, another person for master of the same fraternity or guild, discreet, fitting, devout, politic, and having a sound conscience as is aforesaid, in the place of the said master so resigning, deceasing, or removed; who thus elected shall take his corporal oath before the brothers and sisters aforesaid, rightly and faithfully to govern and rule the same fraternity or guild in that office for the residue of that year inclusive; and thus when so often as there shall be occasion, or it shall seem necessary to the brothers and sisters and their successors. And moreover, we have granted for us, our heirs and successors aforesaid, that the same master, brothers and sisters of the said fraternity or guild, when thus founded, erected, united, created and established, shall be in deed and name one body and one perpetual community, and that they shall have perpetual succession. And that they and their successors shall be called "*The Master, Brothers and Sisters of the Fraternity or Guild of the Nine Orders of Holy Angels near Syon*," for ever. And that they and their successors, by and under the name of the master, brothers and sisters of the aforesaid fraternity or guild, shall be persons able and capable in law perpetually to obtain, receive and purchase lands, tenements, rents and services whatsoever, as well from us, our heirs and successors, as from others whomsoever, although they may hold immediately of us or our heirs by knight service, or by any other way whatsoever. To have and to hold to the same master, brothers and sisters of the fraternity or guild aforesaid, and their successors for ever, the statute declared concerning lands and tenements not to be bestowed in mortmain notwithstanding. And that the same master, brothers and sisters, and their successors, shall for ever have one common seal to be kept for their business causes and deeds. And moreover, that they and their successors aforesaid may plead and be impleaded by the name aforesaid, and prosecute and defend all manner of causes, plaints and actions, real, personal, and mixed, of whatsoever kind or nature they be, and that they may answer to them and be answered in them under the name aforesaid, be-

fore us, our heirs or successors, as also before our judges and justices secular and ecclesiastical whatsoever. We have moreover granted and given licence for us, our heirs and successors, as much as in us is, to the aforesaid master, brothers and sisters, that they and their successors may purchase in fee and perpetuity lands, tenements, rents, services, and other possessions whatsoever, of the value of 40*l.* per annum, although they may be held of us in chief as of others, by whatsoever service, beyond the ground or soil aforesaid, from whatsoever persons who shall be willing to give, grant or assign those things to them, for the maintenance of a chaplain in the chapel aforesaid, for the celebrating divine service for our wholesome estate and that of our dear consort Margaret Queen of England, so long as we shall live, and for the wholesome estate of the aforesaid Reginald, Nicholas, John Somerseth, Peter, William, Richard Hakeday, John Coloppe, and Richard Plokyndon, so long as they shall live, and for our soul and the soul of our said consort when we shall have departed this life; also for the souls of the aforesaid Reginald, Nicholas, John, Peter, William, Richard, John and Richard, when they shall have departed this life; and for the souls of all the faithful deceased, for ever. And for one clerk in like manner in the same chapel, to be kept for divine service, and for the said chaplain and nine poor weak and impotent men, to wit, blind, lame, decayed, weak and impotent; also for two diligent sober servants, who are to minister to the same nine poor men in the aforesaid hospital for ever, according to the ordinances and statutes of the aforesaid Reginald, Nicholas, John Somerseth, Peter, William, Richard Hakeday, John Coloppe, and Richard Plokyndon, three or two of them, in this behalf to be done. And for the same master, brothers and sisters, that they may have and hold to themselves and their successors for ever, lands, tenements, rents and services, of the annual value abovesaid, beyond reprises, from whatsoever persons willing to give, grant or assign to them from the cause aforesaid. To have and to hold to the same master, brothers, and their successors for ever, without let or hindrance of us, our heirs or successors, (a return according to custom being found, that it may be done without injury or prejudice of us, our heirs or successors or others whomsoever,) without any fee of seal, great or small, or fine whatsoever, to us, our heirs or successors, or to the use of us, our heirs and successors, to be rendered, paid or done, for the

premises, or for any of the premises, or for any execution of the same, or either of them, any statute, act, ordinance, restriction or provision, made or to be made, or although express mention of the true annual value of the ground or soil aforesaid, or of any of the premises or other gifts or grants to the same master, brothers and sisters, and their successors, or to the said Master John Somerseth by us before this time made, be in no wise made in these presents, or any other thing, cause, or matter notwithstanding. In testimony whereof, we have caused these our letters to be made patent. Witness the King at Westminster, the 12th day of October."[1]

In 18 Edw. IV. an inspeximus and exemplification of the foregoing letters were obtained at the request of John Saverey, then master of the said fraternity or guild, dated the 12th day of February.[2]

In an inquisition ad quod damnum,[3] the jurors say that the King might, without damage or prejudice, give licence to Richard Plokyndon to assign the manor of Osterley and other appurtenances in the county of Middlesex, together with certain lands, &c. in Isleworth and Heston, and in Norwood, to the master, brothers, and sisters of the fraternity or guild of the Nine Orders of Holy Angels, near Syon, for the maintenance of a chaplain, as prescribed in the grant of Henry the Sixth.

In an escheat of 4 Edw. IV. the jurors say that John Somerseth died seised (*inter alia*) of a certain capital messuage by him newly built upon a piece of land called 'Pykedacre,' and of the manor of Osterley,[4] with appurtenances,

[1] Rot. Pat. 25 Henry VI. p. 1, m. 9. [2] Rot. Pat. 18 Edw. IV. p. 2, m. 8.

[3] Inq. ad quod damn. 37 Hen. VI. n. 15.

[4] In 1443, John Ford of Iver, in the county of Bucks, released and quitclaimed for ever to John Somerseth and others, all right and title to the manor of Osterley, and in all other lands, tenements, rents, reversions and services in the parishes of Isleworth, Brentford, Heston, Hese and Norwood, in the county of Middlesex, formerly the property of Thomas, son and heir of John Osterley, and which lately belonged to Richard Dunket and others, who by their deed demised and enfeoffed the aforesaid John Somerseth and others of the same. Rot. Claus. 21 Hen. VI. m. 12, d.

The manor of Osterle, or Osterlee, first occurs in the reign of Edward I. when John de Osterlee held two carucates of land in Isleworth and Heston. Rot. Pat. 9 Ed. I. m. 29; and Escheat 28 Ed. I. n. 14—16.

in the said county of Middlesex. And being so seised thereof, granted the same, (as appears by a deed to them exhibited, dated at Isleworth, 22nd July, 31 Henry VI.), to Thomas Kirkby, then Master of the Rolls, and William Bredon, who by virtue of the same being seised thereof, did by their deed, also exhibited to the said jurors, bearing date the 10th July, 37 Hen. VI. demise and confirm the same to Richard Plokyndon and his heirs for ever; who by virtue of the same feoffment being seised in his demesne as of fee, did by a certain deed, in like manner exhibited to the jurors, bearing date the 21st September, 2 Edw. IV. grant and confirm the same to Philip Malpas and others, and their heirs for ever, by virtue of which they were and are at present seised thereof in their demesne as of fee. The jurors likewise say, that the aforesaid capital messuage, manor and lands, with appurtenances, are worth in all 15*l.* without reprises. The jurors further say, that the aforesaid capital messuage and the manor of Osterley, with appurtenances; also fifteen messuages, 340½ acres and one rood of pasture, 25½ acres of wood, with appurtenances in the hundred of Isleworth; also 115 acres of land, five acres of meadow, and ten acres of pasture, and ten acres of wood, with appurtenances in Heston, are held of the abbess of the monastery of St. Saviour of Syon,[1] who held the same immediately of the King in chief in frankalmoigne, by the service of 21*s.* per annum for all services.[2]

In the year 1508, Hugh Denys, esquire, died seised of the manors of Osterley, Wyke, Portpool alias Gray's Inn, Allcotts (not now known), and other lands and tenements in the county of Middlesex, and by his will bequeathed them to the Carthusian Priory of Sheen, charged with certain payments for the purpose of augmenting this institution by building additional houses for seven poor men, and to found a chantry for two honest secular priests, thenceforth to be

[1] Esch. 4 Edw. IV. n. 20.

[2] Inq. ad quod damn. 37 Hen. VI. n. 15.

called "*The Chapel of All Angels near Syon, and Almshouse of Hugh Denys, esquire.*"

For the sure continuance of the same almshouse, and in consideration that the Chapel of All Angels and Almshouse, and certain manors, &c. parcel of the premises, were within the lordship of Isleworth, adjoining to Syon Monastery, and holden of the abbess and within the liberties of the same monastery, and thereupon more likely to be kept in good order, rule and governance, according to the above-mentioned will, by the same abbess and her officers; the prior and convent of Sheen, by their indenture, bearing date 10th March, 1530, conveyed them, subject to the same payments, to Syon Monastery, at the yearly rent of 20*l.* According to this deed, the priests were obliged to reside upon the spot, and not allowed to hold any other benefice. Their salary was nine marks per annum each, and fuel; the poor men had 7½*d.* each, fuel, and a gown of the value of 4*s.* every year on the feast of All Saints. The priests were to celebrate masses daily, for the souls of King Henry VII., Henry VIII., Master John Somerseth, the said Hugh Denys and Mary his wife, their friends and benefactors, and for all christian souls.[1]

In 1534 the revenues of All Angels' Chapel, as parcel of Syon Monastery, amounted in all to 33*l.* 12*s.* 6*d.*; and the annual fee paid to John Pilkyngton, bailiff of the lands belonging to the same chapel, was 13*s.* 4*d.*

These lands, which were estimated at 135 acres, were bounded on the north by Hanwell Warren, on the north-east by the river Brent, on the south they extended a little beyond the Great Western Road, and on the south-west there were only a few interspersed lands west of the road leading to Osterley.

By the dissolution of Syon Monastery, this chapel fell into the hands of the Crown, and so continued until the reign of Edward VI. who, in 1547, granted *(inter alia)* the said chapel, with the woods and advowsons belonging to the same, to Edward Duke of Somerset, his heirs and assigns

[1] Harl. MS. No. 4640. See Appendix.

for ever, in exchange for certain lands in Sheen of the yearly value of 26*l.* 13*s.* 4*d.* assured by the said Duke unto the King, his heirs and successors for ever, over and besides the house, gardens, orchards, and grounds inclosed within the walls of the same. The Chapel of All Angels, with all the possessions appertaining to the same, above 20*s.* for the collector's stipend, was of the yearly value of 28*l.* 16*s.* 11*d.*, whereof was reserved the yearly rent of 2*l.* 3*s.* 7*d.* paid into the Court of Augmentations, thereby making the clear yearly value 26*l.* 13*s.* 4*d.*[1] On the Duke's attainder and execution in 1552, it again reverted to the Crown.

(County of Middlesex.) 1557.

*Parcels of the lands and possessions of the late Duke of Somerset in the said county.*[2]

The lands and tenements, parcels of the lands and possessions of the late Chapel of All Angels, near Brayneford, in the said county, are worth—

| | £. | s. | d. |
|---|---|---|---|
| In the farm of the whole messuage or tenement called Esterley (Osterley), in the parish of Heston, in the county aforesaid, with all houses, orchards, and gardens to the same pertaining; also, one close or field called Holmefield, lying near Whitherley-grove, on the north and south sides; another field called Esterley Leas, lying between Le Wykehethe on the south side; and Angeport, which leads between Fawkenors-feld and Le Lez aforesaid, on the west side; also a field called Chalcrofte, near Fawkenors-feld, and Le Lez aforesaid; also another field called Le Shepe howse, Bromefeld, lying between Homeod-grove and Wykehethe aforesaid, with two other fields and meadows lying between Howind-grove and Brentgrove on the north side, and Brent rivulet on the east side, and Standeley common on the west side; all which premises were together demised by indenture to Robert Cheseman by the late abbess and convent of the late Monastery of Syon for term of years. Rendering, therefore, yearly . . . . | 8 | 13 | 4 |

[1] Harl. MS. No. 4316, fol. 181.

[2] Harl. MS. No. 606, fol. 63[b].

| | £. | s. | d. |
|---|---|---|---|
| In the farm of the manor of Wyke, with all lands, meadows, and pastures, to the same manor pertaining or belonging, together with 4 acres of meadow, parcel of the said chapel so demised to William Arthure and Joan his wife by indenture of the said late abbess and convent of the said late Monastery of Syon, by indenture for term of years. Rendering therefore annually . . . . | 6 | 17 | 4 |
| Sum total | £15 | 10 | 8 |

Queen Mary, upon her restoring the Monastery of Syon, granted the site of All Angels Chapel, with the bede-houses[1] adjoining, to Katharine Palmer, abbess of the same monastery.[2] By the second dissolution of that house, it became vested in Queen Elizabeth, who leased it to Richard Burton.[3] In 1610 the same premises were granted by James I. to George and Thomas Whitmore and their heirs, to be held of the manor of East Greenwich;[4] who sold them the next year to Henry Prince of Wales.[5] In the 4th year of Charles I. they were granted to Edward Ditchfield and others, trustees for the City of London,[6] who, in 1639, aliened them to Sir Richard Wynne.[7] From him they descended to the Ancaster family, and were sold in the early part of the 18th century to various persons.

The immediate site of the chapel, near Brentford Bridge, and some adjoining houses, came to one Philip Godard, who, dying in 1762, bequeathed them to his nephew Thomas Huggins and Elizabeth his wife for term of their lives, after-

[1] These bede-houses, or alms-houses, did not pass through the same hands as the site of the chapel and demesnes; but were, anno 1574, the property of Thomas Stainford, who bequeathed them and some other lands in Isleworth for the benefit of the poor of this parish.

[2] Pat. 3 and 4 Phil. and Mar. pt. 3. April 18.

[3] Leases in Augm. Office. [4] Duke of Northumberland's Records.

[5] Deed in the possession of the late John Robinson, esq. who was the proprietor of some lands in Heston, parcel of the demesnes belonging to the said chapel. [6] Record in Augm. Office.

[7] Deed in the possession of the late John Robinson, esq.

wards to remain to the use of the charity-school of the parish of Isleworth for ever. Elizabeth Huggins, the survivor, died in the course of the year 1794; but, the bequest being contrary to the statute of Mortmain, it became null and void.

There were no vestiges of All Angels' Chapel remaining, when Moses Glover made his survey in 1635. A mansion on or very near the site, was the residence of Sir William Noy, Attorney General to Charles I. who lies buried at Brentford. The same house had been the residence of Thomas Viscount Savage, and is called "the Sprotts" in ancient records.[1]

Among other residents of distinction and interest within the parish of Isleworth in former times, the following may be enumerated:

Sir Richard Wynne[2] resided in a house near the façade which leads to Syon House, afterwards the property and residence of Sir Nathaniel Duckenfield, Bart.[3] Sir Francis Darcy (Sir Richard Wynne's father-in-law) lived in an adjoining house.[3]

[1] In a Register of the charters and privileges pertaining to the Monastery of Sheen, preserved amongst the Cotton MSS. (Otho, B. xiv. fol. 89), is an account of the messuages, lands, and tenements, with their rent-charges, situated in the parish of Isleworth, belonging to that monastery, wherein the following entry occurs.

"It'm in Cur' tent' apud Istylworth Walterus Sprott admissus erat ad duas acr' terr' post mortem Joh'is Sprott fr'is ejus, et in eadem Cur' idem Walterus sursum redd' predictas duas acr' ad opus David Smyth et Johanne uxoris ejus."

It is therefore very probable that this house was called "the Sprotts," after the name of that family: unfortunately no date is affixed to the MS.

[2] Sir Richard Wynne married Anne, daughter and co-heiress of Sir Francis Darcy, of Isleworth. He was gentleman of the Privy Chamber to Charles I. when Prince of Wales, and attended him in his romantic journey into Spain to visit his intended consort; of this journey he drew up a very interesting narrative, which is printed by Hearne, at the end of his Historia Ricardi II. 8vo. 1729, and from which several extracts will be found in Nichols's Progresses, &c. of King James I. On the accession of Charles to the throne, Sir Richard was appointed Treasurer to the Queen. He died in 1649, in the Manor-house of Wimbledon, which he held as trustee for his Royal mistress. The title became extinct in 1719. Courthope's Ext. Baronets, p. 223.

[3] Glover's Map.—Lysons's Env. vol. iii. p. 92 et seq.

George Calvert, Lord Baltimore, Secretary of State to James the First, and a noble author,[1] had a country seat at this place.

Charles Talbot, Duke of Shrewsbury, a nobleman of great political note in the reigns of King William and Queen Anne, and who was at one time Lord Chamberlain of the Household, Lord High Treasurer of England, and Lord Lieutenant of Ireland, three great offices never before united in the same person, resided occasionally in this place, and died here in 1718.[2] His house, which, at the latter end of the reign of Charles II., was the residence of Sir Thomas Ingram, Chancellor of the Duchy of Lancaster, and said by Collins[3] to have been furnished in a costly manner, was, latterly occupied as a school for boys of the Roman Catholic persuasion. It is now taken down, with the exception of the kitchen, which has been converted into a Roman Catholic chapel, of which the Rev. Mr. Wareing is minister. Another portion of the site is now occupied as a wharf by Mr. Edward Beck.

Sir John Baber, Knt. M. D. Physician in Ordinary to Charles II. and related to Lord Craven,[4] resided at Little Syon. He was the author of two poems, one entitled, "To the King upon the Queen's being delivered of a son, June 10th, 1668;" and the other addressed "To the Poet Bavius," occasioned by his satire on the above.

Mrs. Anne Oliver, widow of Peter Oliver, the celebrated miniature painter, resided at Isleworth. In Walpole's Anecdotes of Painters, edited by Dallaway (vol. ii. p. 31), the following story is related respecting this lady:

"The greater part of the collection of King Charles I. being dispersed in the troubles, among which were several of the Olivers, Charles II. who remembered, and was desirous of recovering them, made many inquiries about them

[1] Park's edition of Lord Orford's Royal and Noble Authors, vol. v. p. 273, 4to.
[2] Strafford's Letters, vol. i. p. 24. [3] Peerage, by Brydges, vol. iii. p. 46.
[4] Pepys' Diary, vol. i. p. 386.

after the Restoration. At last, he was told by one Rogers[1] of Isleworth, that both the father and son were dead, but that the son's widow was living at Isleworth, and had many of their works. The King went privately and unknown with Rogers to see them. The widow showed several finished and unfinished, with many of which the King being pleased, asked if she would sell them: she replied, she had a mind the King should see them first, and if he did not purchase them, she should think of disposing of them. The King discovered himself, on which she produced some more pictures, which she seldom showed. The King desired her to set her price; she said, she did not care to make a price with his Majesty, she would leave it to him; but promised to look over her husband's books, and let his Majesty know what prices the late King his father had paid. The King took away what he liked, and sent Rogers to Mrs. Oliver, with the option of 1,000*l.* or an annuity of 300*l.* for her life; she chose the latter. Some years afterwards, it happened that the King's mistresses having begged all or most of these pictures, Mrs. Oliver, who was probably a prude, and apt to express herself like a prude, said, on hearing it, that if she had thought the King would have given them to such whores and strumpets, and bastards, he never should have had them. This reached the court, the poor woman's salary was stopped, and she never received it afterwards."

Samuel Clark, the biographer, died at this place in 1682.[2]

F. Willis, a grammarian and author of a Latin Dictionary, was 50 years a schoolmaster at Isleworth.[3]

Mrs. Middleton, frequently mentioned in the "Memoires de Grammont," also resided here.

Henry Jenkins, a man of the meanest education, but who, under every disadvantage of circumstances and society, became one of the best astronomical calculators of his age,

[1] Vertue says, he was very great at court; it was probably Progers, well known for being employed in the King's private pleasures. (See Memoires de Grammont.)

[2] Wood's Athen. Oxon. vol. i.

[3] Ibid. vol. ii.

died here in 1833, principally from excessive mental application, leaving original manuscripts sufficient to have occupied the whole of his life.

James Hewlett, Esq. a self-taught artist, whose exquisite paintings will hand down his name to future ages with more authority than the "recording page of history," resided at Park House in this parish, and was buried here in 1836.[1] He was in talent a prodigy—in assumption a child; and his moral worth can only be appreciated by those who knew him.

At the coronation of Queen Victoria the oldest Queen's waterman was William Timms, a native of Isleworth, who had before walked in procession at the coronations of George the Third, George the Fourth, and William the Fourth. He is still living near the Mill Bridge, and is employed as crier at the courts held by the Duke of Northumberland and the Dean and Canons of Windsor. The Duke of Northumberland has an excellent likeness of this venerable old waterman at Syon, where he has been employed all his life.

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Syon Hill, formerly a seat of his Grace the Duke of Marlborough, situated to the north of New Brentford, was built by Robert Darcy, Earl of Holderness, who died in 1778, when the title became extinct. The house and stabling are now pulled down. The steward's house and park are, however, remaining, and in the occupation of Mr. John Wilmot, F.H.S.

Near the entrance of the village from New Brentford is Gumley House, erected by John Gumley, Esq. commissary-general to the army, from whom it takes its name. Mr. Gumley's daughter married the celebrated William Pulteney, Earl of Bath, a great political character in the reign of Geo. II. and who occasionally resided here.[2] It was sometime the property of the late Lord Lake, and afterwards the resi-

[1] See his epitaph in p. 166. [2] Collins's Peerage by Brydges, vol. vi. p. 437.

GUMLEY HOUSE, ISLEWORTH.

dence of Benjamin Angell, Esq. since whose death it has been in the possession of Charles Allen, Esq. a reversionary legatee of the last named gentleman, and several other families for short periods.

The house called Silver Hall (recently a school) was situated on the south side of the Twickenham road, and was built by John Smith, Esq. created a baronet 20th Ap. 1694.[1] His arms were over the piers of the gate: quarterly, 1 and 4, Az. a lion rampant Or, on a chief Arg. a mullet Gu. between two Torteauxes,—Smith; 2 and 3, Gules, two chevrons within a border Arg.—Deane; impaling, quarterly, 1 and 4, a fesse engrailed, in chief three fleurs de lis,—Eyles; 2 and 3, a bend engrailed between six lions rampant. After Sir John Smith's death it was in the occupation of Lady Harcourt, widow of the Chancellor. It was afterwards the property of Mrs. Oliver, whose maiden name was Silver, mother of Silver Oliver, Esq. from whom it took its name. The house was taken down and sold piece-meal in the years 1801 and 1802; in the latter year three men were killed on the site, by the falling in of a cellar.—The Silver Hall estate, after going through various hands, was in the possession of the late Joseph Dixon, Esq. who resided in an elegant mansion adjoining, now in the occupation of James Bennett, Esq. The estate consists of 4¼ acres of freehold land, of very superior quality, surrounded by lofty walling, and containing brick earth. It has lately (1839) been sold in seven different lots.

On the north side of the road leading from Twickenham to London, formerly stood Kendall House, so called from being the residence of the Duchess of Kendall, mistress to George I. After her death it was opened as a public breakfasting house. In the Daily Advertiser of April 4, 1750, the

[1] He was created a Baronet for having advanced several sums of money towards carrying on the war with France, and was one of the gentlemen of the privy chamber to King William and to Queen Anne. He married Mary, second dau. of Sir John Eyles, knt. Alderman of London, and died 16 Aug. 1726. The title became extinct in 1760. (Burke's Ext. Baronets.)

place is thus described:—"For certain Kendall House, Isleworth, near Brentford, Middlesex, eight miles from London, will open for breakfasting on Monday the 16th instant. The long room for dancing is upwards of 60 feet long, and wide in proportion; all the other rooms are elegantly fitted up. The orchestra on the water is allowed, by all that have seen it, to be in the genteelest taste, being built an octagon, in the Corinthian order, above fifty feet diameter, having an upper and lower gallery, where gentlemen and ladies may divert themselves with fishing, the canal being well stocked with tench, carp, and all sorts of fish, in great plenty; near which are two wildernesses, with delightful rural walks; and through the garden runs a rapid river,[1] shaded with a pleasant grove of trees, with various walks so designed by nature, that in the hottest day of summer you are secured from the heat of the sun. This small but just account of the place falls greatly short of its real beauties. Great care will be taken to keep out all disorderly people. There is a man cook and a good larder: all things as cheap or cheaper than at any place of the kind."—The public breakfasts were on Wednesdays and Fridays. This house stood where are now the stables of the late David Godfrey, Esq. who had a handsome villa fronting the Hounslow road, built at a great expense by Mr. Lewis Chauvett. The present proprietor is Mr. Holding. It is occupied by Mr. Jones, market gardener.

At the southern extremity of the village, on the side of the road leading towards Richmond, is Isleworth House, in the possession of the Dowager Lady Cooper, widow of Sir William Cooper, chaplain in ordinary to George III. by whom it was greatly improved. It has again within these few years been thoroughly repaired and beautified. The entrance leads into a handsome hall, into which the library, breakfast and dining rooms open. An elegant staircase

[1] The commencement of this stream is on Norwood Common, and at Osterley it is formed into canals, fish-ponds, &c. whence it passes to Hounslow, where it crosses the road, and thus by several windings meanders to this house.

branching off in two directions leads to the drawing-room and ante-rooms, fitted up in an admirable style. The windows command the most beautiful views of Richmond bridge and the celebrated hill, the Thames throughout its course from Richmond to Kew, the pagoda and observatory in Kew gardens (a vista directly facing this mansion having been expressly ordered to be made by his late majesty King William the Fourth, by felling some intervening trees on the margin of those grounds), Isleworth with its two ferries, the church with its "ivy mantled tower," and the wooded ground of Syon, with a glimpse of that noble mansion. The poor of the neighbourhood speak in glowing terms of the innumerable acts of kindness and charity which they experience from the liberal possessor of Isleworth House.

The road to Richmond, which passes Isleworth House, used, before the alterations made by Sir William Cooper in 1833, to run between that house and the Thames, and Burkitt's wharf opened into it. Near this wharf was a handsome house, the property of John Thackrah, Esq. and immediately adjoining, another, the residence of Richard Twining, Esq. In a line with Isleworth House, and a very short distance from where the stables now stand, was a villa in which David Vanderhaydon, Esq. resided, and there were three or four smaller houses on each side of the road. These were all purchased and pulled down twenty or thirty years ago by the late Mrs. Franks, who resided here; and, with the old road, their sites now form part of the pleasure grounds of this elegant mansion. It is said, that near the spot now occupied by the building, stood the ancient manor house, which belonged to Richard Earl of Cornwall, and King of the Romans.

The house, the property and residence of Mrs. Gotobed, near the principal entrance of Syon Park, built in 1592, and shortly after conveyed to Sir Francis Darcy, Knt. was afterwards occupied by the dowager Duchess of Northumberland,

who died there. It is now in the possession of Messrs. Jonathan and William Parsons, architects.

Also near the same entrance is SYON LODGE, an establishment for young ladies, conducted by the Misses Lane.

Further to the south, and near to Rails-Head ferry, is SEATON HOUSE, formerly the residence of General Bland, afterwards of Daniel Birkett, Esq. then of Lord James Hay. It is now in the possession of Lord and Lady Frederick Gordon. The gardens and ornamental grounds attached to this commodious villa are laid out in a tasteful manner, after the Venetian style, fountains and classic vases meeting the eye at every turn. The terrace facing the Thames commands a view of Richmond on the right, and on the left an agreeable prospect of the river in its progress towards Syon House. The lawn and gardens are beautiful, and the principal object is a fountain of great magnitude, composed of the purest white marble, placed in the centre of four gravel walks. The flower garden is really a most interesting object, and rendered peculiarly so from having been formed under the superintendence of the late King William the Fourth, who reclaimed it from a comparative wilderness. His Majesty purchased this delightful spot for eight thousand guineas, and presenting it to his daughter, then Lady Kennedy Erskine, said, "At last you have a home."

LACY HOUSE was a villa formerly adjoining the above mansion, built about 1750 by Mr. Lacy, joint patentee of Drury-lane Theatre with Garrick, on the site of a former house, purchased of a Mrs. Smith.[1] Mr. Lacy was succeeded by his son, whose liberal but thoughtless hospitality was fatally injurious to his fortune. This house was sold to the Hon. Sir Edward Walpole, K. B.; who, on his death, in 1784, bequeathed it to his eldest (illegitimate) daughter, the Hon. Mrs. Keppel, widow of the Bishop of Exeter. She resided here for some time; and it was afterwards in the occupation of

[1] Angus's Views of Seats, where there is one of Lacy House, published in 1793, at which time it was the residence of Mr. Sheridan.

the Earl of Warwick; Richard Brinsley Sheridan, Esq.; and Miss Morgan. The house has been pulled down for some years, but the estate belongs to the Marquess of Ailsa.

St. Margaret's, the seat of the Marquess of Ailsa, and its extensive grounds, known by the name of Twickenham Park, next meet the view. In this park was an ancient mansion, once the residence of Sir Francis Bacon, who here passed many of his happiest days in the pursuits of science.[1] It was here that he entertained Queen Elizabeth, and presented her with the well known sonnet in praise of the Earl of Essex.[2] After Sir Francis sold the estate, it passed through various hands, till, being divided into lots, and put up to sale, the greater part was purchased by Francis Gosling, Esq. who pulled down the whole mansion, and attached a considerable part of the grounds to St. Margaret's. After his death, it became by purchase the property of Joseph Todd, Esq. who subsequently sold the mansion and a considerable quantity of ground to the Marquess of Ailsa.

This beautiful spot owes its present appearance and arrangement to its noble proprietor, who has displayed great judgment in forming out of the old buildings the delightful residence which adorns Twickenham Park, and embellishes the view down the river from Richmond, whence it is seen to great advantage. In the interior distribution and fitting up, this villa vies in elegance with any in the kingdom. The principal apartments are adorned with valuable paintings by the old masters, and enjoy a charming view up the river to Richmond Bridge, surmounted by the hill, gemmed with villas rising from luxuriant groves to the very summit. A terrace walk extends along the water to a pleasing octagon pavilion, from which Isleworth, with its ivied church, backed by the rich woods of Syon, appears to great advantage.

[1] Here he intended to found a college for the study of mineralogy, with a view to the exploring of abandoned mines, but which it appears was not carried into effect. See Cart. Antiq. 111 D. 14, in Brit. Mus.

[2] Lysons's Env. vol. iii. p. 565.

Heddon House, in the road to Twickenham, formerly belonged to Mrs. Heddon, from whom it takes its name. It was bequeathed by her to the family of Colonel Clitherow; was then purchased by Matthew Stainton, Esq.; and is now the property of William Day, Esq. who has let it for a term of years to W. H. Story, Esq. In the garden of this house there is a remarkably fine tulip tree.

Immediately adjoining the above is a large and commodious house, occupied as a school by Henry Dixon, Esq.

At the back of the grounds of Worton House is Worton Hall, formerly occupied by the Rev. Edward Scott, D.D. and late the property of Henry Cerf, Esq. who for some years has resided at Brussels. This estate, occupying altogether thirteen acres, and commanding views of Richmond Hill and the surrounding beautiful and highly picturesque scenery, was recently sold to W. H. Story, Esq. for the sum of 2,400 guineas. The house and grounds are held of the Duke of Northumberland as lord of the manor of Isleworth-Syon, upon the payment of certain small fines, and a charge of small land-tax. The gardens contain some splendid cedars, American plants, and shrubs.

Adjoining Worton House is Worton Lodge, in the occupation of George Glenny, Esq.

Dairy Farm House, now in the occupation of John Farnell, Esq. formerly the residence of Lady Twysden, and afterwards of Lady Boyd, is delightfully situated near the mill, and, though close to the village, is completely secluded.

The house now occupied by James Bennett, Esq. in North-street, close to the high road, was once inhabited by Richard Brinsley Sheridan, Esq. who lived there upwards of a year. In the garden is a remarkably fine elm, composed of three stems, separating about a foot above the ground, and called the "Three Sisters;" one of the stems was broken down half way by a severe gale June 11th, 1833. There is another elm of great size in a paddock belonging to Richard Hope, Esq. The house belonging to the latter gentleman

was the abode of Lord Byron in his youthful days. In the garden is a very handsome golden cedar.

Adjoining Mr. Bennett's house is SOMERSET COTTAGE, the retired abode of the Rt. Hon. Lady Frances Allen, adorned with some very valuable paintings by different masters.

The cottage now occupied by George Field, Esq. called MARLBOROUGH COTTAGE, was built by the late Duchess of Marlborough as a place of occasional retirement. The walls of the principal rooms are decorated with the best engravings that could be purchased in her day. They are in an excellent state of preservation.

ALBEMARLE HOUSE, formerly called Ebden House, situated in that part of Hounslow in the parish of Isleworth, is the property of the Rev. Joseph Benson, D.D. Perpetual Curate of Hounslow Chapel.

### LOCAL OCCURRENCES.

Of the local occurrences connected with the general history of the country, the following may be noticed.

In 1263, Simon de Montfort with the refractory Barons pitched their tents in Isleworth or Thistleworth Park.[1]

On the 3rd and 4th of August, 1647, General Fairfax fixed his head-quarters at Isleworth for a few days.[2] On the 4th he received here the Parliamentary Commission, to whom "his Excellency and the Council of War propounded a way, that the Parliament might be secure from force and violence; and fears and jealousies be removed between the city and the army."[3]

At the famous contested Election for Middlesex in 1802, when William Mainwaring, Esq. Sir Francis Burdett, Bart. and George Byng, Esq. were the candidates, considerable attention was directed to this parish, in consequence of the following circumstances.

Mr. Mainwaring, the unsuccessful candidate, presented a

[1] Stow's Annales, p. 193.

[2] Perfect Diurnal, Aug. 2-9, 1647.

[3] Perfect Summary, Aug. 2-9.

petition[1] to the House of Commons, stating that Sir William Rawlins, Knt. and Robert Albion Cox. Esq. the Sheriff of the county and returning officer, wilfully, knowingly, and corruptly did admit to poll for Sir Francis Burdett, Bart. upwards of 300 persons, claiming to vote under a fictitious vote, as proprietors of a mill, purported to be situated in the parish of Isleworth, and called "the Good Intent Mill," by which means a colourable majority was obtained in favour of Sir Francis Burdett, whereas the petitioner had the legal majority, and ought to have been returned.[2] It appeared that in the months of May and June 1801, certain inhabitants of Isleworth formed themselves into a society, called "the Good Intent Society," the purpose of which was to grind corn at a cheap rate for their own use; their number was not above four or five, till the 11th June, when a meeting was held, and the 27th July fixed to be the day when their subscriptions should commence. These subscriptions, however, were not regularly made, or entered in their books, till the 4th Aug. at which time the society consisted of between eighty and ninety persons, who held among them 120 or 130 shares; the plan was to have 1002 shares, when the society should be complete.

On the 24th Aug. 1801, a memorandum of an agreement was drawn up between Richard Friday and "the inspectors of the Good Intent Society, on the behalf of the said society," by which Friday agreed to sell a certain piece of freehold land in Isleworth, with three houses standing thereon, to the said society for £360. This agreement was signed by Friday and eleven inspectors, of whom Albion Cooper was one.

On the 13th Oct. following, a second agreement was made between Friday and fifteen persons by name, on behalf of the

[1] Presented 6th Dec. 1802; received 23rd Nov. 1803.

[2] The numbers were, for Mr. Byng 3,848; Sir Francis Burdett, 3,207; Mr. Mainwaring, 2,936. Majority of Sir Francis Burdett, over Mr. Mainwaring, 271. The poll lasted 15 days, beginning July 13, 1802.

society, eleven of whom had been parties to the former agreement, whereby it was recited, that by certain rules and articles, bearing date 27th July 1801, made and entered into between the said persons and many others, a society had been agreed to be formed, called "the Good Intent," for the purpose of supplying the subscribers with bread and flour at their own houses, at prime cost; that it was necessary for that purpose to erect a mill; and that the purchase of the above-mentioned piece of land, &c. from Friday had already been contracted for; and that it was agreed that Friday, in consideration of £360 paid or secured to him, should sell and convey the premises to the said fifteen persons, and should clear away the ballast, so that a barge might moor close to the said ground. The piece of ground thus contracted for was about 90 feet long, and 45 feet wide; the three cottages, which then stood upon it, were in the occupation of yearly tenants, at the rent of six guineas each. By Friday's advice, the rent from Midsummer was given up by the society to the tenants, in consideration of their quitting at Michaelmas. Upon the premises becoming vacant, the society caused two of the cottages to be pulled down, and began to erect a mill, which, however, at the time of the election was far from being finished, being not yet covered in; so that no profit whatever had at that time accrued to the society, either from the mill, or from the land. Friday himself was the treasurer of the society from 20 Aug. 1801. On the 28th Sept. he received £100 in part payment of the consideration for the sale; a short time before the election he received £50 more; and soon after the election was finished, he received the remainder of the £360. The conveyance was made some time in the year 1803.

On the 13th July 1802, (the first day of the election) the number of subscribers was between 2 and 300; from the 27th to the 30th no fewer than 200 persons, being for the most part labourers and mechanics, entered their names as subscribers. A new member paid 2*s.* 6*d.* upon his admission, and 1*s.* per week

afterwards for 42 weeks. Some of the persons admitted on the 27th and two following days, paid their entrance money, and at the same time advanced their payment for the 42 weeks at once; others paid for their admission, and 1*s.* only for the current week. Seven and eight subscribers voted for the sitting member on the 27th, and a very large number on the 28th, many of whom had been admitted only the day before; on the 29th not above 13; but several more presented themselves to vote on that day, and, being told that they had no vote, retired.

Albion Cooper, on the 13th day of the poll, 27th July, 1802, was the first person who tendered his vote for the sitting member, for his property as a member of the society which has been described. He was objected to by the assessor who attended on the part of the petitioner, and was carried round to the Sheriffs' box. Here a witness, in the presence of the Sheriffs and of the voter, gave an account of the constitution of the society, the number and nature of the shares, the present state of the mill, and that possession of the land had been delivered on the 27th July 1801. Cooper, on his examination before the Sheriffs, stated that he was possessed of two shares in the concern; that he had been in possession of them for more than twelve months, having been one of the original projectors of the plan; and the possession of the premises having been given to the society, as from Midsummer 1801; and that, although he had received no profits from them as yet, he would not part with either of them for 40*s.* per annum. Upon being examined as to the nature of those profits, he stated that he expected to have for each share four quartern loaves per week, at two-thirds of the market price,—the price of a quartern loaf at that time was 9*d.* The counsel for Mr. Mainwaring argued against his right to vote; first, upon the ground of a want of possession for twelve months; secondly, of a want of sufficient value; thirdly, that the voter was not assessed. And their arguments were controverted on the other side. Sir W. R.

on being requested by Mr. Mainwaring's counsel to reject Cooper's vote, after consulting with his Under Sheriff, refused to do so, alleging that, although his opinion was that Cooper had no right to vote, the Sheriff was only ministerial, and could not refuse either to receive the vote, or to administer the oath, if the voter was willing to take it, and insisted upon voting; that, nevertheless, he would admonish the voter of his duty, which he accordingly did. Cooper retired for half an hour, and then returned and took the oath, and his vote was admitted. The argument upon his right lasted for nearly four hours. Another person, who was said to have been admitted the night before, coming to vote the next day for a similar share, was objected to, for want of possession, and as coming within the Statute of Will. III. against splitting tenements; but the Sheriffs refused to hear any more arguments, alleging that the whole subject had already been thoroughly discussed; and from that time no questions were permitted to be asked the voters concerning the length of their possession, till on the last day of election, when the question was put to several, whether they had been in possession twelve months; upon their answering they had not, one of the Sheriffs (Sir W. R.) informed them that they could not vote, and, in consequence, they did not.[1]

On the 11th March 1805, the House came to the following resolution: "That the said Robert Albion Cox and Sir William Rawlins, Knt. by their conduct and practices at the said election, acted in violation of their duty, contrary to law, and in breach of the privileges of this House." And it was ordered, that they should be committed to Newgate, where they remained for two months, being discharged on the 11th May following, after receiving a severe reprimand from the Speaker.

[1] It was afterwards determined by the Committee that the vote of Albion Cooper was bad. Further evidence to the same purpose, was given on the vote of Thomas Durrant, the second mill voter; the votes of the rest were also struck off on the same ground.—See Peckwell's Election Cases for Middlesex, vol. ii. pt. 1, p.1—29; and Journals of House of Commons, vol. lx.

In 1803, when the preparations for invading Britain by Bonaparte called forth the loyalty and patriotism of all classes, the inhabitants of Isleworth formed themselves into an association called "The Isleworth Loyal Volunteers." J. Thackrah, Esq. Captain; William Stanbrough, Junior, 1st Lieutenant; Charles Augustus Edwards, 2nd Lieutenant; and Richard Friday, Ensign; Serjeant Major, Thomas Campbell. This association was disbanded when the motive for its existence was no longer felt. The colours presented by the Hon. Mrs. Keppel are still preserved in the church.

Among the occurrences of recent date in the village of Isleworth, perhaps there is not one more worthy of being recorded than the loyal reception given to his late Majesty King William the Fourth, on Tuesday the 31st of July 1832, the anniversary of the accession of the House of Brunswick to the British throne, when he paid his first visit to Syon. At that period, owing to the excited state of the country on the subject of the "Reform Bill," both the King and Queen had been grossly insulted in several places between London and Windsor; but as soon as it became known that their Majesties were expected to pass through Isleworth on their way to Syon, a meeting of the inhabitants was held at the Phœnix Inn, and an unanimous desire was expressed that a strong contrast should be shown to the disloyalty manifested elsewhere. A liberal subscription was immediately entered into, and it was resolved to present addresses to both the King and Queen on the occasion. At the entrance to the square a very handsome triumphal arch, composed of evergreens, intermixed with flowers, &c. was erected, another at the eastern extremity of the square, and a third at the opening of the Thames by the church terrace. Every window and door was adorned with flowers, ribbons, loyal banners, &c. and the greatest enthusiasm prevailed through the whole village. A dinner was provided in the square for 500 poor children, and 600 others had cakes and buns given them. A rowing match for a handsome new wherry, named

"The Royal William and Adelaide," took place on the Thames, and a steam-boat and two bands were in attendance. His Majesty arrived at four o'clock, and at six o'clock, attended by the Duchess of Gloucester, the Duke and Duchess of Cumberland, the Duke of Wellington, &c. &c. appeared at the windows of the Pavilion to witness the grand heat for the wherry. At the termination of the match, a deputation, consisting of the Rev. H. Glossop, vicar, the Rev. W. H. Parker, curate, Mr. Gee, and Mr. Day, presented the addresses to His Majesty. They were most graciously received, and His Majesty, after expressing his regret that the Queen was not present to enjoy the splendid scene (her Majesty being slightly indisposed), declared he never should forget his enthusiastic reception at Isleworth, for which he was quite unprepared, and concluded by remarking that he could not wonder at the loyalty, good feeling, and liberality displayed by the inhabitants when they had so noble an example in their neighbour the Duke of Northumberland. The banquet was served on gold in the hall of *verde-antique* columns; and twenty persons composed the royal party. In the grand dining room were accommodated the remainder of the visitors. After dark there was a discharge of fire-works on the lawn, answered by rockets, &c. from the steam-boat, which was illuminated, as were the triumphal arches and most of the houses in the village.

Another grand entertainment was given by the Duke and Duchess of Northumberland to their Majesties William IV. and Queen Adelaide, and many of the royal family, on the 10th of June, 1833. On this occasion a purse of sovereigns, given by his Grace the Duke of Northumberland, was contended for by nine watermen of Isleworth, Twickenham, and Richmond, three from each place. A steam-boat, provided for the accommodation of the ladies and gentlemen of Isleworth, was stationed facing the pavilion; and previously to

arrival of the court, the genteel inhabitants of Isleworth, and the neighbouring hamlets, were permitted to enter the park and witness the preparations. In the evening there was a grand display of fire-works.

# APPENDIX.

# APPENDIX.

## No. I.

### RULE OF ST. SAVIOUR.

HUMILITY, chastity, and voluntary poverty to be the commencement of this order. To possess nothing of their own, nor touch with their hands either gold or silver, unless for works of embroidery, without advice and licence of the abbess. The sisters were daily, in reverence of the Virgin Mary, solemnly to sing her Hours, together with three lessons, as well on feast as private days. Scurrilous and idle words to be wholly avoided in all places and at all times. No secular person, male or female, to enter the monastery. Fast on the proper food from Advent to Christmas. Friday before Lent till Easter on common food. Holy-rood day till Michaelmas, fish and white-meats. All-Saints to Advent, same. On particular days, only bread and water. On all other days of the year, flesh on Sunday, Monday, Tuesday, and Thursday; but for supper on those days, fish and white-meat. On Wednesdays, fish and white-meats. On Fridays throughout the year, lenten food. On Saturdays, fish and white-meats. All other fast-days according to the statutes of the Church. Persons requesting admission to be sent away successively, first, for three months, then to return, and be asked whether she continued in the same mind; the like after a longer lapse; then the rule to be proposed, its difficulties and severities, contempt of the world, forgetfulness of parents. After consecration by the bishop, her hair to be cut off by the abbess. Confession three times a year at least by the nuns, though one of the priests was every day ready to hear it. On evenings preceding the greater feasts, fasting on bread and water. Communion on Easter-day, Ascension, Pentecost, and Christmas; but those whom God had inspired with greater devotion might, with advice of the

confessor, communicate every Sabbath. Chapter held every Thursday, when all offences were corrected. A sick sister owning to property was absolved by the confessor, and did penance when convalescent. One in health who did not confess it, and was convicted before three witnesses, on the first day of the chapter, was allowanced like the other sisters, but on the next Friday had bread and water. On those days she was not to enter the church, but during Divine service was to remain in the church-yard without speaking to any one, prostrating herself at the feet of all coming out of the church. Vespers being said on the Friday, and the convent going out in due order, the abbess raised her from the ground, and led her by the hand to the altar in the sisters' choir, the convent interceded for her, where, being absolved by the confessor, she (being without the gate,) returned to her place. If, however, any one died, being guilty of having property, and had not confessed it, her body being washed and placed in a coffin, was carried to the gates of the church, where the abbess (the convent being present) pronounced a denunciation of the crime. An Ave Maria was said by all, and she was absolved by the confessor. The body was then placed in the sisters' choir, and towards the end of the Mass carried by the sisters to the gate of the church, which being opened, the brothers entered, carried away the body, and buried it in due form. Neither the abbess or nuns allowed to receive gifts or jewels, or any property whatsoever, from their parents or friends. No monastery to be inhabited till fully built, and they could peaceably and quietly live there. No fewer sisters or priests to be received than were necessary for divine service, and the number to be afterwards completed. Those who entered the house after the first foundation to bring with them sufficient for their maintenance in good and bad times; and when the number was full, and they had revenues enough to furnish allowances of meat and drink annually, no more necessary to be brought in. The vestments of the dead and her daily provision given to the poor, until another was elected in her place. Annually, before the feast of All Saints, a computation was made of the value of the provisions for the next year, and the surplus of money or food given to the poor on the feast of All Souls ; and for this reason, no visitors were allowed. Deductions were, however, made from this, in case of apparent necessity, for the ensuing year ; but as far only as was actually

necessary. Old clothes given to the poor. Abbess not to cause unnecessary or splendid buildings to be erected. Presents at admission not to be of permanent revenues; but that they might not come with empty hands before God, it was fit to offer something. Such presents not to be converted to private use, but bestowed on the poor and poor churches; exception in case of necessity. Inquiry to be made whether these gifts were honestly obtained: if not, rejected, provided the convent had no need of them. Extreme poor received gratis. There were to be thirteen altars in the church; a chalice for each altar, and two for the high altar, with two vessels for wine alike, and two candelabra alike; also one cross, and three censors, one for daily use, and the other two for feast-days; and a pix for the body of Christ. Each altar was to have two suits of furniture, one for festivals and the other for week days. It was lawful for them to have relics of saints wrought in gold, or silver, or gems, according to their proportion, without any superfluity. Also books necessary for the performance of divine service, but of no other kind, unless for learning or study. Manual labour at times not devoted to divine service or reading, and the fruits of such labour given to the poor. Disciplines rejected and reprobated. Same portion of meat and drink. The sisters to make their confessions at the windows or iron grates, so contrived that they might be heard but not seen. Confessors not to enter the monastery, unless in company with others, to give the sacrament to a dying nun. If she happened to die, all the priests and lay-brothers might enter with the confessor, singing and praying, to carry her to sepulture. The bishop of the place to be visitor, and judge in all causes and cases concerning the sisters and brethren. The prince of the kingdom in which their monastery is, to be a protector and defender in all their necessities. The pope to be a faithful guardian over both prince and bishop, if his aid should be required in any urgent necessity. A grave was to be kept constantly open, which the sisters were to visit daily after Tierce, into which the abbess cast some earth, saying the Psalm "*De profundis.*" A coffin with some earth upon it, to be placed at the church door, that the persons entering might see it, and have a remembrance of death in their mind, and consider in their hearts that they are earth, and unto earth they will return.[1]

[1] Add. MS. No. 5208. in Brit. Mus. and Fosbroke's British Monachism.

## RULE OF ST. AUGUSTINE.

Union in one house. Not to call anything their own, but to hold all things in common. Food and raiment to be distributed by their superior, not equally to all, but according to the necessity of each, as is written in the Acts of the Apostles.[1] "For they had all things in common, and distribution was made unto them as each had need." Not to be puffed up with pride if they bring estates with them into the monastery. Attention to divine service at canonical hours.[2] To be constant in prayer,

[1] c. iv, v. 32, 35.

[2] The Catholic church divides the twenty-four hours into seven parts, termed *Matins* or *Lauds*, *Prime*, *Tierce*, *Sext*, *Nones*, *Vespers*, and *Completorium*, or *Complin*, to each of which proper services are assigned. These divisions, together with others called *Watches*, were generally used by ecclesiastics, instead of the usual hours of the day. The following is an explanation of them:

*Matins*, or *Matutina*, or *Lauds*, from midnight until prime. The morning service commenced about 3 *A. M.*, and was called *Matins* or *Lauds*.

*Prime*, or *Prima*, from about 6 *A.M.* until Tierce. This service immediately succeeded Matins. "If the office of Lauds be finished by day-break, as is fit, let them begin Prime; if not, let them wait for daylight."

*Tierce*, or *Tertia*, from about 9 *A.M.* to Sext.

*Sext*, or *Sexta*, from about 12 to Nones.

*Nones*, or *Nona*, from about 2 or 3 *P.M.* to Vespers.

*Vespers*, or *Vespera*, from about 4 o'clock to Complin, or second Vespers.

*Completorium*, or *Compline*, second Vespers, about 7 o'clock.

Though not a canonical hour, it may be useful to add, to these divisions of time, an explanation of *Undern*, a word often used in the thirteenth and fourteenth centuries for the third hour of the day, or 9 *A.M.*

The Night was also divided by ecclesiastics into *Watches*, in the following order:—

| | |
|---|---|
| First Watch began . . . . . | 6 *P. M.* |
| Second Watch . . . . . | 9 *P. M.* |
| Third Watch . . . . . | 12 *P. M.* |
| Fourth Watch . . . . . | 3 *A. M.* |

Among the secular clergy, the *canonical hours* might be sung at times convenient to the celebrating priests, provided that Matins, Lauds, Prime, and Thirds were sung before High Mass, about nine A.M. This accounts for the different times at which these services were performed among the secular canons (modern prebendaries). — *Sir Harris Nicolas' Chronology of History*, 2nd edit. p. 194; *Fosbroke's Mon. Econ.* p. 90.

In some convents Matins began at twelve midnight. Among the Benedictines and Carthusians, at two in the morning. Some at five. They lasted about one hours and a half. Those who attended midnight Matins began meditation in the choir about five. This lasted till Prime, the monks not leaving the choir.

singing only what was enjoined to be sung. To apply themselves to fasting and abstinence, when their strength permitted. Those incapable of fasting to take nothing beyond the dinner hour, except when sick. To listen attentively to what is read to them during meals, that so their mouth might not alone receive food, but their ears also might feed on the Word of God. Those who were infirm, if treated with better provisions and clothes, not to be molested by others. Sick to be treated on recovery as suitable. When recovered to return to their usual habit. Not to be remarkable in their dress. When walking or standing still always to be together. To do nothing that might offend any one, either in gait, habit, or gestures. [Not to fix their eyes upon women, nor wish to be seen by them. When together in any church where women were, to preserve each others chastity. Punishment by the superior for such offences.] Those who received letters or gifts secretly, to be punished, unless voluntarily confessed. To be clothed from one vestiary, and victualled from one cellar. Not to murmur if the vestment they received was worse than they previously had. Not to work for their own private advantage, but all for the common good. Nothing given them by their parents or relatives was to be received secretly, but to be in the power of the superior; that, as a thing received in common, it might be furnished to any one who required it. If any one concealed any thing brought to her, the crime was to be condemned equally with theft. Clothing to be washed according to the judgment of their superior, either by themselves, or by fullers. Bathing allowed if deemed necessary for health. Not to go to the baths, unless in company of two or three appointed by the superior. The care of the sick to be confided to some one person, who should direct the cellarer to provide what was necessary for them. Those in office to

Prime began about six, and Tierce at nine; then High Mass was celebrated, which, with music, lasted one hour and a half; without music, only one hour. Sext succeeded High Mass, which lasted about twenty minutes; the monks then withdrew to their cells till dinner at eleven on fasting days, but on other days half-past ten. About twelve Nones commenced, which lasted about twenty minutes; then recreation for one hour. After which they retired to their cells till three, when Vespers began, which lasted one hour; meditation followed for about another hour in the choir. Then they retired to their cells till supper, at five on common days, but on fast-days half-past five. Complin was the last office, which lasted till near eight in the evening. Then silence was rung for retirement, study, or bed.—*MS. Account of Waverley Abbey, penès J. B. Nichols, Esq. F.S.A.*

serve the sisters without murmuring. Books to be asked for at a certain hour daily, at which time only they were to be obtained. The keepers of the vestments and shoes not to neglect to give them when necessary to those that required them. To shun quarrels. To abstain from harsh expressions. To be obedient to the superior, who was to govern in charity; be strict in discipline, yet aim more to be loved than feared. In order that no part of the rule should be neglected through forgetfulness, it was to be read to the sisters and brethren once a week.[1]

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The following Additions to the Rules and Constitutions for the observance of the Sisters of this order, are extracted from the Arundel MS. No. 146, preserved in the British Museum. This MS., an imperfect folio volume, in English, containing only the Additions to the foregoing rules, is of contemporaneous date with one comprising the Rules of the Brothers extant in the library of the cathedral church of St. Paul. Portions of the first and last chapters of the Arundel MS. are unfortunately lost, and indeed what remains of them is too obliterated to be deciphered; the deficiencies are, however, supplied from the MS. at St. Paul's, and appear in inverted commas. The latter MS.[2] written about the middle of the fifteenth century, and given to the cathedral library by Robert Hare, contains, first, the additions to the rule in fifty-nine chapters;[3] secondly, a ceremonial calendar; thirdly, a table of signs used during the hours of silence by the sisters and brethren, printed at the end of these additions; fourthly, "the Reule of our Savyour;" fifthly, "the Reule of St. Austyne."

The Additions for the observance of the Brothers are generally the same with those of the Sisters, and will only impose on the reader the slight trouble of substituting the masculine pronouns for the feminine: in the portions inserted in brackets, which relate only to the brothers, this will, of course, be unnecessary.

[1] Addit. MS. No. 5208, in Brit. Mus. and Fosbroke's British Monachism.

[2] This curious manuscript, the relative matter of which had long been ignored, was discovered a few years back by the Rev. R. H. Barham of St. Paul's. The Dean and Chapter have now rescued it from oblivion, by causing it to be properly cleaned and bound in one volume.

[3] In the Excerpta Historica, p. 414, they are described as containing only fifty-eight chapters, and indeed they are so entered in the table, but in fact the MS. contains fifty-nine.

## RULE OF ST. SAVIOUR AND ST. BRIDGET.

### CHAPTER I.

*Of the holdyng of the chapter, and howe defawtes schal be proclamyd and amendyd, and of the maner of takyng of veynes.* [i. e. *venia*, or penance.]

" For asmoche as we offend in many thinges: it is nedeful that in many wyses we be correcte therfor. Wherfor whan the ordinary chaptyr is holde, the president schal come so rathe ther to, that he may correcte the lay brethren or the clerkys come, they beyng there tofore and abydynge hym. And ther chaptyr schal be holde with the same obseruauncys that the clerkys chapter is holde, excepte the redyng. And if any of the more greuous defautys be proclamyd in ther chaptyr: it schal be jugyd and correctyd whan the clerkys are comne. Whan therfor they come afore ther setys in the chaptyr hows: they schal inclyne religiously towarde the mageste, and aftyr that they schal inclyne a lytyl to them betwix whom they schal sitte.

" If the confessour kepe the chaptyr, al schal ryse whan he cometh, and as he goeth before hem they schal inclyne. To another president they shall aryse: but not inclyne. Aftyr this whan the president saythe " *Benedicite,*" they bowyng somwhat down ther hedys schal answer " *Dominus,*" and whan the president hath seyd " *Loquamur de ordine nostro,*" al tho that fele hemself gylty in any open defaute litel or moche, schal fal down prostrat afore the presidente. To whom the presidente schal say, " *Quid dicitis, What say ȝe.*" And then al they so prostrate schal answer, as it wer but the voyce of one, " *Mea culpa.*" To whom than the president schal say aȝen, " *Surgite, Ryse up.*" And than forthwith they schal ryse up, and stonde afore the president in ther order. The eldest in the myddys. Whiche inclynyng schall knowlage hys defautys, and after hym euerych of hem do in lyke wyse in hys order, sayng ther defautys compendiously, playnly and so audibly, that they may cleerly be herde of al that ar there, and also behote amendment. If any serche haue wherof to proclame any of hem so stondyng afore the president, he schall . . . . . tofore that the president enjoyne any penaunce to hym, whom he schulde proclame that he be not . . . . .

" Whan the president hathe ȝeuen his jugement, and com-

maunded hem to go to her place: they schal first inclyne, and than goo to ther place. He that schal proclame other schal not in hys proclamacion speke derkly nor couertly, but he schal say openly and playnly the defawte, and the name of hym that ded it, hauyng hys face and hys wordes directe to the president. None schal proclame other of pure suspicion; or of heryng only, but yf he expresse the person of whom he had it, and also the same person be ther present. None schal proclame other of any cryme that he may not preue by thre or two witnesses at the leste upon hym that he proclameth in case that he wolde denye it; as he wyll eschewe the same payne dewe to hym accusyd yf he wer fownde gylty by hys owen confession, or by sufficient prefe afore expressyd. Neuertheles, lest thorow hydyng of suche vices be hadde boldenes to synne, and the synne not ponyschyd for lakke of suche profe, wherbi the vengeaunce of God may gretly growe, he that seyth or hereth suche defautes oweth to notyfy them to the general confessour, which may be other lawful and honest menys wysely and warly cure suche sores. Whan the clerkys ar comne, and the lesson is redde, yf any brother that hathe be seek, and is recouered of hys sekenes, and wylle joyne hym to the convente and to ther labours; he schal first ryse and take hys veyne for hys defawtes and omissyons in the tyme of hys sekenes. And whan he hath take hys penaunce, he schal go to hys place. And after thys whan the president byddethe the lay brethren go ther way, they schal go forth owte of the chaptyr howse. Neuertheles, yf the chauntour, or any of the serches, hauewher of to proclame any of them, they schal do it or they go forthe. And who that is proclamyd he schal nott speke in hys place, butt he schal ryse anoon forthwith, and take hys veyne before the president. To whom the president schal say, "*Quid dicitis, What say ȝe.*" And than he that lyethe prostrate, yf he be gylty, schall answer thus, "*Mea culpa.*" And whan he is rysen, he schal mekly say hys defaute, and mekly take hys correccion, and goo to hys place, where he is commawndyd. Moreouer, yf any be proclamyd and is founde gylty whils he stondeth afore the president, he schal not take hys veyne aȝene for any defaute, but euer say thus: "*It is soth, Mea culpa, I wyll amende me.*" Neuertheles, yf it passe lyght defautys, or els he wyll excuse hymself of the defawte proclaymd, as to hys knowlage therin not gylty, or els, whylst he

stondeth ther, he trespasyth in hys port or in his wordes; in such cases he must take hys veyne aȝene, and not els. In tho thynges that he kan not fele hymselfe gylty, he schal answer thus: "*Domine, cum licencia vestra non recordor. Syr, with ȝour licence, I haue not in mende that I seyd so or dyd so.*" It schal not be leful to any to excuse hym other wyse. But he oweth to thynke in hym selfe that he is gylty afore God in ful many other synnes; and in happes more greuos, whiche in this lyfe or after must be purged. And therfor he schold accepte mekly what the president enjoyneth hym, but yf the defawte put upon hym be so greuous that he schuld therby be gretly defamyd, or other gretly hurte in hym, ffor in suche cases it shal be leful to euery person so accusyd, and not gylty, mekly to excuse hym in fewe wordes and softe. In the chaptyr none schal defende hys own cause, nor the cause of another, nor noon schal speke there but the president, the chauntour, the serches, and they that confesse her owen defautes. And also they that ar charged to speke, or els haue licence to speke. And ther answer schal be but only in that that is askyd of hem. There schal no brother speke in an hygh voyce, nor inordinatly, nor inhonestly, nor wrawly, nor noon schal speke betwene themselfe one to another, al yf it be in a lowe voyce, or make any token or bek from that one syde to that other, or smylynge or wrothly behold another; who that other wyse doeth, and is perseyuyd, he schal be proclamyd, correcte, and ponysched, like as for another defaute. So than euery worde in the chaptyr schal nowght els sauour but correccion of lyuyng, helthe of sowles, kepyng of the order, and the comen profite. None schal be so bolde to absent hym from the chaptyr or collacion withoute special licence, excepte the seeke lyeng in the fermery. Who schal take the longe veyne, he must knele first upon hys lefte kne, and after upon hys ryght kne. And than forthwith ley hymself esyly down alonge streght, somwhat more restyng to the ryght syde than to the lefte, but not notably moche. Hangyng the ouer parte of the left fote upon the sole of the ryght fote, and the bakke of the lefte hande upon the palme of the ryght hande, hauyng hys handes in thys wyse, betwyxe hys face and the erthe. But he that schal take the curte veyne must fyrst knele down upon bothe hys knees, fallyng down esyly upon hys elbowes, hauyng hys face restyng upon hys handes, betwix hys face and the erthe."

## CHAPTER II.

### *Of lyght defawtes.*

1. It is a lyghte defaute yf any whan it is ronge to any houre dyuyne seruyse avoyde not anone al maner of besynes that may be lefte withoute hurte, and com *spedly* and *ordynatly* ther to. By thys worde *spedly* is not understonde rennynge, but withoute racyenge. Ande by thys worde *ordynatly* is not understonde religiously, that is to say, that sche come withoute grete noyse and dissolucion, and in her habite honestly.

2. If any after that sche fayleth in redyng or syngynge in the quyre, meke not herself anone knelyng downe to the grounde religiously.

3. If any presume to rede or to synge otherwyse in the quyer, than is wryten and noted unto her in the corrected bokes after the use and custom of the religion.

4. If the ebdomadary, or any other of the quyer sustres that synge, come not so long tyme before the begynnyng of dyuyne seruyse: as the *Pater noster* and *Aue Maria* may be tretably seyde

5. *Of the hoole habite.*—If any come to dyuyne seruyse, or to *Indulgete*, seuen psalmes, confession, procession, comonyng, chapter, *De profundis*, or collacion, or generally to any conuentual acte used in the monastery, withoute her hoole habite.

6. If any haue oughte assygned unto her for to rede or synge, and doethe not se it afore, or fulfyllethe it not attendably.

7. If sche that hathe the kepyng of the bokes, be cause thorowe her negligence that any boke lakke that schulde be occupyed in syngyng or redyng in the quyer, freytour, or chapter.

8. If any be neglygente in dyuyne seruyse, or be lyghte of lokynge aboute, or be any unreligious demenynge of hede, eyghe, hande, or fote, schew there any lyghetnes of chere, or sluggeschly slepe, or be slomry, in any conuentual acte.

9. If any in the quyer in tyme of dyuyne seruyse, or in tyme of the chapter or collacion, or in the freytour in tyme of redyng, conuentual refeccion, or drynkyng, or in the dortour in tyme of reste, make any noyse of unreste.

10. If any suster in the rere dortour, otherwyse callyd the house of esemente, behave her unwomanly or unreligiously, schewynge any parte bare that nedeth not, whyle they stonde or sytte there.

11. If any mys trete the ornamentes of the auter, or any thynge of the quyer or chirche, vessel or other, or els lese any ustelment of the monastery, vessel, instrument or other.

12. If any come not in dewe tyme to comen obseruances, that is to say, yf they come to the chapter after tyme the beneson is ȝouen, or *De profundis* bygonne before the collacion, whan it is seyd for any persone late decesed, or els come to the freytour whan grace is begon before mete, supper, or drynkynge.

13. If any defoyle any boke in any place, or trete it unhonestly.

14. If any lightly breke her sylence.

15. If any speke in a lowde voyce.

16. If any be ȝouen to ydelnes or to veyn speche, or to moche speche, or els of neglygence sayeth aught whereby other be hurte.

17. If any fynde any thynge not heres, and takethe it not to her to whom perteynethe the use therof, or to her office, or elles leyethe it not in suche a place where as suche thynges be assygned by the abbes to be leyde.

18. If any take any thynge oute of others office withe oute leue, or go in to any sustres cell except her own withe oute a resonable cause, or els in to any place that is forboden to entyr.

19. If any be founde negligent in ther office or mynystracion.

20. If any behaue them in the chapter other wyse than is expressed in thees Addicions.

21. If any lyghtly afferme any thyng with any othe, or in lyke wyse denye it, thof it be trewe that sche denyethe or affermethe.

22. If any mys kepe her thynges, clothes or other, or els rente them, or breke them, or bren them.

23. If any dissolutly laughe, or styr any other by worde or by dede to do the same.

24. If any go unconfessyd seven days togyder withe oute a resonable impedyment known and allowed by her gostly fader.

25. If any wasche not, or take not her clothes to waschyng in dewe tyme, nor in dewe tyme chaungethe them, lyke as the

comen custom and honeste of the religion wylle. [Also yf any whan the comen schauyng is had is not schauen, or els not in dewe tyme taketh his clothes to waschyng, nor in dewe tyme chaungeth hem, like as the comen custom and honeste of religion wyll.]

26. If any suster speke unreuerently to other, or ȝet calle or name other by ther proper name withe oute thys worde put be fore *Suster* [*Syr*, or *brother*] or any such other worde, accordyng to her state and degre.

27. If any hurte or kette her hande or fynger, or spyl any lycour up on the table, wherby the clothe is defoyled, or elles take any mete or drinke withe oute blyssying or sayng of grace, or els takethe it oute of dewe tyme, openly in the syghte of other, or oute of dewe place.

28. If any suster loke or besyly caste her eyen in to the brethres quyer gasynge up on them, excepte the tyme of comenynge and levacions of the sacrament of the auter, and other tymes permyttyd by the rewle.

29. If any suster, not beyng in office, offer herselfe wylfully and withe oute licence to the speche or syghte of seculers, whan any of tho be withe in the clausure.

### *Penaunce.*

For these, and suche other lyght defautes, to them that wylfully take ther veyne and proclame themselfe, is to be enjoyned the *seuen psalmes*, or the *comen letany*, or the *psalmes of the passion*, or a parte of the *lady sauter*, or some other thyng acordyng ther to, after the discrecion of the presydente.

### *Another Penaunce.*

But to them that proclame not themself wylfully, but be proclamyd of other, the penaunce schal be the gretter; and forsothe, yf suche defautes be had in custom, bodyly disciplyne is to be ȝouen; ffor than they be not to be called lyght defautes, but in a maner greuous.

### *Of bodyly disciplyne.*

Therfor whan the defaute of any suster is suche that by reguler sentence sche deservethe a disciplyne, the suster commaunded to make her redy ther to, schal stonde up in the same place, where as sche knelyd before the abbes, doyng of her

mantel, and late it fal down behynde her. And than sche under her cowle shal take the hynder extremytees therof, and ley al honestly in her nekke, drawyng her armes oute of her sleues, to the elbowes at ferdest, and baryng the scholdres of her bakke as ferre unto the bare skyn, and so knelyng a3ene in the seyd place, and also enclynynge, withe alle mekenes schall take her disciplyne; whyche sche or they schal 3eue whom the abbes byddethe: whiche 3et schal be none of them that proclamed her, but another suster or sustres. And whylst any disciplyne is in 3euyng for correccion, all the sustres, except the abbes or presidente, and the 3euer or 3euers ther of, schal not beholde her or them that be disciplyned, but caste downe ther hedes and syght towarde the erthe, as yf they scholde beholde it at ther fete, hauyng compassion of her suster or sustres. And whylst any is disciplyned, she schal nothing say butte "*Mea culpa, I wylle amende*," whiche sche schal reherse thykke and many tymes, and none other schal speke at that tyme. Whan the abbes sayethe "*It suffysethe*," she or they that 3eue the disciplyne, shal cese forthewithe at the seyd worde. Ther shal not be 3ouen for the disciplyne but *fyue lasches;* but yf the defaute be of the more greuous defautes, or els that sche or they schewe any token of rebellyon, ffor than the discyplyners shal not cese tyl the abbes chargeth them to cese. And the lasches in disciplynes owe not to be to softe or to esy, but moderatly scharpe, after the commaundment of the abbes. And whan the discipline is doon, sche schal clothe herself a3ene, withe the helpe of her, or one of them, that 3aue her the disciplyne. But she schal not remoue from the same place tylle sche have her ful jugement, and tyl the abbes haue seyd to her "*Go to 3our place.*" Suche that may not wele for age, or for any other cause resonable take disciplyne, they schal be sette to say, in recompense therof, *fyftene pater nostres* and *fyftene auees,* or the *seuen psalmes* alone, or the *letany* alone, or some other thynge, after the discrecion of the presidente. And it is gretly to take hede that amonge *lyghte* defautes be comprehendyd *lyghter* and *most lyghte:* wherfor the president nedethe to haue suche discrecion, that sche kan discerne betwene *lyghte* defautes, *lyghter,* and *lyghteste.*

[When any therefor is commaunded to make hym redy to dyscipline, he schal go to the neder party of the chapter hows, and ther under hys cowle he schall preuyly drawe hys armes

oute of his sleuys, and under hys cowell make hys body bare from hys nekke unto his myddes, and than gyrde hymselfe streyte, that hys clothes falle downe no lowgher. Thys doon, he schall turne aȝene to the place where he was to fore; and ther before the presydente castynge the utter parte of his cowle ouer hys hede, he schall fall down upon hys knees and elbowes for to receyue mekly his penaunce of disciplyne; and whilst he is disciplyned, he schal nothyng say but "*Mea culpa, I wyl amende me,*" and thys he schal reherse ofte and thyk. Ande whan this dysciplyne is doon, he schal clothe hymselfe aȝene in the same place, and not go thens tyl the president hathe ȝouen hys ful jugemente, and seyd to hym "*Goo unto ȝour place,*" ffor than he schal inclyne and go to hys sete.]

## CHAPTER III.

### *Of greuous defautes.*

It is a greuous defaute yf any suster, officer, or other, licensed to speke with any brother or brethren at any place, haue or mynyster any debatous or frowarde wordes unto them at any tyme. And the same is to be obserued, and kepte to alle other, specially to outward straungers.

2. If any bere false witnes aȝenste another, or be take withe a lesynge made wylfully and of purpos, or withe any foule worde, or els brekethe her sylence, or swerethe horribly be Criste, or be any parte of hys blyssed body, or unreuerently speketh of God, or of any saynte, and namely of our blyssed lady.

3. If any despyse the comen doctryne sette of holy faders, and ȝeuen to them of ther souereynes for to be kepte, or be to negligente to kepe them.

4. If any defende or maynten her own defaute, or the defaute of any other, in the chapter, or in any other place or tyme.

5. If any repreue another of her defautes for the whiche she was corrected, or els maliciously or skornfully rehersethe it after the correccion.

6. If any say any thretynge, cursynge, or unreligious wordes to her, or of her of whom sche was proclamed.

7. If any suster say any wordes of despyte, reprefe, schame, or vylony to any suster or brother.

8. If any of malyce caste oute or schew oute the euelles that any suster or brother hathe doon.

9. If any put dedly synne upon any suster or brother whiche sche may not preue by sufficient recorde or witnes.

10. If any lye in a wayte, or in a spye, or els besyly and curyously serche what other sustres or brethren speke betwene themselfe, that they afterwardes may revele or schewe the saynge of the spekers to ther grete hurte.

11. If any sowe dyscorde amonge the sustres and brethren.

12. If any be founde a preuy rowner or bakbyter.

13. If any unresonably grudge for mete or drynke, or for any other thynge, and namely yf they stere other to do the same.

14. If any, safe suster to suster, and excepte the kepers of the [locutories,] wheyles, grates, gates, or entres into the clausures, and ȝet not they but for ther offices only, be founde to speke alone, confession only unyuersally excepte. Or els yf any whan they haue leue to speke take any other withe them, than suche and the same whom the souereyne assygnethe.

15. If any bryng in any tydynges withe oute leve of the souereyne.

16. If any go unconfessed fourtene dayes thorowghe ther own defaute.

17. If any suster in the dayes of precepte by the rewle withdrawe herself than from comeynge withoute licence or forbedyng of her dayly confessour, or of the general confessoure; or els for resonable cause expressed to one of them, and allowed by hym to whom the cause is expressyd.

18. If any suster be comened any other day than the dayes of precepte, or Saturdayes, withe oute lycence of the generall confessoure.

19. If any breke the fastes of the religion withe oute leue of the souereyne; or els the fastes of the chirche withe oute leue and dispensacion of the generall confessoure.

20. If any withe oute leue of the souereyne go in to others celle whan it is no nede, or receyve any thynge of any that hathe not the cure of mynystracion of the same thynge, and also sche that ȝeuethe it so withe oute leue.

21. If any hauyng mynystracion of thynges necessary, and have sufficiently in ther office to mynyster to the nedy, and do

not dewly and charitably mynyster the necessaryes that be asked in dewe tyme and dewe places.

22. If any commaundyngly, or manescheynge, or unrestfully aske ther necessaryes, or els oute of dew tyme or dewe place, whan they ther nede myghte forbere, and also yf any whan they receyue newe thynges wyl not delyver ther olde.

23. If any hauynge charge of the ȝates and dores of the clausure leue them unschette withoute some keper of the same eyther withe in or with oute, or bothe.

24. If any be a customable faller into lyghte defautes.

*Penaunce.*

For these and suche other defautes to them that wylfully proclame themself schal be ȝouen streyte correccion of disciplyne with the seuen psalmes and letany, or oure lady sawter and sylence of one day at leste.

*Other Penaunce.*

But to them that wyl not proclame themselfe, but be proclamed of other shal be ȝouen two discyplynes, with sylence of two dayes atte leste. The unresonable grudgers schalle abstayne them from that kende of mete and drynke, or of any other thynge that they grudge aȝenste, after that the presidente semethe it for to be doon. And yf they may not withe oute notable hurte bere thys penaunce, they moste be ponesched other wyse after the discrecion of the presidente.

CHAPTER IV.

*Of more greuous defautes.*

It is a more greuous defaute yf any of pryde, or of open rebellyon, be inobedient to her souereyne by one hole day, or els malapertly stryue with her as sche wer egal to her, or malycyously say any euel of her.

2. If any say any wordes of injurye to her souereyne, or to any of the serches.

3. If any suster sowe discorde betwene any sustres or brethren, and namely betwene the abbes and generall confessoure.

4. If any afferme the reuelacions of saynte Birgitte as dremes, or else detracte them.

5. If any whan thei fal a chydyng or stryuyng togyder, yf the souereyne or priores, or any serche say thus—"*Sit nomen domini benedictum*," wyl not cese knokkyng themselfe upon ther brestes, answerynge and saynge mekely, and withe a softe spyryte, "*Mea culpa*," or els, "*Ex hoc nunc et usque in seculum*," and so utterly cese.

6. If any be founde in any suspecte place, spekyng withe any brother, or with any seculer persone, man or woman.

7. If any publysche or reuele the secretes of the religion to any outwarde persone.

8. If any do any dedly synne openly, excepte lechery, and the synne a3enst nature, which is sette amonge moste greuous defautes.

9. If any putte any cryme upon a nother, that is to say, dedly synne, whiche sche may not proue by sufficient witnes, or elles bere false witnes to the profe therof.

10. If any not required of her souereyne swere any grete othe in what case that euer it be, as yf they swere be the sacramente, or be the body of Cryste, or be hys passion, or be hys crosse, or be any boke, or be any other thynge lyke, or els be convicte of perjurye.

11. If any manesche by chere or wordes to smyte another at any tyme, or for to auenge her own injurye, or els by ungodly wordes repreve another of her contre, or kynrede, or of any other sclaunderous fortune, or chaunse fallen at any tyme.

[If any schulder pusche or threten to smyte another with any maner of wepen be sygne, worde, or ungodly countynaunce, or blame hym of nacion, or kynrede, with sclaunderous wordes.]

12. If any do any thefte or sacrilege.

13. If any withoute licence and knowlage of her souereyne sende oute or receyue in from withoute any letter or 3efte.

14. If any make confession to any other preste than is assygned her by the general confessour, ffor sche that lurkyngly fleethe her proper prelate or curate schryuynge her to another not hauyng ful power to assoyle her, wyte sche wele for trouthe, that suche confession schal not auayle her, nor the penaunce therfor enjoyned her.

15. If any of contempte breke the fastes or abstynences of the chirche, or of the religion.

16. If any use sorsery or witchecrafte.

17. If any witheoute knowlage, and licence of the souereyne, lat in or bryng withe in the clausure any outewarde persone, ȝe thof the persone be not suspecte.

18. If any to the defence of her own trespace, or of any other, reherse lawes, or alledge them, or induce any other ther to, or ȝeve any fauour to synne.

19. If any appele from reguler correccion, but yf sche openly the nexte chapter after go utterly from her appele.

20. If any withe violence breke up any dore or lokke, or with any sotel crafte open it withe oute licence and commaundment of the souereyne.

21. If any be impression in waxe, or in any other impressable matyre, cownterfete, or make any seal or key.

22. If any be a customable doer of greuous defautes.

*Penaunce.*

For these defautes and suche other they that be defauty, and wylfully proclame themself, schal bere thys penaunce seven days. Twyes in that wyke at leste they schal take bodyly disciplyne, in suche tyme as the abbes wyl assigne; and the monday and wensday they shal be serued and contente with one maner of potage, and one maner of flesche or fysche, and smalle ale, but yf it be double feste, ffor than they schal be serued as other be, excepte pytaunce, wyne, and frute; and the fryday they schal haue but brede and smal ale, and one maner of potage. Nevertheles in alle more double festes, lyke to cristmasday and such other, they schall be serued altogyder as other be, and they schal fulfylle the fryday penaunce the wensday before or after. Sonday, tuesdaye, thursday, and saturday they schal be serued as in smale dowble festes with oute pytaunce, wyne, and frute, as it is seyd before; and alle these seuen dayes they schal kepe streyte silence and loweste place in ther order in alle conuentualle actes [outetake in the quyer and in the processions]. And al thys tyme they schal not be comened, nor mynyster in the chirche [at awtyrs] nor come in to the quyer withe oute special leue or commaundemente of the souereyne. And ȝet suche leue is not to be graunted witheoute grete nede and resonable cause for al thys tyme they stonde in maner of censures of the religion in to tyme they have performed ther penaunce.

### *Other Penaunce.*

To them that wylle not proclame themselfe, but be proclamed of other: the seyd penaunce schal be encresyd in every partye after the discrecion of the souereyne. If any apele from reguler correccion: they schal besyde the seyd penaunce be put into pryson unto the nexte visitacion of the buschop, berynge in the mene tyme the penaunce of most greuous defautes.

## CHAPTER V.

### *Of most greuous defautes.*

It is a most greuous defaute yf any be conuycte of properte for the whiche penaunce is taxed in the rewle, whiche penaunce, if any propertary refuse to do, sche schal be put into pryson.

2. If any forsake obstynatly to accept and fulfyl the penaunce enjoyned her of the presidente.

3. If any go away in apostasy, or elles attempte or assay to go over the walles of the clausure.

4. If any stonde unobedient and rebelle to her souereyne two hoole dayes.

5. If any conspire aȝenste her souereyne, or be confeteryd, or els werke to the subuersion of the order, or to the destruccion of the pryvyleges, constitucions, addicions, statutes, ordinary injunccions, or els of ambicion, rankour, or hate, labour to the privacion of the pryores [chauntor] serches, or of any officer of the order.

6. If any diffame or sclaunder the abbes or confessour, sister, or brother of any cryme al yf they were defauty in the same.

7. If any stele or destroy any comen register, or any comen euydence, or els put oute or sette in any thynge in the comen registyrs or comen bokes withe oute the comen deliberacion and assente.

8. If any sende oute lettres of lewde affeccion, or of sclaunder of any persone, or ther to make bylles or rymes inwarde or outewarde.

9. If any ley vyolente hande upon her souereyne or spituosly smyte or wownde her or any suster thof sche reyse no blode of them, or elles make any profer to smyte be sygne or token, leftyng up her fest, stykke, staffe, stone, or any other wepen

what ever it be, or els schofte, pusche, or sperne any suster from her withe armes or scholders, handes or fete, violently, in wrekyng of her own wrethe.

10. If any do kylle or mayme another.

11. If any fal openly in to fleschly syn, kyndly or unkyndly.

12. If any do open sacrilege or thefte.

13. If any in her madnes or drunkenesse blaspheme horrybly God, or our Lady, or any of hys sayntes.

14. If any be founde so moche uncorrigyble that neyther she dredethe to do trespase, neyther fulfyllethe the penaunce that is enjoyned her for her defautes, or els openly refuseth to do her penaunce, suche a persone moste algates be commytted to pryson, leste one skabbed schepe infecte al the flokke.

*Penaunce.*

What houre therfor of the day that any is founde, or take in any of the seyd defautes, or in any suche other lyke, and dewe correccion or poneschemente may not well be deferryd tyl the houre of the chapter on the morne lykly withoute hurte, for ofte sythes taryeng enducethe perelle: the chapter belle schal be ronge, or els some other wyse the couent schal be callyd togyder to the chapter. And by the commaundment of the president, sche schal put from her her gyrdel and knyues, nedels and pynnes, cowle, mantel, crown, and veyle, and remayne in her rewle cote as it schewethe in the seuente chapter of this boke, leuynge al togyder at the presidente's fete. To whom the presydent schal say to her forthewithe in this wyse. "For thys trespace," expressyng it, "I enjoyne ȝowe the peyne of prysonemente." And anone as the sentence is ȝoven the gylty schal withe sufficient garde assygned by the president be led to the pryson in the whiche sche shal abyde tyl sche be very repentaunte. Ande whylst sche is so led, the chapter schal be ended after the comen use.

*Other Penaunce.*

Nevertheles yf so be that the gylty of her own fredom meke herselfe before alle, and trewly knowlage her defautes, behotynge amendes, so ȝet that sche have not in custom to fal in suche defautes, sche schalle be pardoned of prisonmente, and fulfyl the penaunce that is sett and expressed in the seyd

sevente chapter for them that aren delyveryd oute of prison. Save conspiratours, sclaunderers, mankyllers, violent smytyrs, incontynente lyvers or brekers of chastite, and apostataes, and they that be uncorrigible, schal be excepte euermore from any pardon of prisonmente. Moreover, yf any suche be, that by the felynge and dome of the souereyne, and of the more and holer parte of the congregacion, may not be sufferyd in the seyd congregacion, withe oute grete perele of sowles or of bodyes, than schal suche be schette up in pryson, or in some other stronge place. But wylful mankyllers schal be put to perpetual prison. And sche that schal be prysoned, or is in pryson, schal be under the kepynge of suche that kanne and may suerly kepe her mynystrynge to her as the souereyn byddethe.

## CHAPTER VI.

### *Of Apostataes.*

She that after open apostasye turnethe home a3ene wylfully schal be receyved in thys forme. Fyrst, sche shall come openly in the same habyte and clothyng, that sche used in her apostasy, wheyther it wer seculer or religious. And at the dore of the chirche of the brethren clausure, than openyd, sche schal fal downe prostrate before the confessour and hys brethren ther presente, the seculer peple, seynge thys and beholdynge, and so lyeng prostrate sche schal aske leue to speke. And leve graunted, sche than knelynge there schal knowlage before alle the gretenes and the enormyte of her synne, concernynge only her apostasy commyttyng herself lowly to al reguler correccion therfore, and be Goddes grace amendemente of lyuyng and stable purpos of abydynge euerafter. Whiche doon, the confessour schal take her in witheoute 3euyng of holy water, and so forthewithe delyver her to the abbes and couent abydynge at ther dore of entre, whom the abbes than schal lede by the hande in to ther comenynge hows, and there a3ene sche schal openly confesse to the abbes and couente the synne of her apostasy, behotynge amendement and perpetual stablenes of abydynge. And than forthwythe in the same place by the commaundment of the abbes, two serches schal 3eve her disciplyne, the couente in the mene tyme distynctly and openly, quyer to quyer, knelynge withe the abbes, sayng thys psalme, "*Miserere*

*mei, Deus,*" withe "*Gloria patri, Kyryeleyson, Christeleyson, Kyryeleyson, Pater Noster, Ave Maria.*" And whyle *Pater Noster* and *Ave Maria* is in saynge, they that ȝeve the disciplyne schal cese, begynnynge aȝene and contynuynge wylst the abbes saythe thys *preces* folowyng: "*Et ne nos, Domine, non secundum peccata nostra facias nobis. Domine, exaudi oracionem meam. Oremus. Presta quæsumus, Domine, huic famule tue dignum penitencie fructum peragere, ut que ab ecclesie tue integritate deviavit apostatando commissorum veniam consequendo reddatur innoxa. Per Christum dominum nostrum. Amen.*" And al thys schalle be seyd withe so open voyce, that it may be herde bothe of sustres and brethren. Ande than the confessour syttynge at the seyd place schal ȝeue absolution in thys wyse. Withe in the comenynge wyndowe schalle hange a clothe that may exclude hys syghte utterly, and the syght of al that be withe hym from the seyd persone, and from al the sustres, and sche lyeng prostrate and the two roddes withe the whiche sche was dyscyplyned lyeng up on her naked bakke, the confessour schal say thus, "*Auctoritate Dei patris omnipotentis et domini nostri Jhesu Christi,*" et cætera. And, thys doon, the abbes schal ȝeue her holy water and a rewle cote yf sche haue lefte it before, and than the belle schal be ronge, and al schal go to chapter, where as sche schal take the sentence of prysonmente. And after a fewe dayes sche schal be delyveryd oute thereof; but yf so be that sche have fallen in apostasy before, or that none evydence of truste appere in her of stablenes. And whan sche is thus come oute of pryson, the abbes schal assygne her a sadde maystres withe discrete injunccions for a tyme, more or lasse after the disposicion and behauynge of the persone so late correctyd, and so late delyveryd.

### *Another Penaunce.*

If any suche *apostata* be that is broughte home with stronge hande, but ȝette wylfully submyttethe her to reguler correccion, sche schal be receyued in the forme above expressyd, but her penaunce schal be more encresed.

### *Another Penaunce.*

But any suche so broughte home, and wyl not submytte themself to reguler correccion, they schal be take in openly be another dore, and go to pryson forthewithe withe other

holsome straytnes in to tyme that they repente them of al ther herte and sorowe for ther syn, and oft tymes, and with moche instaunce, offer themself mekly to all maner of reguler correccion. And also make menes to other to pray for them, that they may be admyttyd therto, and that to suche as they suppose schal be herde and spede. And than any suche schal be brought forthe withe her chaynes in to the comenynge howse [the brothers were taken to the chapter house] there to be assoyled of her apostasy after the forme before expressyd in thys same chaptyr. Whiche doon, sche schal be had to prison a3ene, there to be ponesched and tretyd in the maner aboue seyde, withe some encrese after the discrecion of the souereyne and of the quantite of her trespase.

*Another Penaunce.*

Whan the apostasy is prevy, and not open, sche schal be take in prevyly by some other dore, and be ponesched and entretyd after the forme before expressed.

CHAPTER VII.

*Of prysoners and of their delyueraunce.*

The reclused in pryson schal not go thens tylle sche repente of alle her herte, and in al thynges sche schal be treted after her demerytes as the body may bere withe oute notable hurte, hauyng no mantel, nor cowle, veyle, nor crowne, tyl sche be delyvered from pryson. To whom none schal speke nor go to nor 3eue, nor sende, nor any schal take aughte of her, but only by the precepte or lycence of the souereyne, who so doethe the contrarye, schal bere the poneschemente dewe for a more greuous defaute; and yf any brynge or sende any instrumente, or any thynge els by the whiche sche myghte escape theueschely oute of pryson, sche schal be put in pryson herselfe. Every day whylst any is in pryson, her prebende schal be broughte before the presidente immediatly after that the freytour is serued of the comen prebende, but yf the abbes commaunde other wyse, that the presidente after her discrecion make it more or lasse, or els sende it forthe as it is.

*How prysoners shal be visitte.*

The souereyne goethe neuer to any that is in prysone, but in

tyme of grete nede, but other sustres of the eldest, rypest and saddest of the religion, be licence of the souereyne, two or three togyder, nowe these now thei owe of pyte and compassion amonge to visitte suche prysoners, that they be not overcome withe to grete heuynes. Examynyng and preuyng ther inwarde labours, and enducynge them as nede requyrethe to be veray repentaunte, and that they take not to heuyly the rodde of dewe correccion, sythe it is a very token of the grete mercy of God, whan he sparethe not synners in thys lyfe, and thus and better as it fallethe to ther mendes for the tyme, they owe to comforte hem with benygne and holsom wordes. If so be that none suche sustres offer them selfe to suche visitacion, than schal the souereyne styrre suche nowe these, nowe them, to execute suche werkes of pyte. And thof so be that suche prysoners may be confessyd of ther synnes leste they forȝete hem, ȝet they schal not receyue sacramental absolucion like as they schal not receyue the sacramente, nor holy brede, nor holy water, nor any suche other sacramentales withe oute special licence of the general confessour, because they scholde the more attendably study and werke the more spedyly aboute the thynges that myghte cause and haste ther delyueraunce, but yf so be that ther prysonmente be perpetual, for in suche case they may be as ofte sacramentaly as they be confessyd, save they shal not be comened but at the feste of ester, and in the artykle of dethe. And whan they be comened they schal come oute of pryson as for that day, and at even go or be brought to pryson aȝene. Suche as falle in to grete euydente sekenes schal be broughte in to the fermery, there for to be treted charitably, as the sekenes requyrethe; and also in case of uttermest nede to receyue al nedeful sacramentes. But yf thei rekeuer they schal go aȝene to pryson, and ther performe the resydewe of ther reguler penaunce.

*Of delyueraunce oute of pryson.*

Whan sufficiente prefe is had by the general confessour, or by her kepers, or by them that visitt any suche, that any of hem hath very contricion and repentaunce of her transgression, and is in ful wyl to amende, and neuer after by our lordes grace to fal aȝene into any suche defaute, thys ought to be notyfyed to the souereyn, whiche gretly rejoysing ther of, and meuyd to mercy and pyte, schal lymytt a conuenient day and tyme for the delyueraunce of suche a suster. And the seyd

day come one of her kepers schal brynge her forthe into the chapter, hauing in eyther hande a rodde, and in her entre sche schal enclyne to the mageste, ande whan sche cometh nyghe to the presydent, sche schal enclyne a3ene, leyng downe the rodde that sche hathe in her ryght hande upon the lefte syde of the presidente, and that other rodde upon the ryghte seyd of the president, fallyng downe prostrate forthewithe, and askyng leue to speke as al other bewonte. And whan sche hathe leue to speke she ther knelynge schal knowlage her defautes openly, and committe herself to al reguler correccion, promyttynge be the mercy of God to amende her maners. And than forthwith at the commaundmente of the president sche schal make her redy to disciplyne, whiche two serches or two other sustres assygned by the presidente schal 3eve, not scharply but in a mene, the presydent and the couente knelyng, and saynge, distinctly in the mene whyle, quyer to quyer, thys psalme "*Miserere mei Deus*," with "*Gloria Patri. Kyrieleyson, Christeleyson, Kyrieleyson*," and whilst the *Pater noster* and *Ave Maria* is in saynge, they that 3eue the disciplyne schal cese, begynnyng a3ene, and contynewyng, whilst the president saythe thys preces folowynge, whiche is to be seyd with so open voyce, that it may he herde of alle:—"*Et ne nos, Domine, non secundum peccata nostra facias nobis. Domine exaudi orationem meam. Oremus. Deus, cui proprium est misereri semper et parcere, suscipe deprecacionem nostram et hanc famulam tuam quam delictorum cathena constringit miseracio tue pietatis absolvat. Per Christum dominum nostrum. Amen.*" Thys doon, sche schal clothe herselfe a3ene, with the helpe of them that 3aue the disciplyne, and than sche schal lye downe prostrate a3ene before the presydente. To whom the presidente schal say thus; "What saye ye?" And sche lyenge prostrate schal answer thus: "I aske the mercy of god and 3owres that I may be delyueryd fro my bondes of pryson." The presidente schal say, "Ryse up." And whan she is rysen, the president schal declare to her, knelyng before her, the gretenes of her trespase, and the payne she hathe deseruyd ther by, sayng thus in sentence. "Doughter the gretenes and greuousnes of so grete a defaute, askethe that 3e scholde have byde lenger in prysone. Nevertheles what for 3our repentaunce, and for the pyte that I have of 3ow, what for the manyfolde and charitable besechynges of 3oure sustres ouercomen: I muste nedes schew some mercy to 3ow, *I assoyle 3owe from the bonde of pryson.*"

And whan sche herethe thys, anone sche schal fal downe prostrate at the fete of the president, offeryng herselfe to kesse them, but the presidente in no wyse schal suffer that, but rather put downe her ryghte hande that sche may kesse it, and than there knelynge, sche schal thanke al the sustres than beyng in the chapter, begynnyng fyrst at the ryghte syde, and after at the lefte. Thys doon, the presidente schal enjoyne to her the penaunce of a more greuous defaute for a tyme, that is to say, *eighte dayes at leste*, of the whiche one schal be in *brede and water on the flore* in the myddes of the freytoure, which day at euery conuentual entrynge in to the chirche, and comynge oute from dyuyne seruyse, or at the leste at grace after mete and suppere, sche schal lye prostratt at the chirche dore, sayng in a lowe voyce mornyngly to the sustres that come in or oute, ofte rehersyng the same thus, " Goode sustres, pray for me, goode sustres, pray for me." Ande eche suster oute take whan they enter in withe graces schalle answer thus a3ene in lyke voyce thof it be sylence tyme. " Almyghty God haue mercy up on 3ow." And eche day that sche takethe disciplyne sche schal fal downe prostrate before the president, askynge some relese of her penaunce. And the president schal remitte now a parte, and then a parte after her discrecion, but no grete thinge in the begynnyng, nor any tyme al outake at ende, or in case of nede ineuitable, for al suche thynges ar to be doon be convenient processe. And as ofte as any is relesed of any thynge sche schal fal downe prostrat, and thanke the president and al the congregacion as it is seyd before. But as touchyng to them that be openly knowen for a cursed, there schal no penaunce be enjoyned hem tyl they be fyrst assoyled of the general confessour after the forme of holy chirche, expressed in the sexte chapter.

## CHAPTER VIII.

### *Of the Presidente.*

By this name *Presidente* is understonde euery persone that amonge the couente gaderyd togyder in any conuentual acte hath there the rewle of the religion atte leste for that ceson, ffor they that be so gadered be neuer withe oute a presidente. The souereyne is president in euery place; and sche absente, the priores is presidente; sche absente, the eldest serche; all these thre absente, the secunde serche, and so descendynge by al the serches; which al absente, the eldest suster of hem there

present is presidente. The presidente, who euer it be, in the absence of the souereyne schal do that the souereyn scholde do yf sche wer there presente, excepte in cases specially and only reserved to the souereyne. Ande who that euer be presidente, be it souereyne or other, in her jugementes about them that trespas and fal in to defautes, she owethe to have grete besynes and warnes, knowyng wel that the physicion is not nedeful to them that be hole, but to them that be seke and euelle at ese; wherfor sche owethe to consyder discretly, and to ponder wysely the gretenes of the trespas withe al the circumstaunces therof, and also the disposicions of the persones that do it, and there after to enjoyne the penaunce taxed in the *secunde*, *thryd*, *fourth*, and *fyfte* chaptres of these Addicions, whiche penaunce in case sche may make more or lasse after her discrecion. But in nowyse sche owethe to leue behynde the doctryne of the holy apostle saynte Paule, whiche teachethe al souereynes how they schal behaue them to ther subiectes, saynge thus, "Repreve scharply, beseche hertly, blame wrothly."

I. She reprevethe trespasers scharply, whan sche before other persones ȝeuethe monicion to suche as be unrestful, or kepe not their religion, or be neglygent in many thynges, chargynge them in alwyse that they amende hemself.

II. Sche beschethe hertly, whan sche goodly exhortethe them that of infyrmyte, fal, and synne, that they have more warnes to kepe themselfe from suche falles, and to make them stronge, that they be not so lyghte to falle, or els whan sche prayethe them that be obediente, mylde, and paciente to perseuer and contynewe, and to encrese ther in.

III. But sche blamethe wrothly, whan sche wrothely repreuethe and moderatly chydethe them that synne and trespas of purpose, and of certayne malice, or of contempte, or of long roted custom. Nevertheles al thys is to be done mesurably, and somwhat in the spirit of softenes, leste that the gylty thoroughe to moche suche blamynge be so gretly chaufed and trobled, that sche wyl not gladly admytte the holsome penaunce that is enjoyned her for her defautes. Wherfor the porte of the presidente is to be manerly, meke, and sadde, and the sounde of her voyce somewhat lowe, and sche owethe to be unyuersal to al and not parcial, and in as moche as in her is, sche owethe to wynne al to God; and thof so be some tyme dewe correccion is to be differryd into another tyme, for the grete trouble of her that deseruethe scharply to be blamed, ȝet the

seyd correccion is neuer to be buryed, and that for two causes. One cause is, for yf so be that the gylty wyl not amende herselfe, sche is to be arted and constreyned ther to by peynes in to tyme sche cese to synne, ffor holy scripture saythe, " A fole is neuer chastysed by wordes." And therfor it is necessary that suche be chastysed by peynes to the delyueraunce of her sowles. Another cause is, for thof so be the gylty be uncorrigible, ȝet by dewe poneschemente it is prouyded for the comen wele, ffor when the comente (convent) seethe that the order of justice is kepte, they owe not to be the werse by the euel ensample of any suche, but rather they owe to refreyne themselfe, and be the more aferde to do euelle. The president hathe nede to be wyse, ware, and paciente, that in the execucion of reguler correccion and disciplyne sche may reduce the infecte schepe, and the misrewled into reguler and holy conuersacion, and hurte not them that be hole and wele rewled. The souereyne only ȝeuethe sentence and jugemente bothe in more greuous and moste greuous defautes, but yf sche committe openly before witnes that power to another presidente. So that another presidente than the souereyne yf suche defautes come before her, sche owethe to reserue them to the dome of the souereyne, withe oute whos counsel and precepte knowen also to some other sustres, sche schal not determyn any grete thynge, nor sette any newe thynge, but al suche matyrs sche schal assigne to the dome of the souereyn. Nor sche schal in any place take the souereynes sete, but in the chapter and at the collacion, and in the freytour; sche shal kepe her own syde, syttynge at the ende of the same benche, upon the whiche the souereyne hathe her sete. But in the quyer sche schal kepe her owne stalle as sche scholde do yf sche wer not presidente, outake at graces in the absence of the abbes, ffor than sche schal stonde aboue alle in her own syde, bothe in the freytour and in the chirche, and so sche schal go to the chirche and come aȝene to waschynge of handes thof sche be the ȝongeste of alle the order.

*Of admyttyng of brothren and sustres of the chapter.*

Any man or woman mekly, deuoutly, withe instaunce, and and in the wey of charite, askyge to be admytted and receyued, to be a brother or suster of our chapter, graunte, asked and had ones for euer of the hole congregacion of sustres and brethren

in special or in general, the abbes beyng at the grate may say alone, and with any there presente this psalme, "*Deus misereatur nostri,*" or els this psalme, "*Ad le leuaui,*" withe "*Gloria Patri, Kyrieleyson, Christeleyson, Kyrieleyson, pater noster, Ave Maria, Et ne nos, Ostende nobis. Oremus pro fratribus et sororibus nostris. Domine, exaudi. Oremus. Acciones nostras quamvis, Domine, aspirando præveni et adjuvando prosequere, ut cuncta nostra oratio et operacio a te semper incipiãt, et per te cepta finiatur. Per Christum dominum nostrum. Amen.*" This doon, sche may exorte hem thus, yf sche thynke it expedient, or other wyse lyke. "In the name of oure lorde Jhesu Criste, and of hys blissed moder our lady saynt Marye, ande of our holy moder saynte Birgitte, and of al sayntes, and in the name of al the hole congregacion of sustres and brethren, and in myne owen name, consideryng the loue that ȝe haue to us and to our order and feruente deuocion, by the whiche ȝe desire the suffrages of our congregacion, I admytte and receyue ȝow to be partener of al spiritual subsidies of oure monastery. That is to say, of prayers, fastynges, disciplynes, and of al other gode dedes, whiche it plesethe our lorde Jhesu of hys grace and mercy to werke by us and by oure successours. Grauntyng ȝow as ferforthe as we may withe hys plesure, in lyfe and in dethe, ful and perpetual participacion of al the premyses. Addynge to more ouer, that whan any knowlage of ȝour decese comethe to us, or to our successours, the same suffrages schal be done for ȝowe, that from the begynnyng of our religion haue be wonte to be done for brethren and sustres of our chapter. Contynuethe therefor in ȝour goode wyl to us warde, and whan ȝe perceyue that any hurte is lykly to come to our monastery, yf ȝe may lette it, or els do us to wyte, that we may eschewe our harmes, and haue cause to loue ȝow, and pray for ȝowe the more hertly." Or els thus, "In the name of our lord Jhesu Criste, and of hys moste blissed moder, our lady saynt Mary, I admitte ȝou to be partener of al spiritual subsidyes of thys monastery. *In nomine Patris, et Filii, et Spiritûs Sancti. Amen.*" Ande afterwarde the names of suche persons arn to be sette in the boke of the fraternite, whiche is named "*Codex Caritatis.*" And yf they of ther own mocion and fre wyl do any benefete of notable substaunce to the monastery, this owethe to be wryten withe ther names, and they schal be rekened amonge to the benefactours. Oure own carnal faders

and moders, brethren and sustres, and other of our nyghe kynrede be brethren and sustres by our entres into thys religion, and schal haue the same suffrages that other haue, thof they neuer aske it by themselfe for to be of our fraternite.

## CHAPTER IX.

### *Of the dede how they shal be buryed.*

Whan any sustir is dede, the dede body schal be leyde bare, al possible honeste saued and kepte, upon a bare borde ordeyned therfor, couered withe lede yf nede be. And there sche schall be wasche withe warme water by them that have the cure of the fermery, and by other sad persones, such as the souereyne wyl assygne ther to, whiche done, they schal clothe the body withe stamen, cowle, and mantel, wymple, veyle, and crowne, withe oute rewle cote, but withe hosen and schone tanned, and withe a gyrdel, whiche al schal be of the vileste gere, and in al these excepthe mantel, sche schal be buryed. After that the body is thus arayed; it schal be leyed upon the bere, and couered withe a cheste, made in maner of a wyde latyce, that the body may be seen, and so it schal be brought in to the sustres' quyer, chapter, cloyster, or in to some other more conueniente place, and the body schal neuer be withoute two sustres at leste, prayeng for the sowle, saynge, ther psauter or *Dirige*, or any other prayers tyl it be had to chirche, nor it schal be lefte alone at any tyme tyl it be buryed, what tyme the body schal be had to chirche or to sepulture, that is reserued to the discrecion of the confessour and hys brethren, counsel had of the abbes in thys party as for the sustres. Before that the coorse be buryed schal be seyd a *masse of requiem* for the soule, but yf it be so corrupte that it may not so longe bekepte aboue erthe withe oute infeccion of other. Other obseruances aboute the dede be sette in the *fyftenthe, seventethe,* and *two-and-twenty* chaptres of our Saviour's rewle.

### *Of suffrages to be seyd for the dede.*

Neuertheles, when any suster or brother is passed, eche day *thretty* dayes togyder at graces after mete and supper schal be seyd for them thys orison, "*Deus cui proprium,*" the lesse before "*Absolve, quamvis, Domine.*" And euery suster eche of tho thritty dayes in our lady masse tyme schal say *thre pater*

*nostres*, and thre *Aves*; one whilste the preste sayth the fyrste collectes of the seyd masse, another before the preface, and the thryd whyle he sayth the last collectes; or els yf they wylle, it schal be leful to them to say the seyd suffrages any day withe in the monthe day whiche drawethe to an hundrethe *Pater nostres* and *Aves* saue tenne. Also besyde this, eche suster schal say for euery suster and brother so passed David psauter thryes, and sex dirigeys, thre in the quyer and thre withe oute, and ther obites schal be red euery ȝere as they falle in the martiloge. Moreouer, yf any dye before the fyrst masse in the mornynge, the same day schal begynne the rekenynge of the fyrst day of the seyd thritty dayes. If they passe after the fyrste masse, the rekenynge schal begynne on the morne folowynge, but the xxx$^{ti}$ day schal euer kepe hys course. Whan therfore the body of any suster schal be had to chirche, ther bel shal be ronge, and al schal stonde in ther cloyster procession wyse, the abbes and eldeste sustres nexte the bere, and so they schal folowe the corse to the chirche, the brethren syngynge, and they deuoutly prayenge for the sowle.

### *Of Dirige for a corse presente.*

Before *Dirige* schal be lyghte two tapers at leste in the sustres' quyer to bren into the begynnynge of commendacions, or to the ende. And while the brethren synge ther Dirige, the sustres, syde for syde, distinctly and deuoutly schal say the same Dirige withe oute note withe commendacions. In the whiche Dirige, for euery corse presente, the abbes schal execute the office, sayng the orisons and redynge the laste lesson. But other lessons schal be red of other sustres, warned and assygned ther to by the chauntres, ester tyme, and other, and on the morne al the houres schal be seyd before hyghe masse of requiem.

### [CHAPTER XLII *of the MS. containing the Additions for the Brothers.*]

[Whan any of the professed be passed to God, eche lay brother that kan, schal say within xxx$^{ti}$ days *Dauid sautyr* thryes and *iij Diriges*, or els tenne tymes the seuen psalmes and letany. They that kan not rede schal say *foure hundrethe and fifty Pater nostres, and as many Aues, and o Crede at eche fyfty*, and for eche *Dirige* our lady sautyr. Also besyde this, kan they

rede or not rede, eche of hem xxxti days togyder in the stede of *iii orisons* at masses schal say for the trintal *iii Pater nostres and iii Aues* withe other suffrages assygnyd be the souereyn. Or the brethren go to brynge any corse to chirche, al the bellys schal be ronge one *Miserere* whyle at leste, and than the chaptyr belle schal be ronge oo *Pater noster* while, and the brethren gadryd togyder holy water and chefe crosse schal go before witheoute tapers. The torches lyghte and sensour schal folow aftyr before the quyer, al in reguler habite excepte the confessour, the eldest goyng before. If it be the coorse of an abbesse or general confessour it schal be born of prestys or dekons, yf it may be, or els of lay brethren, withe ii torches before and ij behynde. All other coorses schal be borne of lay brethren with ij torches only before the corse. And when the corse is sett wher it schal abide, al the bellys schal be ronge if they were not ronge in the begynnyng. Also the lay brethren schal dresse the pytte, and ley the bodyes ther in, and couer them reuerently and religiosly, and not hastily or bustyously, so that whilst the brethren synge " Circum dederunt me," they schal rynge al the bellys two *Miserere* while. And aftyr that, the body schal be borne to the graue, as it was broughte to chirche, the holy water, crosse, sensour, and ȝongest brethren goyng before, and the body withe torchys folowyng, the quyer al in reguler habite, excepte the confessour and hys dekon. At graue the crosse and torches schal stonde att the fete westwarde, and the holy water and sensour schal stonde by the preste at hede of the graue.

To Dirige for a coors presente, who euer it be, al the bellys schal be ronge ii peles, the first iiii *Miserere* while, the secounde on *Miserere* whyle, and they schal be ronge on the morne to our lady masse and hyghe masse, and aftyr the gospel as they be upon Al soule day. For the abbes and confessour, the hyghe autyr, and our lady autyr, schal be arayd, and also the herse, as it is in the founder's Dirige, and besyde the iiii tapers that be wonte to bren aboute al corses, schal bren ii torches al the Dirige and Requiem masse tyme].

### *Of differrynge of diriges.*

If any corse presente fal on *Christemas* eues eue, or from thens in to the utas of *saynte Steuen*, or from saturday in *Passion wyke* into the monday after the *utas of Ester*, or els from the fryday before *Witsonday* in to the morne after *Trinite son-*

*day*, or any other tyme like, than the solempne *dirige* schal be differryd into suche a tyme where as it may be moste conueniently had, withe note, after the disposicion of the general confessour, and the same tyme the sustres schal have ther fyrst *dirige*. Save than two sustres atte leste assygned by the abbes, schal say *dirige* togyder by the corse, yf it be a suster, or in the sustres quyer, yf it be a brother, to fore the corse be buryed yf it may be. Moreouer it is to be knowen that how be it the fyrst dirige may be differred as it is seyd before, ȝet the xxxti day and ȝere's day schal neuer be differed, but yf the more soden case fall. Neuertheles they may for double festes, and for many other causes resonable contingent be ryght wele and conveniently anteferryd after the discrecion of the general confessour. In al diriges, therfor, for any corse presente, and for the monthe-day, and ȝere-day of buschops, kynges, lordes, abbesses, general confessours, and suche other, the abbes schal execute the dirige on her own syde, but al other diriges schal be executed by the ebdomadaryes of the same wyke. So that the sustres in sayng of any diriges, cotidian and other, be bounde by ther own ordinal to say them after the use of ther cathedral chirche. Wherfor it is expediente to them to take counsel amonge of there brethren prestys, and folowe the forme sondele expressed in the foure-and-fourty chapter of thys boke.

## [CHAPTER XLIII *of the MS. containing the Additions for the Brothers.*]

[Whan *dirige* is differryd for any coors presente, the ryngynges also to masses schal be differryd ther withe, *et cætera*.

To diriges withe oute note the grete belle or els another belle aftyr the assygnement of the general confessour schal be ronge, and also to *requiem* masse on the morne in stede of prime belle, the space of iii *Misereres*, and whan iiii tapers bren aboute the herse or crossyd clothe at dirige, thei schal also bren in the same place at requiem masse, lady masse, and hyghe masse. Fro the fest of seynt Austeyn tyll the founders obet be done, the principall apparelle of Seynt Petyr, Seynt Sauyour, and our ladys aulters shalle hange stylle without relykes, candylstykes, or principall tapettes; but the cheff candylstykes and principall tapettys shalle be had at the seyd obet, but no relykes. And the herse schal be couered withe a clothe

of golde with iiii tapers stondyng ther aboute, and ii upon the autyr al the *Dirige* tyme brennyng. At *Magnificat* and *Benedictus* the autyr schal be sensed, and therfor the confessour schal be in the chefe cope, and hys stal schal be arayd as it is wonte in principal festys. And from the sensyng of the autyr and herse in to the colectes be endyd, the taperers schal holde the tapers, turnyng westwarde, whilst the seyd herse is in sensyng. As for the bellys they schal be ronge as they be for a coors presente, saue in the sustres euensonge they schal be ronge as they be on al halowe day as it is schewet in the (forty-fourth) chapter.]

## CHAPTER X.

### *Of the visitacion of the buschoppe.*

The buschop visitethe eche thre ȝere yf he wylle, suche tyme as he visiteth hys diocese. But he schal neuer visitte here but in hys proper persone, hauynge withe hym two or thre sad and honest persones. Of the whiche one schal be a religious manne of the order of Benett or Bernarde, chosen by the abbes and general confessour, withe the counsel of sexe, the elder and holer of eyther party, separatly of sustres and bretheren yf they thynke it expedient. But no lay man, nor wedded man, schal euer entre withe the buschop in hys visitacion, but yf he be callyd by the seyd sustres and brethres' consente togyder with the buschop for some special cause, whiche may not be discussed utterly witheoute the counsel of suche a man. Whan therfor the buschop schal visitte, he moste sende before hys lettres of citacion as the maner and custom is, ande whan he comethe to visitte, he schal be receyued worchipfully withe ryngynge of belles and procession. And whan the oryson is seyd ouer hym at hyghe auter, the blessyng ȝouen, and the sermon ended, yf ther be any; he schal go to the sustres dore be the gydyng of the general confessour. Whiche dore opened the abbes withe the covente schal receyue hym reuerently goyng processionally before hym withoute songe or redyng in to the chapeter howse, whom the buschop withe hys clerkes schal folowe, and whan he comethe in to the chapter, thei schal knele to hym as he goethe before them, and whan he hathe take hys sete, he shal make the abbes to sytte on hys ryghte hande, and commaunde al other to sytte, hys klerkes syttyng before

hym up on a tapette. Thys done, the buschop schal say "Benedicite," and the couente schal answer "Dominus." Than he schal publische the cause of his comynge as the custom is, and after that he schal purpose unto them thre thynges, to be kepte of alle. *Fyrste*, that none depose to hym, or to any that comethe with hym, any thynge that is corrected tofore and amended. *Secunde*, that none say any greuous thyng of the abbes or confessour, suster or brother, wherof they haue not charitably be warned to fore, nor that they depose aughte or accuse any, but only of suche thynges that haue be done sythe the laste visitacion. *Thridde*, that none of wickkednes, or of euel wylle, differre any thynge whiche they knowe to be amended, and reserue it to the comynge of the visitour, to the more sclaunder of the doers, ffor al defautes arn to be proclamed and corrected in dewe tyme as they falle. Wherfor they that do the contrary schal be greuosly corrected by the buschop, that al other be afferd to do so at any tyme. After this the buschop schal say in thys wyse to them, "We commaunde 3ow, in the vertu of holy obedience, that 3e telle us trouthe of al tho thynges that we haue to examen and aske 3owe of."

*These be the articles that the buschop schal examyn of in hys visitacion yf he wylle.*

Firste. Yf the reguler nowmbre of sustres and brethren be complete, and yf it be not, what is the cause therof.

2. Also yf dyuyne seruyse be dewly done after the religion, and deuoutly, and yf the sustres that be not seke, here dayly her masse.

3. If it be ronge in dewe and competente tyme to the seyd seruyse, and yf al come therto that may.

4. If ther be hadde sufficient bokes to do dyuyne seruyse with.

5. If the chirche be serued withe lyghtes and honeste ornamentes as the religion wylle.

6. If the sacramentes be dewly and charitably mynystred to the seke and hole that deuoutly aske hem.

7. If the sustres be comenyd as the rewle wylle, and the constitucions of the order.

8. If the 3ere day of the founders and other diriges for sustres and brethren decesed be dewly obserued whan they falle.

9. If reguler fastes and abstinences, silence, and other obseruaunces of the order be dewly kepte in tymes and places ordeyned ther to.

10. How sustres be occupyed whan they be not atte dyuyne seruyse, nor at other conuentualle obseruaunces.

11. If ther be any discorde or contrauersy betwene the sustres amonge themself, or els betwene the sustres and brethren, and how and of whom it rose, and by whom it is noresched.

12. If any be diffamed of incontinence, or of properte, or of conspiracy aȝens the souereynes, or serches, or aȝenste any suster or brother.

13. If any diffame other of the notable defaute that they kan not preue.

14. If any publicacion be made to any of the seculers of the preuytees of the chapter, or of the monasterye, and by whom.

15. If any be that haue been in apostasy, and how they were receyued whan they came aȝene.

16. If ther be a pryson or prysones for suche as deserue it.

17. If any detracte the abbes or confessour, or any suster or brother to any outewarde persone.

18. If ther be an inuentory or register of the bokes of the library, and how they and other bokes of study be kepte and repayred.

19. If the chapter be dewly holde after the rewle, and other tymes whan nede is, and reguler correccions had therin. Or yf any be founde rebelle and inobedient to the abbes or to the general confessour, or refuse to take correccions, and how suche be punesched.

20. If the abbes and confessour, and al other presidentes and serches trete religiously and charitably her sustres and brethren as they owe to do.

21. If the abbes or confessour be defamed of any cryme, or of dilapidacion of the godes of the monastery aȝenste the prohibicion of the pope in the xii^te^ article of the bulle.

22. If the abbes make alienacion of unmouable goodes, or of any other thynges aȝens the pope's prohibicion.

23. If al reguler clothynge, bothe to the bed and body, and al other necessaryes be dewly mynystred by the abbes or by her officers to the brethren and sustres after ther nede as the pope hathe ordeyned.

24. If the sustres and brethren be serued charitably, and

with a goode wylle, in dewe and conuenient tymes of ther necessaryes.

25. How the munymentes of the monastery, and the comen seeles be kepte, and by whome, or yf any selynge be made withe any comen seele, with oute certayne knowlage and assente of the couente, or of the more holer parte of sustres and brethren as the pope hathe ordeyned.

26. How the fermery is kepte, and howe the seke be entreted, and yf they be serued competently witheoute grudgynge.

27. If dewe distribucion of the releues and broken mete be made to the poer in dewe tyme.

28. If, that after sufficient endowment and byldyng of the chirche and monastery, the necessary expenses of the ȝere presente, and of the ȝere nexte to come rekenedde, al that remaynethe ouer be deled euery ȝere to the pooere as the rewle wyll.

The seyd examynacion made, the buschop schal procede to the acte of the visitacion, after the power ȝouen to hym by the rewle and by the pope. And it is to be knowen that in thre maner wyses he may procede in hys visitacion. That is to say, by wey of *accusacion*, by wey of *denunciacion*, and by wey of *inquisition*. The *accuser* schal neuer be herde, but yf sche fyrst bynde her selfe to the same payne, yf sche fayle in her prefe, that sche whom sche accusethe scholde haue yf sche were founde gylty. Ande these ar to be rejecte and not to be admytted to accuse other, that is to say, stelers of holy chirche godes, theues, robbers, manquellers, forsworn, they that fal to inceste, cursed, wode, madde, despisers of the chirche, noysed of cryme, oute of feythe and of goode name and fame, enmyes, scismatykes, heretykes, symonyers, traytours, hurtyrs of the kynges coyne, and suche other.

Afore *denunciation* ther oughte euermore to go charitable warnynge, ffor denunciacion intendethe and werkethe for correccion, and therfor yf charitable admonicion go not to fore, the denouncer is not to be herde, but to be repulsed, and they that be oute of gode name and fame, and be enmyes, be also to be rejecte from denunciacion. But as to *inquisicion* ther ought to precede a comen clamour of grete mysrewle, not ones but ofte, and thys of gode persons and sadde. And than in suche case he schal enquyre of whom the seyd clamour and infamye sprange firste.

Nevertheles, yf so be that it be answered of al to the buschop that al thynges be wele, he owethe to joy therof gretly, and to thanke God, and so to blysse them al, and goo oute as he came in. If ther answer be other wyse, he schall procede forthe in hys acte of visitacion, herynge attentyfly what is seyd to hym, or to any of hys clerkes.

### *Of the buschops injunccions and correccions after hys visitacion.*

And whan alle be herde that wyl come, he schal schewe and publysche such defautes as be to be corrected in suche wyse as he semethe beste. But the correccions, penaunces, and peynes that be to be sette and enjoyned to the trespasers, he schal committe the execucion therof to the abbes, or to the sadder parte of the sustres, as the pope hath ordeyned, whyche ordinauncis be to be red in alle wyse amonge the sustres in the day to fore the byschopes visitacion, as it standethe in the xi chapter of these Addicions.

So than al thynges ryghtely done after the rewle, privileges, and ordynaunces of the pope, the buschoppe schal enjoyne the abbes in the vertu of holy obedience that sche haue none of her sustres in hate, nor pursewe them, nor the lasse charitably trete hem for any thynge they haue deposed or seyd aȝens her in the visitacion. And also he schal enjoyne the sustres in lyke wyse, that they loue not the abbes the lasse, nor withe drawe from her dewe obedience and reuerence in any thynge, and that no suster repreue other or reuenge her upon other, or greue or manesche other, for any thynge that was seyd or deposed in the visitacion. If any suche matyrs be or falle that may not sone be determyned and fynysched than, they schal be dyfferred and fynysched another tyme at the grates withoute, or els with in yf the mater requyre it. So that the buschop abyde not at the monastery ouer thre dayes.

### [PORTION OF CHAPTER LVIII *of the MS. containing the Additions for the Brothers.*]

[For as moche as the decre of ȝour religion hathe ordeyned eghte lay brethren for to be minysters to the prestys and dekons,

it is acordyng that they mynyster to them in alle thynges. Wherfor we ordeyne that they frely and honestly do alle thynges that belonge to be doon by them, and that they have warenes continually, that for any unclennes the clerkes, that is to say, prestes and dekons, abhorre not to take any ministracion or servise of them in the chirche, in the freytour, or in any other place.

Also we enjoyne and commaunde alle and eche lay brother, whiche of ther office be bounde to do servise to the clerkes, that they behaue themself more lowly to the prestes and dekons professyd, in worde, gesture, and dede, beryng themself reverently towarde them in alle ther services and ministracions in alle places and tymes, under payne taxed in the Addicions for greuous defautes.

Also for it is an excesse to outerageous for to putte the power of the hyghest dignities to injuryes, or malapertly and stybornly to speke or labour be any maner of mene for to destroy, impugne, or to make to stonde for nought any thyng graciously ordeyned and stablysched by them; therfor we ordeyne and enjoyne, and also commande, in the vertu of holy obedience, to alle and to eche of ȝowe, that no suster nor brother, namely, the elder, openly or preuyly, presume to dispute or interprete of the popes bulles, or of the addicions, nor in no wyse to speke any frowarde or synyster worde of them. And that no professe, expounde, schewe, or make known by worde or writyng, or by any maner of mene, openly or preuyly, any thynge of the byhaviour, dedes, wordes, or saynges of any of ther predecessours to any for to be admytted and make profession in tyme to come, wherby sclaunder or suspicion of euylle myght growe to any person, or to the religion, under paynes assygned for moste greuous defautes, and under payne of inhabilite to alle maner of offices usyd in the monastery on the suster or brother syde inwarde or outewarde. And under payn of lesyng of the uoyces in euery eleccion of abbesses and general confessours, and of al other men and women for to be admytted to the religion in tyme to come, and of alle other matyrs of deliberacion concernyng the state of the monastery, wher in the consente of alle is to be requyred. Whom euerychone and eche trespasyng in the premysses, we unable for euermore in the self dede doyng, and adnulle, make stonde for voyde and cassatt ther voyces in eleccions and other actes, by thyes presente decrees and ordynaunces.]

## CHAPTER XI.

### *For what cases the buschop or any other persone schal entre in to the Monastery.*

*Martinus episcopus, seruus seruorum Dei, et cætera.*

For a perpetual memory we wylle and commaunde that the buschops of the diocyses, in whos citees or diocyses suche maner of monasteryes and places be sette, or in tyme to come may be sette and bylded in the reme of ynglande, that they do in alwyse ther ordynary offices, after the power that the rewle and constitucions of the same order grauntethe hem. By the whiche rewle and constitucions it is ordeyned and disposed that the buschops of the same diocyses schal be faders and juges in al cases and causes that toche the sustres or brethren, and also visitours and proctours of the seyd monasteryes to that ende that the rewle be kepte. Neuertheles we wylle that the seyd buschops in nowyse ȝeue oute any maner of sentence of cursyng, suspension, or interdiccion, general or special, upon any persones of the seyd monasteryes, witheoute commission and special commaundmente of our see. Nor that they aske any costes of them, nor vexe them undewly, nor troble them in any wyse unlefully, under payne of cursynge, yf they be warned to cese and wyl not. Whiche buschops ȝet by oure souereyne auctorite we straytly bydde and commaunde that they se the rewle and statutes be kepte of the order inviolably in euery parte, as it is seyd before. And also we ordeyne that whan thei visytte only personally yt schal be leful to them for to entre into the monastery withe other two or thre sadde men and honeste, and so to exercyse ther office of visitacion, as wele amonge sustres as brethren, in dewe maner and in dewe place after the lawe and dewe exigence of the rewle. To whom also it be lefulle in dowty cases of religion to aske counselle of wele named and famed persons, professed monkes of the order of saynte Benett, or of saynt Bernarde, and so for to visitte, and that only from thre ȝere to thre ȝere; but yf he be klepyd afore the thridde ȝere for an euident and profitable necessary cause of the abbes withe the sadder party of the sustres, or of the sadder party of the sustres withe oute the abbes, or els of the general confessour, withe the sadder party of the brethren, or of the sadder party of the brethren, withoute the confessour, ffor

then be it leful to hym to come and visitte in the maner afore seyde. Or els yf it happe, as God forbede it, that suche trespases and defautes soo encrese in the monastery that it breke oute in to the grete sclaunder and infamy of the monastery, and the abbes and general confessour considerynge the defautes dissymule feynyngly for to correcte hem, be it in hem selfe or in any other, than be it leful to the fore seyd buschops of the diocyses, thof they be not kleped afore the thryd ȝere, kepyng the condicions of the rewle, as for al other thynges, for to visette and withe dewe destresse to correcte that oweth to be corrected and reformed as ought as it nedethe in suche and other like cases as it is rehersed tofore. Wyllyng, neuertheles, that the seyd diocesanes, or any other by ther leve, or ȝet in other wyse than it is rehersed, takyng upon them the office of visitacion, owen and ther to be bounden for to committe the correccions, penaunces, and paynes enjoyned by them, to hem that haue so trespased in the monastery, to the abbes as for the sustres, and to the general confessour as for the brethren, yf they maye profitably by them be executed. Or els than to the sustres as for the sustres, and to the brethren as for the brethren, as to the sadder party of euery eyther as it may be executed by them, so that in nowyse they schal committe the execucion of suche correccions, sentences, and paynes to any other. And whan any buschop is kleped to visitte, he schal entyr and visitte that party only and no mo, of the whiche he was kleped. Noon other schal entyr the *clausure*, but yf hys entre be *very necessary*, as *phisicians*, *werkmen*, *labourers*, and suche other. And whan thei entyr, they schal entyr withe some outewarde prudente persone of the housolde yf nede be, oute take *phisicians*, that the sustres be not greued nor trobled by them. And yf it may be that they be seen of none, excepte of tho sustres that schall schew them such thinges that moste be made or repayred, and of tho that schal receyue medycynes or mynyster any medycynes to the seke. Ande, namely, they moste beware that they be not in the gardyn whiles werkemen or laboureres be there, thof they speke not to them, and thys for dyuers and preuy temptacions. But none of them that entrethe in to the clausure in nowyse schal abyde within alle nyghte, what case that euer happen. Also the buschop entrethe for ȝeuyng of holy orders to the brethren that schal be orderyd and to halowe ther chirches, chirche ȝerdes, and chapelles, and for consecra-

cions of abbesses, and makyng of professions, or for any other ordynary acte to be done in the monastery only of a buschop.

*Of the consecracion and installacion of the abbesse.*

And as for the consecracion and installacion of the abbes, in the day of her consecracion, alle the howres of sustres and brethren schal be ended before hyghe masse. To the whiche masse al the belles rongen; the buschop in hys pontifical araymente schal conferme the abbes late chosen by hys lettres patent at the grate of her eleccion, in the presence of certayne sustres, confessour, and of tho two prestes withe other persones that were presente at the same eleccion, as it schewith in the xiite chapter of thes Addicions more expressly. Neuertheles, yf sche be confermed tofore, he schal not come at the seyd grate, but he schal go streghte into the monastery be gydyng of the general confessour to the dore only, and no ferther, hauyng withe hym thre sad clerkes, honeste men for to assiste hym. Of the whiche one schal rede the epistle, another the gosbel, and the iiide beyng in a cope schal attende upon the myter, so that one of hem be a notary: wherfor the seyd dore opened, the pryores withe another suster schalle lede the buschop and hys clerkes into the sustres quyer, the brethren than begynnynge and procedynge solemply withe masse of the Annunciacion of our Lady, and sche that is sexteyne moste ordeyn that the awter in the sustres quyer be honestly arayed, and that the lectrons be redyly sette forthe, whereupon the epistle and gosbel schal be redde of the seyd clerks as it is seyd before, whiche schallen attende to nothyng but to the buschop. The sustres, as many as may after the discrecion of the priores and saddeste sustres, schal be togyder in ther quyer, nothynge syngynge, but deuoutly praynge, behauynge them honestly as the religion askethe. Of the whiche two or thre at the leste assygned by the priories schal attende aboute the abbes alle the masse tyme. The abbes schalle knele in her prayers atte a forme, honestly arayed withe tapettes and cuschenes as it is accordynge, kepyng suche maner observaunces in prostracions, knelynges, examynacions, makyng of obedience, subscripcion or crosse, with suche other, as sche is assygned and enformed by the buschop and hys clerkes. And whan the offertory is bygon, sche schal offer to the buschops hand, as the maner is, and go aȝene to her place, tyl sche be

kleped after masse to receyue the sacrament, and therfor sche moste be fastyng. And after the buschop schal install her, sayng, "*Accipe potestatem*," *et cætera*, and whan he begynnethe "Te deum laudamus," the brethren schal procede withe the same, alle the belles ryngynge, and in the mene tyme the sustres, procedynge two and two to gyder, schal kysse the abbes knelynge, sche syttynge in her stalle. Thys done withe the *preces* folowynge, the buschop, withe hys clerkes, by the gydyng of the priores and of another suster, schal lede the abbes into ther chapter, where he schal do her to sytte on hys ryght hande, other sustres than stondyng in ther order. Ande the abbes hauynge the boke of the rewles and constitucions in her lappe, al the sustres schal make ther obedience to her, yf they have not do it before, leynge ther ryghte handes up on the seyd boke, the priores begynnynge, yf ther be any, sayng thus, eche after other.

*The wordes of obedience makynge.*

"In nomine Patris, et Filii, et Spiritûs Sancti. Amen." "I suster *(expressyng her own name and syr name)* byhote[1] to the abbes of thys monastery me for to kepe obedience after the rewle of Saynte Austyn and constitucions of Saynte Birgitte." To whom the abbes than takyng the sustre's handes joyned to gyder betwene her handes, schal answer in thys wyse, "And I admitte thyne obedience. In nomine Patris, et Filii, et Spiritûs Sancti. Amen." And after thys schal come another suster and do the same wyse. And whan al have done, the buschop with hys clerkes schal goo oute like as he came in, and by the same dore, the sustres folowynge hem processionally to the seyd dore, ther takyng hys blyssyng, so that he do of hys pontifical aray withouteforth. And thus the abbes schalle be confermed, consecrate and installed by the buschop with the same blyssynges that an abbes of saynte Benettes rewle is blissed, excepte the staffe and the rynge, which rynge is blyssyd tofore in her profession.

On the morne folowynge, or another day more convenyente, the confessour withe hys brethren is wonte to speke withe the abbes to her comforte, weschynge that sche may longe contynewe in her office in helthe and prosperitie to the worchyp of God and wele of al the monasterye.

[1] Promise, or Pledge—Chaucer, where it is generally written *behighte*.

*An artikle to be red the day before every eleccion.*

Whan so euer any abbes or general confessour decese or resygne ther office in any of tho monasteryes or places in Yng-londe, as wel nowe beyng, or in tyme to come for to be, ther schal none abbes in none of tho monasteryes and places of the same order, be made by sotel wyles or violence, or in any other wyse be take up to be abbes, but suche one as al the couente of the same monasteryes or places by comen assente, or by the more party of the same sustres in nomber, and the sadder party after the drede of God, and the rewle of Saynte Sauiour, chese in to ther abbes, whom also the buschop schal conferme yf sche be lawfully chosen as it is rehersed. Also ther schal none be take up to be general confessour, but suche one in to whom the abbes, with al the congregacion, booth of sustres and brethren, consent and chese, after the drede of God and the same rewle of Saynte Saviour; and the same, so chosen, the buschop schal conferme after the rewle in to the general confessour. To whom also schal be graunted of the same buschop ful power and auctorite to bynde and unbynde, to correcte and reforme, notwithstondynge any maner constitucions from the courte and other schewynge the contrary what euer they be.

(Portion of Chapter lviii. of the MS. containing the Additions for the Brothers).

[In the day of consecracion of the abbesse to hyghe masse schal be ronge al the belles, and so they schal aȝene aftyr masse whilste the brethren synge, " Te Deum laudamus," and the grete belle schal be tollyd aftyr the gosbel as it is wonte].

CHAPTER XII.

*Of the forme of chesynge of the abbes and general confessour.*

Sythe by our lorde's rewle and by the ordynaunce of Pope Martyn the fyfte, it is sufficiently prouyded as it is expressed in the laste ende of the xite chapter of thes Addicions, what persones haue entres in the eleccion of the abbes and general confessour, ther remaynethe no thyng to be added ther to, but the forme of the eleccion, and the obseruaunces ther aboute, and that in tyme of vacacion the monastery catche no hurte. Whan therfor any abbes or general confessour resigne or decese, and

the body of her or of hym after the custom is buryed, they schal within thre the nexte dayes folowyng, yf it may be in any wyse, go to the eleccion of a newe abbes or confessour, prefixing the day of the eleccion before. And the sustres, like as they by them selfe procede to the eleccion of the abbes and chese her, so they schal by themselfe prefixe the day that thei schal procede to the eleccion. But as for the eleccion of the confessour, bothe sustres and brethren schal prefixe the day of hys eleccion, bycause that hys eleccion perteynethe bothe to the sustres and brethren. Whan therfor it falleth that the office of the abbes is voyde, the priores, withe the counsel and assente of eghte sustres, elder and holer in sadnes chosen by the seyd priores, and also of the serches, schal depute a sadde suster experte in temporal rewle and gouernaunce for to assiste the tresouresses in such thynges that moste be done outwarde, and may not be delayd to the confirmacion of the nexte abbes. The priores and the serches schal intende inwarde in al thynges perteynynge to the religion and kepyng therof, seyng that al officers inwarde execute dewly ther ministracions as they dede before, tyl the new abbes be chosen and confermyd, nothyng addynge nor lessynge to the gouernaunce used before. The keys of the comen seales and of alle other thynges wherof the kepyng perteyne to the abbes, the chauntres or another sustre chosen by the priores and the seyd eghte sustres schal haue in kepyng in the mene tyme, which tyme ȝet ther schal nothyng be sealed with any comen sealle, but only the letter certificatory of the eleccion of the abbes to the buschop. Alle other thinges that the dede abbes hadde, schal remayne under suer warde and kepynge tyl the newe abbes be confermed, except suche thynges that by the rewle owe withe al godely spede to be deled to the pore and nedy; nevertheles, yf the olde abbes wylfully and frely resygne her office, al the forseyde thynges schal remayne in her handes tyl the newe abbes be confermed. Whan the day of the eleccion is com, and dyuyne seruyse that belongeth to them for to performe afore none is ended, the brethren immediatly schal synge masse of the holy-gost, solemply, in stede of hyghe masse, in solempne aray, as the tyme askethe. Whiche ended, the chauntres, with another suster whom sche wyl take to her, schal begynne solempnly the ympn "Veni Creator spiritus," whiche schal be songe to the ende, quyer to quyer, of the sustres; whiche doon, the priores, in a lowe voyce,

withe note, schal say thys versicle, " Emitte spiritum tuum," and thes two collectes, " Deus qui corda," and " Actiones nostras," withe " Per Christum dominum nostrum, Amen," bothe under one. And whyles the sustres synge thys, the confessour, withe hys brethren, schal say the same withe the seyd versicle and collectes. Thys done, the brethren schal begynne ther sexte, and the sustres chapter belle ronge forthewithe, they schal spedely come to the crates[1] of the eleccion, where as they may speke withe the brethren and seculers togyder. To the whiche crates also schal come the general confessour withe two of hys brethren, confessours to the sustres, suche as he wyl take withe hym for to assiste, and be there than as witnesses only, and not for to have any voyce in the eleccion. And whan al be come, the xxiiii^ti^ article of the bulle of pope Martyn the fyfte schal be redde, which begynneth thus, " Obeuntibus vero vel cedentibus," et cætera. And this article also is to be red amonge the sustres the day before euery eleccion, as it is expressed in the xi^te^ chapter of the Addicions.

After thys, the constitucions of the thre formes of eleccion schal be declared in englysch by some wele lerned manne in the lawe of holy chirche, beyng withe oute of the seyd crates, and a notary withe hym. That is to say, the wey of the holy-goste, the wey of scrutyny, and the wey of compromys. And yf it plese the sustres to accepte and preferre the wey of the holy-goste, than the priores or any other suster may say thus, " What seme ȝe of suche a suster, N," expressynge her proper name and syr name. " Me semethe that sche is an able persone to thys office," and yf al answer " it plesethe them for to haue her abbes," or ȝeue any other answer, hauynge the strengthe of ful consente, thys wey is welle spedde, yf so be there were no trety nor no menes made before to chese her abbes, so that sche be of sufficient age, and born in wedlok. Nor it hurtethe not thys eleccion, thof sche so chosen assente not to her nominacion. But yf any other do it, or if any trety or compacte be made tofore for to chese her, than is this wey al to squatte. If the wey of the holy-goste prevayle, the pryores schal say in thys wyse, " In nomine Patris, et Filii, et Spiritûs Sancti. Amen." " I, suster N. N. priores of this monastery of Saynt Saviour, and of Sayntes Mary the Virgyn and Bir-

[1] Grated window.

gitte of Syon, of the order of Saynte Austyn, kleped of Saynte Sauiour, of the diocyse of London. In the name and byhalue of al us chesers, werkyng withe us, the grace of the Holygoste before inwardly callyd and bysoughte, chese suche a suster, N. N. (*expressyng her proper name*), and her by name expresly professed in this monastery, beynge of sufficiente and lauful age, fre of birthe and borne in wedlok, wyse and discrete, in to the abbes of thys our monastery."

*Of the wey of Scrutyny.*

If it happe by the demerites of the chesers that it pleseth not God to inspire them the wey of the Holygoste, than they schal go to the wey of scrutyny, whiche is the ordynary wey. To the lauful execucion wherof, alle the sustres moste name thre sustres for to serche and knowe the wylles of alle. Whyche sustres, so named, in nowyse schal lette any sustre, be sygne or worde, or be any other mene, that sche may not say and frely name whom sche wylle, nor reuele to any what other say, or whom any of hem name to be abbesse. And alle her wylles and nominacions herde in the presence of the general confessour, and of hys two seyd brethren, of the lerned man of lawe, and of the seyde notary; the same notary forthewithe schal putte in wrytynge as they come, whom euery suster namethe to be abbes. And sche than in the forme that folowethe schal be chosen in to the abbes, whom al the covente or elles the more and sadder party haue named ther to, so that the persone so named be eligible. And yf it so falle that for the dyuersite of voyces, dyuersly dyrecte in to dyuers persones, none suche persone ȝet is founde, than schal they haue recourse to a newe scrutyny, and neuer cese of suche recourse tyl the more and holer party of them haue directe ther voyces in to a certayn persone able to be chosen in to the abbes. This done, and publysched in general, one of tho thre serches whom thei wylle assigne among themselfe, schal pronounce and chese that persone in to whom the covente, or the more and holer party haue consentyd, sayng thus, " In nomine Patris, et Filii, et Spiritûs Sancti. Amen. I, N. N. suche a suster professyd in thys monastery of Seynte Sauyour and of Sayntes Mary the Virgyn and Birgitte of Syon, of the order of Saynte Austyn, named of Seynte Sauyour, of the dyocise of London, one of the serches taken and made in the acte of thys presente

eleccion, in al that I haue power as in thys acte, and in the same power of that other two serches, and in ther name, and in the name of al our sustres of thys seyd monastery, chese in comen suche a suster, N. N., of this monastery expresly professyd, beyng in sufficient and lawful age, borne in matrimony, fre, wyse, and discrete, in to our abbes of thys oure seyd monasterye." Whiche eleccion thus execute and fynysched, eyther be the weye of compromys, or be weye of the Holy-goste, the chauntres solempnly schal begyn forthewithe thys psalme, " Te Deum laudamus," whiche psalme the sustres schal performe withe songe, quyer to quyer, to the ende. And the electe to be abbes, schal be borne and led after the covente by the elder sustres in to ther quyer, and ther sche schal lye prostrate before the awter in the longe veyne, tyl the oryson folowyng be endede; for, whan the sayde psalme is done, the sustres knelyng in ther stalles, schal say withe oute note, " Kyrieleyson, Christeleyson, Kyrieleyson, Pater noster, Ave Maria." And than the priores, or els the chauntres, yf the priores be electe, shal say in a softe voyce withe note, " Et ne nos, Confirma hoc, Deus, quod operatus es in nobis. A templo tuo in Jerusalem tibi offerent reges munera. Domine exaudi. Ovemus. Omnipotens sempiterne Deus, miserere huic famulæ tuæ, et dirige eam secundum clemenciam tuam in viam salutis eternæ, ut, te donante, tibi placita cupiat, et tota virtute proficiat. Per Christum dominum nostrum. Amen." Thys done, the electe schal ryse, and whiles this is in doyng amonge the sustres, the confessour, withe hys brethren, schall say the sam withoute note in ther quyer, al the belles ryngyng in the mene tyme. And than the confessour, or another brother preste, requiryd by the prioresse, schal publysche the eleccion, and persone that is chosen to al the peple there presente; and forthewithe after this, the electe schal come withe the covente to the crates of her eleccion, and there schal be requyred than her consente, and sche so requyred schal aske no longe auysemente, but ȝet in case sche may aske respite tyl after mete. Whan her consente is had, than is the eleccion in goodly to be notifyed to the buschop diocesan, or to hys vicar-general, under open writyng, sealyd withe the comen seale. Whiche eleccion the ordynary owethe after the reguler institutes and the popes ordynaunce to conferme withe oute any lenger delay, examynacion, discussion, or solempnite. Ande to the electe so confermed, thof sche be not ȝet consecratt,

al the sustres schal make obedience, but sche schal in nowyse attempte for to do aughte, nor meddle of the abbes office, nor associate herselfe to the covente, tyl sche be confermed. Wherfor, yf it may be, sche schal be confermed, sacred and stalled in one day, and so in the presence of the buschop, al the sustres schal make obedience to her after the forme expressyd in the xite chapter of these addicions.

*Of the eleccion of the general confessour.*

And whan the office of the confessour is voyde, ther schal no chaunge be made of under confessours, nor of any persone fyrst assygned to them, tyl the newe general confessour be chosen and confermed. Saue the sustres that wer dayly withe the confessour decesed, or for hys demerites deposed, schal make ther confession for a tyme to some of the seyde under confessoures. But yf it happe that the office of the general confessour be voyde be resignacion, than al the sustres and brethren that were withe hym dayly before, schal abyde withe hym tyl a newe general confessour be chosen and confermed. For whos and in whos eleccion al thynges schal be obserued as it is expressed before aboute the eleccion of the abbes. Excepte that the prefyxyng or settyng of the day of hys eleccion schal be done by the brethren and the sustres, as it is seyd in the begynnyng of thys chapter, and the masse of the Holygoste schal be after al dyuyne seruyse of sustres and brethryn. Also *Veni Creator* and *Te Deum laudamus* schall be songe by the brethern, and seyd by the sustres with the seyd *preces*, and thys eleccion schal be made at the same crates where the eleccion of the abbes is wonte to be made. Ande yf the eleccion procede by scrutyny, than schal al the sustres and brethren chese two sustres and two brethern prestes for to serche and here the voyces of al the sustres and brethren. And that preste that is eligible schal be assumpte in to the general confessour of the monastery in to whom the more and the sadder party of sustres and brethern withe the abbes togyder consente, and the abbes and none other persone schal pronounce the wordes of hys eleccion. And the ryngyng of belles, withe the publyschyng to the peple, and certificacion to the buschop, withe al other observaunces, schal be done as it is expressed before of the abbes, the electe nothyng takynge up on hymselfe perteyning only to the office of the general confessour, tyl he be confermed. The buschop

wher that euer he be, may be hys lettres patent conferme the electe, and in the same lettres graunte hym fulle power and auctorite to bynde and unbynde, correcte and reforme, and also committe fulle power to one of the brethren, a preste, for to stalle hym and sette hym in hys dewe place, both in the chirche and in the chapter hows. Neuertheles, yf he wyl do al thys in hys own persone, he shal conferme him atte the crates where he was chosen, executynge al other thynges in thys acte as it plesethe hym. If it fal so that the monastery be voyde at ones of an abbes and general confessour, the abbes is fyrst to be chosen and confermed, and than the general confessour withe oute delay, yf it may be.

## CHAPTER XIII.

### *How officers schal be put in and take oute.*

For religious persones be called officers not only for they under ther souereynes haue cure and charge of temporal thynges, but also of spiritual cures, and for the ministracion of al necessaryes longe principally to the abbes as to the covent and congregacion of this monastery, and it passethe her power to do alle alone; therfor amonge the sustres thes officers are to be hadde, that is to say, a pryores, the serches, the chauntres and sub-chauntresses, the sexteyne, and undersexteyn, the treseres and undertreseres, the chambres and under-chambresse, the celeres, the fermeres, the keper of the waschyng howse, the keper of the garden and of the frutes thereof, the keper of the butry and of the freytour, the keper of the whele, the keper of the grates, the keper of the revelacion gate, the keper of the cloyster and dortour dores, withe al suche other officers, whom how be it the abbes may chaunge euery ȝere or as ofte as sche felethe it expedient, ȝet no suster schal be put in to any office, or be dischaurged utterly of any office, but in the comen chapter; but yf any grete cause or soden case arte her to do other wyse, and eche officer, yf nede be, shal haue one suster or mo depute to her, for to helpe her in her office, after the discrecion of the abbesse. Whan therfor the abbes wylle put any suster in to any office or oute, sche muste calle a chapter, and than fyrst of al telle the cause of the callynge, and after calle her by name, whom sche purposethe to put in or oute. Ande the suster

callyd, anone sche schal ryse and come tofore the abbes. To whom the abbes, yf sche purpose to put her in office, schal say thus, " Suster N. N. I assign ȝow this ministracion or occupacion," expressyng it by name. And whan the suster herethe this, sche schal lye downe prostrate at the abbes fete. To whom the abbes schal say thus, " What say ȝe?" Sche schal answer thus, " I aske grace and licence to speke." The abbes schal say to her aȝene, " Rysethe up." And than the suster schal ryse and mekly say, in suche wyse, under fewe wordes, knelynge, " Moder, ȝe knowe ryghte wele myne undiscrecion and unhabilite to execute thys chargeful occupacion; I beseche ȝow therfor that ȝe put not thys charge up on me, but that in alwyse I may be excused therof, and some other suster endowed withe discrecion and experience may be charged ther withe." To whom the abbes, yf sche be utterly determyned to haue her in the seyd office, schal than say thus, " Notwithestondyng ȝour excuse that ȝe make, or schal make here in, I wylle that ȝe accepte obediently thys charge, and to ȝour power and kunnynge fulfyl it effectuelly, wherfor presume ȝe nomore to excuse ȝow here in, but go to ȝour place." Neuertheles, yf ther longe any keys to that office, the abbes schal delyuer hem to her openly, or sche go from her. And whan sche is boden go to her place, sche schal fyrste enclyne, and so go to her owne place, as she is wonte, but yf it be a newe priores, as it is expressyed in the lvti chapter of this boke. The sustres that schal be discharged schal be called forthe as it is seyd before, and to her that hathe wele fulfylled her obedience and occupacion, the abbesse schal say in suche wyse, " Suster N. N. I thanke ȝow hertly that ȝe haue so diligently and so effectually fulfylled the mynystracion that I commytted to ȝow to execute. But for certeyn causes mouynge me, I wylle preue other in the same, how diligent thei wyl be, and what habilite they have; and therfor I discharge ȝow therof." Sche herynge thys, anone sche schal fal down prostrate at the abbes fete, offryng herselfe to kesse them, which the abbes in nowyse schal suffer, but rather put down her ryghte hande, that sche may kesse that, and yf sche had any keys perteynynge to her office, sche schal there openly delyuer them to the abbes, whiche done, sche schal, by the commaundemente of the abbes, take her own place dewe to her reguler profession, thof sche had be priores in

office. And whan the abbes hathe dyscharged a suster of any office that keys long to, sche schal not comenly enter in to suche an office withe oute the presence and assistence both of her that is discharged and of her that is newly charged ther withe, that it may trewly and veryly be knowen in what state it is delyuered and taken. And ȝet for the more certeynte the abbes schal take withe her some other sustres that have moste experience in suche occupacions for to bere witnes. If any suster be discharged of her office for open negligence, the abbes schal say to her in suche wyse, "Suster N. N. I put ȝow in to suche an occupacion of grete truste, and ȝe haue had ȝow negligently and euel ther in. I dyscharge ȝowe therof, purposyng by Goddes grace to prouyde to the couente of a better." Sche heryng thys, anone sche schal fal down prostrat at the abbes fete, and whan sche is commaundéd to ryse, sche schal openly and mekly, knelyng, knowlage her negligence and unprofitable demenynges, and forthewith aske mercy and forȝeuenes of the abbes and of al the sustres, than to be punysched as the trespas askethe.

*How officers owe to be disposed in euery office.*

None schal be sette in any office or occupacion of charge but suche as the abbes may suerly truste; that thei kan and may, and wyl do, and kepe the charge that is leyd up (on) them. Whiche euerichone owe to be of goode name and fame amonge her sustres and brethren, and of laudable lyfe and conuersacion, swete and gentel in wordes, softe and prudente in answers, besy and pacient in labours, sad and honeste in maners, not drunklewe nor wastres, nor wretheful, nor troublous, not lyghte and veyne in wordes, nor overgrete spekers, but sober, demewre, and chereful to speke to, discrete, pesyble, wyse, sad, circumspect, and well auysed in ȝeuynge and takynge of answers, knowyng to whom, what, how moche, and how, they delyuer or receyue any thing inwarde or owtwarde, and of whom; whos sadnes is not wonte to suffer them notably to square in ther demenynge. In distribucion of necessaryes to the sustres and brethren they shal not serue one alle of the beste, another al of the werste, nor for any fauour ȝeue one to moche, another to lytel, but they shal delyuer to eche after ther nede witheoute grudgynge and accepcion of persones, con-

syderyng and ponderying more the infirmite and nede than the fauour of any person, so ȝet that the eldest of eche degre be euer serued of the beste. Whan they haue not redy atte hande that is asked, they owe to excuse the goodly and honestly promyttyng to purvey for it as sone as thei may in al goodly haste. They that nede any thyng, they owe not to aske it commaundyngly, or with thretynges, but goodly, withe a maner reuerence prayng to have that is nedeful to them withe other circumstaunces expressed tofore in the thryd chapter of this boke. And thof they haue not forthewithe that they aske, or yf it be denyed hem, ȝet they owe not to take thys greuosly, but suffer paciently, for, as saythe Seynte Austyn, "it is better to nede somewhat than to haue more than nedethe;" and Seynte Paule had a grete joy to be vexed withe hunger, thyrste, colde, and nakednes. Unresonable or euelle askers, or yf any aske any thynge not to be asked, the officers schal not make them sory, but they may answer thus to them curteysly, "Suster or brother, yf I scholde take you that ȝe aske, I trowe, I scholde offende in the delyueraunce therof, and ȝe in the receyvynge. Neuertheles, late the souereyne say, and ȝe schal haue withe a goode wylle that ȝe desire." And so by suche demenynge and sufferaunce, eche persone schal be in pece, and eche officer kepe her office witheoute grete offence. Aboute the seke also, they owe to euer attendaunte and diligente, and do ther deuers that the goodes of the monastery be not spended in waste, nor deuoured and loste, wherby almes to the poer and nedy myghte be withdrawen or abated thorough ther neglygence, knowyng for certeyn that ther is not the leste threde in the clothe, nor the lest crom in the lofe, nor the ferdyng in the tylle, nor the droppe in the vesselle, but that they schal accuse the oweners at the day of dome, yf they be myspended. Wherfor thei owe not to receiue, nor pay, nor spende any thynge outewarde or inwarde unprofitably, withe oute special or general licence, assygnemente, commaundemente, or sufferaunce of the abbes, wytyngly and expressly made. Hauyng a besy warenes, that whan they be kalled to rekenyng they be not to seke for to answer to euery thyng clerly with oute any colour, and feythfully that hathe be taken to them, how it is spended, and therfor it is nedeful to them that they kepe wele ther skrowes and bylles indented, leste any thyng go oute of mende. Forthermore, they owe to have grete warnes, that they neuer speke

alone otherwyse than the rewle suffrethe, and this under the perel of ther sowles. Neuertheles, whan they may gete no suster to here them, and the mater is suche that it may not conueniently be taryed withe oute hurte of the monastery, than in suche cases the abbes may licence them to speke as the mater requyrethe, in softe and fewe wordes alone, in tho thynges only that concerne the wele and honeste of the place. But none schal than enquyre after tydynges how the world goethe, or how he or sche farethe, or any suche other thyng concernyng in any wyse ther own solace and comforte, withe oute one herer at the leste, after the forme of the rewle, and as it expressed in the thryd chapter of thes addicions confermed by the buschops injunccions.

## CHAPTER XIV.

### *Of the places wher in silence is streytly to be kepte.*

In the chirche, quyer, freytour, cloyster, dortour, and in the howse of secrete nede, silence is euer to be kepte. Neuertheles, whan case comethe of very nede, the souereyne may dispense withe that silence in any of the seyd places, and that only after the mater requyrethe, and no ferther. Also silence after some convenience is to be kepte in the lybrary, whyls any suster is there alone in recordyng of her redynge; also in the waschyng howse in tyme of waschynge, but yf it be in a stylle voyce for thynges necessary to be spoken, or for to be asked or had. Also in the chapter, after the begynnyng of the seconde pele to the collacion, but yf it be also in a stylle voyce for a thynge necessary, honeste, and profitable; and in al place nyghe to the chirche. And therfor whan any thynge is to be asked or spoken, notyfyed, or charged in tyme or place of strayte silence, this schal be done by sygnes and not by wordes, yf it may not be expressed with any usual sygne. If it may not be so expressed, nor the place chaunged where it fallethe, than it may be expressed in a stylle voyce and fewe wordes, as it is seyd before.

[And silence is also to be kept in the belfray in tyme of ryngyng.]

### *Of Stylnes.*

Forthermore, for ther schal be asked a streyte rekenynge of euery ydel worde, therfor moche speche is to be fled of alle,

namely, after meles, for than lyghtly the tunge fyndethe mater to speke and trespas. And for sylence dewly kepte is a synguler worchyppe to God, it it is ryghte that not only greuous speche be kytte away, but also that the tunge be restreyned withe the brydel of taciturnite or stylnes, whan it is leful to speke for the grete profite of silence, thof the speche be goode, ffor that they kanne moder ther tunges beste be moste wyse, wherfor the speche of alle schal be meke and lowe, soft and demewre, swete and trewe, euer of spiritual thynges, and of very necessaryes after the rewle, delytynge euer rather to here and be stylle, than to speke, and not use to answer but to thynges asked; and whan the sustres and brethren come to speke to gyder atte crates, they schal euer be lycensed, and associat after the rewle on eyther party, and they schal speke sadly and religiously that is to be spoken, not multyplyeng unprofitable wordes, nothyng to purpos, nor dissolutly crye oute with a loude voyce, but softly, soberly, and withe a quyet schortenes, they schal say that is to be seyde, and sone take ther leue, and go ther weyes. Whan the sustres in convenient tymes and places speke any to other, they schal haue ther handes withe in ther cowle sleues, or els, honestly and religiously joyned togyder, holde hem before them; none of hyghenesse schal *thou* another in spekynge, but eche schal speke reuerently to other, the 3onger namely to the elder. Nor none in comen speche schal say thys is *myne*, but thys is *owres*, save eche owethe to say of hys carnal frendes thys is *my fader*, or *my moder*, or *my cosen*, and of hys synne, thys is *my synne*. Whan they speke to outewarde persone or persones, they schal behaue them as it is seyd of spekynge inwarde to sustres and brethren, but withe moche more warenes, not medlynge ther speche with seculer fables and fryuoles, nor 3et gladly here no suche thynges, but yf any frovtles thynge be spoken they schal be stylle, dyssymulyng as yf they herde it not, and eyther they schal speke of thynges more profitable, or els sone bydde them fare wele, and go from them. If they here any scurilite, or any other worldly vanyte, they moste haue grete warenes, that they telle not this to other sustres, but schewe forthwithe that they disdeyne and lothe to here suche thynges, schewyng themselfe in al ther wordes, gestes, and maners, that they be the very spowses of Criste, thynkyng that they be euer in hys gracious presence, and haue drede to off ende hys benignyte that is presente ouer alle.

*Of sygnes used in stede of speche.*

Also they schal haue warnes in alwyse that they speke not withe ther fyngers whan they schewe any thyng, that is, that they exercise non inordinate sygne of unstablenes, ffor how be it that sygnes be necessaryly ordeyned for to exclude occasion of ydel, vayne, superflue, and unprofitable speche, ȝet it is neuer leful to use them witheoute some reson and profitable nede, ffor ofte tyme more hurtethe an euel sygne than an euel worde, and more offence it may be to God. The grete festes that the sustres may speke in to the seculers, be al tho festes of sayntes ordeyned by the chirche to be kepte as hyghe as the sonday.[1]

*Of openyng of the wyndow and syghte of seculers.*

If any sustres frendes desire to se her, the abbes schal not lyȝtly graunte thys but seldom in the ȝere, but yf the same suster haue a wylle to be seen of her dere and honeste frendes. And it is gode that the abbes take counsell of the general confessoure, and know by hym whan sche schal open the wyndowe, for he is conseruatour of the order, and owethe to take hede that al poyntes of the rewle be kepte. Whan any sustres schal be seen, the abbes schal warne them that namely than, they behaue them godely and religiously in countynaunce, in chere, and in al ther menynges. Neuertheles, yf they wyl make themselfe a grete crowne in heuen, late other se them, and they see none, ffor so it is redde in the lyues of holy faders, that whan the moder of one came to se her sone, he ȝede oute to her wynkyng that sche scholde see hym, but for sothe he wolde nott see her in any wyse. And it is seyd in our Sauiours rewle, that yf the wyndowe be not opened, so moche the more plenteuous rewarde is promysed to them in tyme to come.

*Of bodely behauoure.*

Moreover, for by the outewarde bodyly menyng is ofte knowen the inward disposicion of the sowle, they owe to moderate al ther bodyly behauour in suche wyse that they neuer excede the bowndes of honeste neyther in laugheyng, stondyng, syttyng, nor goyng; ffor, as saythe the wyse man, the arayment

[1] See Table of Signs, printed at the end of these Additions.

of the body, dissolute laughynge, and the entres of a person, schew what he is. And Salomon saythe, " the apostata goethe frownyng withe the mowthe, tramplethe and fydlethe withe the fete, twynklethe with the eyen, and spekethe withe hys fyngers."

*Of lazhehynge.*

None therfor schal use presumptuously to laughe ouer moche or oute of mesure dissolutly, but whan the souereyne, or any of the elder sustres begyn to laughe upon any other suster or sustres by wey of recreacion, curtesy, wylle, and very loue and charite, that they smyle or laughe a3ene soberly.

*Of stondyng.*

Wher so euer they stonde, namely in diuyne seruyse in the chirche, they schal not stonde up on oo fote alone, holdyng up that other, nor one ouer another, nor 3et holde ther chynnes or chekes in ther handes, lenynge notably with ther bakkes or armes, nor caste oute ther armes or handes, nor schrugge withe the scholders, but they schal stonde up ryghte, holdyng ther handes before them honestly withe in ther manteles or cowle sleues, unnethes lenynge to the stalles, but yf nede compelle them to do other wyse.

*Of syttynge regulerly.*

Also, whersomeuer they sytte they schal sytte up ryghte, gaderynge the extremeteys of ther mantels and cowles aboute hem that they flete nott abrode, holdyng ther handes withe in ther cowle sleues in places of silence, and not stretche oute ther legges to ferre, nor ley one kne ouer another, but couer ther fete honestly under ther clothes, and not sytte fydlynge withe hem. And whan they sytte betwene two sustres, they shal sytte so ordinatly and so directly, that neyther they haue ther faces to that one, nor ther bakkes turned any dele to that other, nor 3et caste lyghtely ther hedes aboute, nor lene to one syde more than to another.

*Of goyng and sy3t kepyng.*

In ther goynge also, alle moste behaue them so regulerly and honestly, that they go nomore on the ryght syde than on the lefte. Not to faste, nor to softe, witheoute rennyng and harde

goynge, witheoute gettyng and meuynge of the scholders, withe oute swynglynge of armes or of handes, not stretchyng oute the nekke, nor loke aboute to besyly, nor holde to ryghte up the hede, but somewhat down to the ȝerthe, and go forth symply, schwynge ouer alle the sygnes of mekenes, remembrynge the meke publican that durste not lefte up hys eyes to heuen, but he kepte hys syght down, and smytyng hys breste, seyd inwardly, " Deus propicius esto michi peccatori." And so in al ther meuynges after the rewle of Saynte Austyn, they be bounde to schewe ther gode conuersacion effectually. Moreouer, non schal go from thys monastery to another, thof it be of thys same order, but yf ther be another or mo monasteryes of thys same order, in thys reame only of Ynglande, bylded, founded, and sufficiently endowed, ffor than they may go to any of tho monasteryes after the forme expressed in the bulle of pope Martyn the fyfte, and not elles. Neuertheles, yf the monastery, as God forbede it fal on fyre, or be assayled of enmys sodenly, or by verye lyklynes and certeynte any suche perelle is to falle, than they may auoyde the monastery, yf nede be for a whyle, and turne home aȝene, whan suche perel is passed.

## CHAPTER XV.

### *Of the ȝere of profe and renouncyng therof.*

If any aske this religion in the way of charite, the abbes stondynge or syttyng in a chayre at the crates, withe the hole couente, in ther hole habite, stondyng aboute her, eche in ther order, religiously, the wyndowe open, schal bydde her telle her desyre before alle the couente. Whiche herde, yf the nombre be fulle, sche schal say, " We may receyue none ouer the nombre lymytt in our lordes rewle." If it be voyde, or in schorte tyme lykly to be voyde, sche schal say " None may be professed in thys religion before an hole ȝere of sufficiente probacion outwarde, nor after ther profession go to another religion." If sche than ȝet desyre to be admytted to the ȝere of profe, the abbes *fyrst* schal examen her, how longe sche hath stonde in her purpose towarde thys religion, and wheyther sche be meued ther to of herselfe, or of any other persone. *Seconde*, yf sche be fre of alle worldly bondes, that is to say, oute of dette, borowage, seruyse, bondage, sentence of cursynge, wedlokke,

contracte, vowes, infamy, executry, heresy, and suche other; also, yf sche desyre thys religion principally for God, or for her own ese, or for any preuy sekenes or impotency, or els, yf schame or payne of worldly aduersite, or any suche other thynge compellethe her ther to. And after thys for the *thryd* thynge she schal telle her of the dures of the religion. That is to say, contempte of the worlde, forȝetyng of fader and moder, and of al worldly frendschyp, but as the rewle suffrethe and the chirche determynethe, moche fastynge, many water dayes, grete watche, erly rysynge, longe seruyse, dayly labour, streyte sylence, loweste place, harde commaundementes of the souereyne, redy obedience, forsakynge of proper wylle, pacience in adversite, sufferaunce of alle scharpe correcciones, and many suche other, whiche may lyghtely be suffred for a whyle, but for to contynewe for terme of lyfe, it is harde werke to some. To the whiche thynges, yf sche be not agreable, the abbesse schal honestly auoyde her. If the abbes thynke her disposed to thys religion, she shal here her habilite in voyce, syngynge and redynge, whiche known, sche schal byd her abyde up on an answer in to another conuenyent tyme, tylle sche haue had communycacion withe her sustres, ffrom whom in thys case sche may hyde nothyng for fauour or drede, or for thretenyng of any persone of what power of dignete that euer he be. After thys, the couente syttynge in the chapter howse, the abbes schal aske of eche suster in order by name, begynnynge at the eldeste, wheyther they wylle haue her admytted to the ȝere of profe or no. And yf the more sadder party answer "nay," tellyng resonable causes why, the abbes before alle the couente, or a parte of them, schal ȝeue a goodly answer, and late her goo. And than the chauntres schal do thys to be wryten, that no suche be admytted in tyme to come; but yf the sadder parte of the couente be other wyse auysed, whiche also is to be obserued of hem, that wylle not renounce ther ȝere of profe whan they be requyred regulerly, and also of them that haue habilite to religion, but ȝet ther entres in to thys religion is not expedient. If the more holer and sadder party graunte to haue her admytted to the ȝere of profe, the abbes schal haue suche maner wordes to the seyd persone, "Doughter, ȝe haue cause to ȝelde preysynges to God, I have comenyd with my sustres, and I fynde hem ryghte glad of ȝour holy purpose, and agreable to ȝoure desire." And than sche schal say thus, be ther one, be

ther many of them. " In the name of oure lorde Jhesu Criste, and of hys moste holy moder oure Lady Saynte Mary, of Saynte Birgitte, Saynt Austyn, and of Alle Sayntes, and in the name of the hole congregacion of sustres and brethren, and in myne own name, I admitte ȝowe to ȝoure ȝere of profe, after the tenour of the rewle of Saynte Savyour; procedethe therfor, and assay ȝourselfe how ȝe may accorde withe some maner observaunces of the seyd holy rewle now thys ȝere, and after a thre monthes come aȝene un to vs, and in the mene tyme we schal take a more deliberacion of ȝow." Sche heryng thys, schal ȝeue thankyngges to God, and to al the congregacion, ande after thys go with a lowe hede, and forehede couered, lyuyng under the obedience of the abbes. And it schal be seyd to her. 1. That sche kepe the tymes sette of comyng aȝene. 2. And also sche muste be enformed how sche schal demene and preue herself in the seyd ȝere withe some observaunce, acordyng to the rewle. 3. Also sche must be counseled to speke withe the general confessour amonge, for helthe of her sowle. 4. And the abbes shal haue to her wordes and commaundementes some tyme of scharpnes, to preue her pacience and obedience. 5. And also the rewle and statutes arn to be redde to her in tho poyntes only that concerne her persone, that sche may knowe wher to sche comethe. Forthermore, the abbes in the mene whyle may enquyre, or do to be enquired more diligently of other persones that know her, of her lyfe and conuersacion, desyringe, if nede be, lettres of testymony ther up on, so that the day of her admyttynge, and monthe withe the ȝere of oure lorde, be putte in wrytynge by the chauntresse. Whan sche cometh aȝene the secunde tyme, the abbes schal examen her, and say to her, as it is expressyd in the rewle. Ande so sche schal do whan sche comethe aȝene the thrydde tyme, rehersynge to her aȝene, yf nede be, the dures and scharpenes of the order. Neuertheles the seyde secunde and thryd comynges aȝen ar not to be understonde of eche person admytted to the ȝere of profe, but of them that dwelle fer from the monastery, and kepe not the seyd ȝere in the courte witheoute. And of them, moste of alle, of whose habilite, lyfe, and conversacion the covente ȝet doutethe, wherof they owe to be certyfyed in alwyse, or ever they fullythe consente in to any persone, for in thys hangethe alle the weght of the ȝere of probacion, whiche, whan it schal begyn, or whan it schall ende, thys is lefte to the arbyterment of the

abbes. If any kepe her ȝere of profe in the courte witheoute-forthe, and be not of power by no mene to pay for her borde, skole, and other costes perteynyng to her profession, sche oweth to be founde of the monastery. If sche or els her frendes be of power to fynde her, it is reson that thei pay for alle her necessaryes, and for alle the costes in the day of her profession, purueyng for her bokes, beddynge, profession, rynge, dyuer offerynge and suche other, whyche may be done lawfully, withe oute prejudice of the rewle, so that it come of ther own frewylle, withe oute any couinaunte made tofore aȝenste the rewle; but ȝet, be they ryche, be they pore, that schal entre in to thys religion, ther reguler habyte schal be ordeyned of the covente of the costes of the place.

*Of the instruccion of the Nouyce before the profession.*

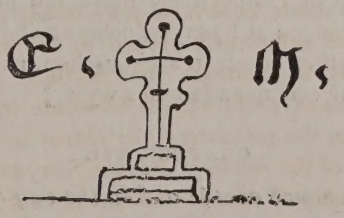
Whan the tyme is come that the abbes and covente be fullyche determyned of the day of profession of any suster or sustres, the abbes in conveniente tyme before schal assygne a sad suster, that longe hathe be experte in reguler obseruances, for to enforme them how they schal behave them in the day of ther profession. Assygnyng also another sad suster for to stonde by and see and here only, but not to speke by ryght lytel, withe oute special licence of the abbes: *fyrste*, they are to be enformed how they schal come to the chirche dore bare fote, but yf the abbes, in tyme of grete colde, commaunde otherwyse, and there to byde the buschop, reuerently knelyng to hym whan he comethe, so to pronounce distynctly and openly the wordes of ther professyon, tofore wryten in a skrowe. *Secunde*, how they also reuerently and devoutly knelynge schalle beholde the rede baner, how they schal make the sygne of a crosse in ther skrowes, and receyue her rynges, how they schal make ther offryng att the auter, enclynynge bothe before and after, and turne religiously to ther former places aȝene. *Thryd*, how they schal spedyly do of ther seculer clothes, and withe oute any taryeng, do on ther reguler habite, knelyng whan they take, and stondyng whylste they do it upon them. *Fourth*, how they schal festen ther crownes up on ther veyles. *Fyfte*, how they schal take ther longe veynes, and lyeng prostrat, say ther *Confiteor*, whan the buschop assygnethe them with oo voyce togyder, and how they schal ryse and receyue our lorde of the buschops handes, and knele ther stylle tyl "*Veni Creator Spi-*

*ritus*" be ended. *Sexte*, how they shal folow the buschop to the dore, where they schal entre, and how they schal knele down, and take hys blyssynge, whan he hathe delyvered hem into the abbes handes. *Seuenthe*, how they schal folow the abbes into the chapter, and receyve the sygne of pece, and how they shal behaue them in the freytour, at the table, and other places. Also prouision is to be made, or they come, in what syde they schalle kepe in the chirche, chapter, freytour, dortour, and in al other places, that they fynde noo thynge wherof they myght take any euel ensample.

### *Of renouncynge of the ȝere of profe.*

Noo renouncynge of the ȝere of profe, nor any bonde of any party to other is to be made in any wyse, but the day goyng before the profession day, or els in the selfe profession day, whiche is moste syker for dyuers casuelteys that myghte falle in the mene tyme, ffor after the renouncynge of both partys regulerly, they may aske ther fyndyng of the monastery laufully as longe as they lyue, thof they be neuer professed ther in, whiche, be longe processe, myghte turne to importable charge to the monastery. They, therfor, enformed of the maner of renouncynge, and suerte had of the buschops comynge, the abbes and couente schal go to the crates in a tyme moste conueniente, and they that schal be professed knelyng at the wyndowe, than beyng open, the abbes schal say to them, be ther many, or be ther but one of them, thus, "What aske ȝe." The fyrst of them schal answer, saynge in thys wyse, "I aske in the wey of charite, that I may be receyued to lyue withe ȝowe in thys holy congregacion alle the dayes of my lyfe." And than, yf ther be mo, eche of them schal say thus, "I aske the same for myne owne parte." And than the abbes, yf nede be, may reherse compendiously what hathe be seyde to them from the begynnynge of the ȝere of profe, concludyng thus at the laste ende, "Doughtres, ȝe moste knowlage ȝowe dewly admitted to ȝour ȝere of profe, and sufficiently proued in the same, and that ȝe holde ȝowe fullyche contente ther wythe. Renouncynge it and al other ȝeres of profe whiche be wonte to be had in other religions withe in the monastery, for entres in to thys religion, after the tenour of the rewle of Saynte Sauyour. Promyttyng for to abyde the day of ȝour profession, and for to accepte withe oute contradiccion suche a day as we schal assigne ȝowe, and mekly for to obey after ȝour power to the seyd rewle, addicions,

and statutes, alle and som, lyke as ȝour predecessours haue done to fore ȝowe." Than sche, or any other suster for her at her prayer, schal answer thus, after her skrowe, "*In nomine Patris, et Filii, et Spiritûs Sancti.* Amen. I, N. N. moued and styrred, I hope of God, perpetually to serue hym in holy religion, and specially in thys religion of Saynt Sauyour, after my manyfolde desyres, and often prayers to ȝour ryghte deuoute and honorable ladyschyp, and to the grete haboundante charite of alle my ladyes ȝour sustres, knowlage me of ȝour grete graces dewly admytted in to the ȝere of profe, suche a day of suche a monthe and suche a ȝere of our lorde (and suche a ȝere of myne age[1]), and sufficiently proued in the same after the rewle of Saynte Sauyour and statutes of thys monastery. Whiche ȝere, withemore ouer now passed, yf it plese ȝowe to do the same, I accepte for a ȝere of sufficiente probacion, and renounce alle and eche other probacion for entres in to thys religion, notwithstondyng that any costom in other religion, or comen lawe, sownde or be in to the contrary; and wher ȝour reuerent ladyschyp desyrethe that I schalle withoute contradiccion accepte and abyde suche a day as ȝe wyl assygne me for my profession, withe goddys grace and ȝour supportacion, I accepte it with al myne herte, and promytte to abyde it to my power. Also, reuerent lady, I, purposyng to be a childe of obedience, promytte veryly to obey and obserue the seyd rewle, awtentyk declaracion and interpretacion of the same, or of any parte therof, addicions, pryuyleges, ordynary injunccions, local statutes, and alle other ordynaunces, wylfully admytted, and resonably approued, by the comen consente of sustres and brethren, professed to fore me, wylst I lyue, as ferre as my powers wyl stretche. In to wytnes of alle and eche of the seyd premysses I have made my sygne manuelle in thys present wrytynge."



[1] Marginal note.

Whiche sygne may be made to fore for lettyng of tyme, and yf ther be mo than one, eche of them schal say as it is expressed in other writynges aboute the renounsyng of the ȝere of profe, and after thys the abbes schal renounce also the seyd ȝere for her parte sayng thus as wele to one as to alle.

" Almyghty Godde, whyche is endytour of our rewle, conferme ȝow in thys holy purpos, ande I, in the name of our Lorde Jhesu Criste, and of hys moste holy moder our lady Saynte Mary, and in the name of the hole congregacion of sustres and brethren, and in myne own name, renounce also the seyd ȝere, and consente in to ȝow for to receyue you to be professyd in thys monastery to morne, but yf any lauful cause of lettynge fal in the mene whyle."

To the whiche wordes al the couente schal enclyne in token that they consente to the same. But noo suster schal presume to speke ther moche with oute special licence of the abbes. This done, one of them schal say in thys wyse,

" I ȝelde thankynges to God and to hys blyssed moder Mary, alway virgyn, to Saynt Birgitte and to ȝoure ryghte reuerent ladyschyp, and to the hole congregacion of thys monastery, and thys grace by ȝow schewed to me, I mekely accepte." If ther be mo other by and by, schal say thus, " I do the same for myne own parte." And aftyr thys they schal kesse the scrowe, and withe ther own handes, delyuer it in to the abbes handes.

[Before the day of profession of any brother, provision is to be made for hys celle, and for al other necessaryes longyng to hym, and that every place be clene and honeste, that he fynde nothyng wherof he may take any ensample of euyll.

Also he [the mynyster of the sextry], or els another lay brother, schal purvey that ther lakke no holy water at schauyng of the newe brother or brethren. If the buschop diocesan or the archbuschop of Cauntyrbery make the profession, al the bellys schal be rongen at hys fyrst comyng and last goynge, but neuer for none other buschop, archbuschop, nor suffrygan, but yf the confessour commaunde other wyse.]

## CHAPTER XVI.

### *Of the observaunce aboute and in the day of profession.*

Moreouer the sexteynes schal ordeyne be fore the profession the þere with fayre newe erthe, and make a crosse therupon,

withe a smothe lathe or withe some other instrumente made ther for of purpos, that it may wele be seyn fer of, and thys bere sche schal sette forthe at the dore, that it may be borne oute in conuenient tyme.

Also it is gode that eche persone be professed in ther own arayment that they used in the worlde, and not in borowed gere, nevertheles, thys is left to the discrecion of the abbes and general confessour, both for the sustres and brethren.

[On eche profession day after morowe masse, the hygh autyr schal be arayd as it is wonte in doble festys, except relikes, and yf it be sonday, the water schal be halowed after the same masse. Before the sermon, yf ther be any, the grete bell schal be tollyd xiii strokes to the same aboute the laste ende of the sustrys last houre, and at ende of the sermon, or at lest er the buschop begyn the profession, al the belles schal be ronge to hygh masse ij *miserere* while, and than the ryngers schal hye them fast to chirche, and stonde amonge ther brethren at the gettys in procession wyse, euery man in hys order, kepyng ther syȝth, and ther countynaunce saddly and religiously. Whan the buschop entreth, the crosse berer of that wyke schal take the rede baner, and bere it to the southe syde of the hygh auter, and sette it wher it shal stonde al the masse tyme, and the ij taperers of the same wyke schal take the two torches, and folowe the banerer al thre in surplys, and sette them wher they schal bren al the masse tyme. After hem schal folow al the buschops' mynystrys, he comyng behynde, and so goynge in to the reuestry. And whan the chaunter begynneth masse, foure sustres assygned be the abbes, or foure lay brethren, yf the profession be of brethren assygned be the confessour, schal open the dore in the cloyster syde, and in ther reguler habite bere oute betwene hem in ther handes religiosly two before and two behynde the seyd beere that is spoken of afore, and sette it before the newe brethren, that they may beholde it. And than they schal inclyne to the awter, and turne in agene in to the cloyster by the same dore, after the seyd foorme, and schett the dore after them, hygheng hemself to the chirch as fast as they may, so that euery brother do hys office aboute the auter in holdyng of tapers, sensour, torches, and in tollynges after the gosbel, and att leuacion as they be wonte, takyng hede diligently that euery thynge be redy at hande, and nothyng to seke. The keper of hyghe masse, or els another sad lay brother, depute by the con-

fessour, schal be in hys surplys al the masse tyme, and attende diligently that no thyng wante, and he must take hede to the buschops see, that it be honestly arayd, and sette it in hys dewe place anone aftyr the fyrst collectes of the masse, leyng a clothe of gold or of sylke in the buschop's lappe, nerhande down to hys fete, and take al away whan tyme is. He also must hold the boke to the buschop, knelyng or stondyng, as the case requireth, and bere it from that one syde of the autyr to that other, whan it is nede. Aftyr the offeryng, the lay brother that kepeth the chaumbre, beyng in hys surplys schall brynge the habite to the autyr before the buschop to be blyssyd, and he must delyuer to the subdekon euery persons habite by and by with all thynges that longe ther to wrappyd in the same, and take goode hede that none haue others gere.

Abowte the last ende of *Agnus Dei*, the mynyster of the sextry schal sprede a clothe, up on the which the professours must lygh prostrat whylst the letany is in syngyng aftyr masse. And whan they receyue the sacrament, two lay brethren in surplys schal holde the towel before hem, one knelyng at one ende, and another att other, so that no brother do any mynystracion aboute the autyr, neuer withe oute a surplys at the leste. Whan *Veni Creator* is bygonne after the comonynge, the seyd four sustres or foure lay brethren that bare oute the bere before masse, schal brynge it in aȝene by the same way, and after the same foorme in ther reguler habite. And whan *Veni Creator* is endyd, the two taperers in surplys schal take the seyd ij torches afore expressyd, and bere them before the professours, behynde the buschop, folowyng hym to the dore, by the whyche the professour or professours schal entyr. And whan the buschop hath delyuered hem in to ther souereynes handys, they schal go thens and quenche the seyd torches, and hye them to the chapter hows in ther reguler habite, yf the profession be of the brethren syde, kepyng the same obseruaunce ther as the clerkys do.]

*In the ceremonial calendar which forms part of the MS. containing the Additions for the Brothers, the following observances are also enjoined to the keeper of the high mass on the day of any profession.*

The keeper of the high mas must se that nothing lakke aboute the awter, and se that the bisshop chair be sette atte first collect of the masse anenst the myddell of the awter, so

that the mynystris may go esely betwene it and the awtèr. And se that ye haue a bawdryk be redy to lay it with reuerence in the bisshops lappe whan he is set downe, so that it may come doun to his fete. Than loke that ye be redy to holde the boke to hym, knelyng, takyng gode hede to his commandments. And whan he hath redde that he wele than forthwith be redy with wyne and water to the mynystres, knelyng asidelyngs afore the bisshop and mynystres, for to delyuer them redy to ther handes at ther will, and that done, make redy for censyng afore the gospell, and se that the deske, withe the gospeler, be set atte sowth ende of that awter anenst his dore there sidelyngs a fowre fote. And whan the "*Crede*" is doon, be redy ayeyn with cense and aftirward holde the boke to the bisshop, whan the habittes shall be halewed, and haue ye ther holy water redy. And whan the professed be called up ayeyn, after there offryng be redy to holde the boke to the bysshop stondyng, your reuerence to hym done afore, and if he sitte knele ye bifore hym. And whan thei shalbe called to receyue there crownes, be redy ayeyn to holde the boke to the bisshops benedictions afore "*Agnus Dei.*" And as sone as "*Ite missa est*" is songe, set the stole or chayr there as ye sette it at at firste, and ley the boke upon it knelyng, and therwith toche it with your fyngers reuerently, or the chayr, and kysse them so knelyng. And after, whan the letany is sounge almoste, and thei bigyne "*Ut Episcopos et Abbates nostros,*" *et cætera*, with "*Te rogamus nos*" be redy at hand to holde the boke to the bisshop, and after he haue seid iii verses, than toward the professed lay the boke ayeyn on the chaer, and after remeue the stole, whan thei shalbe commined. And whan thei be commined, set the chayr ayeyn, and ley the boke thereon, and whan *Veni Creator* is done, take the boke and bere it bifore the bisshop and his mynystres in procession wise to the profession dore, and there holde the boke to the bisshope, and there an ende.

### *Of clyppyng of hedes.*

Forthermore to fore any be presented to the buschop for to be consecrate, thei schal be klypped the here by the abbes, after the maner of other monyales under thys forme. The abbes and couent as many as may folowyng her, schal go to the crates the day tofore the profession after our lady masse, or after complen, or any other tyme moste conueniente, wher they schal stonde in order religiously, withe al maner of sadnes, withe-

oute grete sterynge or noyse, that other be edyfyed by ther religious behauynge, so that the abbes be in the myddes of the wyndowe, and the elder sustres nexte her on euery syde. The sexteyn schalle brynge forthe holywater and a fayre kerchief withe a klene payre of scheres, or scisoures. And the wyndowe opened, and ther here dressed honestly behynde ther hedes, the abbes schal sprynge holy water up on ther hedes, sayng thus, be ther many, or be there but one, "*Aqua benedicta sit vobis salus et vita. In nomine Patris, et Filii, et Spiritûs Sancti.*" The couente schalle answer, "Amen." And than the abbes schal say efte sones, "Almyghty God, to whom ȝe shal nowe be spoused, moyster ȝowr sowles with the dewe of hys holy spirite, and marke ȝow withe the token of hys swete brennyng love." The couente schal answer "Amen." And than, whylste the abbes clyppethe ther hedes, the couent shal say syde for syde thys ympne, "Veni Creator Spiritus," tretably and distynctly, whiche ended, and ther hedes alle clypped, the abbes and couente schal say thys *preces* folowynge: — The abbes, "Emitte spiritum tuum et creabuntur." The covente, "Et renovabis faciem terre." The abbesse, "Salvam fac ancillam tuam." The couente "Deus meus, sperantem in te." The abbes, "Domine exaudi." The covent, "Et clamor." The abbes, "Oremus, Deus, qui corda fidelium Sancti Spiritus illustracione docuisti, da nobis in eodem spiritu recta sapere et de ejus semper consolacione gaudere. Per Christum dominum nostrum. Amen."

In the day of profession, all the howres schal be doon before hyghe masse, ande whan the buschop is entred in to the brethres quyer, foure sustres assygned by the abbes schal brynge oute religiously betwene them in ther handes the seyd bere, a lytel lefte up from the erthe, two before and two behynde, and sett it downe fayre and esyly before the newe professed sustres. Ande inclynacion made toward the hyghe auter, they schal turne aȝene in to the monastery, the dore to be schet after them, and after the same forme they schal brynge it in aȝene after masse, whan the seyd sustres be comyned, or whan thys ympne "*Veni Creator*" is bygon, and in syngnyg. Whiche ended, the abbes schal see that the seyd dore be sette open to the buschop aȝenst he schal come to the same dore, sche stondyng there with al the couent procession wyse, the eldeste nexte the dore, and the sustres take in, and the dore schette, the chauntres schal begyn thys ympne, "*Sponse juvgendo filio,*" and then

alle schal go to the chapter procession wyse, the ȝongest before and the abbes after, with the newe professed sustres folowyng her, the chauntres assygnyng them where they schal knele before the abbes in myddes of the chapter. And the seyd ympn, with the response, "Regnum mundi" and antem "O jocundissimam" ended, the abbes, turnyng to the mageste, withe al the covente, schal say thys *preces* folowyng in a soft voyce, with note, "Salvam fac, Domine, ancillam tuam, Deus meus sperantem in te. Mitte ei, Domine, auxilium de sancto, et de Syon tuere eam. Domine, exaudi orationem meam, et clamor meus ad te veniat. Oremus. Deus, qui famulam tuam a seculi vanitate conversam ad superne vocacionis accendis amorem, pectori illius purificando illabere, et graciam qua in te perseueret infunde, ut proteccionis tue munita præsidio quod te donante promisit te juuante implere valeat, et sue promissionis executrix effecta ad ea que perseuerantibus in te dignatus es promittere pertingere mereatur. Per Christum dominum nostrum. Amen." Thys done, and al the couente sette, the abbes may say to them what sche wylle, and than the chauntres schalle lede them to the abbes to take the token of pees, or kysse of charite, and afterwarde to the pryores, and to al other sustres, fyrst at one syde, and than at other, and after make them to knele aȝene where they kneled to fore, so that both the ȝeuers and takers of the seyd token of pece schal take eche other by the handes, a lytle enclynyng ther hedes eche to other; but to the abbes they schal knele down to the grounde. Noo speche is to be had there but of the souereyne, outake thes wordes, "ȝe be welle come," and "I thanke ȝowe."

### *Of an exortacion to them.*

Neuertheles, yf the tyme wylle suffise it, the abbes before the seyd kysse of pece, or els after, may exorte them in thys wyse, saynge thus, "Loo, doughtres, nowe remembrethe what ȝe haue take up on ȝowe, and see that lyke as ȝe have chaunged ȝour seculer habite, so ȝe nowe chaunge worldly maners and customs in to exercise of spiritual vertues, castynge away the olde garment of synne, and doynge up on ȝow the habite of oure Lorde Jhesu Criste. And principally labour ȝe to come to the begynnyng of our Lordes rewle, that is very *mekenes*, pure *chastyte*, and wylful *pouerte*, as it schal be tolde un to ȝowe by oure Lordes grace more expresly another tyme. Whiche rewle wylle that thes eghte dayes ȝe schal not be arted to any streyt-

nes of the order, but that ȝe in the quyer stonde loweste, whiche I wyl that ȝe lowly observe, and that ȝe sytte lowest in the freytour, and keep silence to alle excepte to me and to the suster under whos gouernaunce ȝe schal be assygned to be; but if I ȝeue ȝowe special licence to speke. And thys is ordeyned to be kepte amonge us, that ȝe scholde the more bysyly study to lerne ȝour reguler obseruances, wher to ȝe muste be streytly bounde after the eght days of ȝour profession. Be ȝe, therfor, the gode discipules of our lord Jhesu Criste, meke, softe, paciente and obediente, that so ȝe may fele the swetnes of religion, and be confermed in alle gode werkes. Amen." After thys, the abbes schal assygne them to suche a maystres or maystresses that by ensample of gode lyfe kan and may enforme them, and teche them the order to the helthe of the sowles by thes eght dayes, and after, in to tyme they be discharged of them aȝene in the ful chapter. Whiche, withe oute any contradiccion or execusacion schal mekely obey to the precepte of ther souereyne, and thes eght dayes they schal stonde by ther discipulesses in the chirche, and sytte by them at the table, and go with hem or nyghe them in processions, so that eche of them schal enforme suche as be assygned to them in reguler obseruaunces and holy disciplynes and doctrynes, charitably and tendably, as it is accordyng to euery persone, and as nede requyrethe, after the comandement of the souereyne. Neuertheles al thes viij^te^ dayes they may be under the rewle of one maystres, yf the abbes wyl it so be.

*The following Account of the Ceremonies in the Church is translated from the Addit. MS. N°. 5,208, being omitted in the Arundel MS.*

" When the bishop (or another by his licence, or of any other who had the ordinary jurisdiction in that diocess) came to the gate of the church, and found the novice there kneeling, he addressed her, saying, ' Art thou free, and unfettered by any bond of the church, or of wedlock; of vow, or of excommunication?' To whom she answered, ' I am truly free;' the bishop then added, ' Doth not shame, or perchance grief of worldly adversity, urge thee to a religious profession, or perhaps the multitude of thy debts compels thee.' She answering, ' Neither grief nor shame incites me to this, but a fervent love of Christ; and I have already paid all my debts, according to my power:' then the bishop further added,

'Seekest thou ingress into this religion in the name of Jesus Christ, and in honor of his most holy mother the Virgin Mary?' She saying, 'I seek it,' the bishop introduced her into the church, saying, 'Behold, now, she worthily enters this religion.' And when she entered the church, a red banner was borne before her, on one side of which was represented the body of Christ crucified, and the image of the Blessed Virgin on the other; that the new bride, regarding the image of the new bridegroom suffering on the cross, might learn patience and poverty; and regarding the Virgin Mother, might learn chastity and humility. She, therefore, being introduced into the church, was placed before the doors of the church, and the bishop receding a little from her to another part, consecrated her ring. Two small torches being lighted, were carried before the banner, and continued burning during the celebration of the mass; the bishop saying this prayer, 'Omnipotens sempiterne Deus, qui desponsâsti tibi sponsam novam in misericordia et miserationibus, benedic annulum istum; ut sicut exterius famula tua signum novæ sponsæ portat in manibus, sic interius fidem tuam, et caritatem portare mereatur. In nomine Patris, &c.' The ring being thereupon blessed, the bishop approached the handmaid of God, saying 'Thou oughtest to promise to God, and to me on his part, that thou wilt obey thy prelates, and live according to the rule of St. Augustine and the constitutions of the blessed Bridget to the end of thy life.' And the nun (or brother) to be received, answered, 'I, sister (or brother), N. do make profession and promise obedience to God omnipotent and the blessed Mary Virgin eternal, blessed Augustine, and blessed Bridget, and to thee bishop on their part, and to the abbess (or to the general confessor of the monastery, if he be a brother), and to thy successors; to live without property, and in chastity, according to the rule of St. Augustine and the constitutions of the blessed Bridget, in as far as they are not repugnant to the prerogative of the most illustrious King and the laws of the kingdom unto my death.' And then the bishop added, 'With such intention it behoveth thee to pledge thy faith to God, and to vow that thou wilt not love any thing so entirely as thy God, and with so great a desire it becometh thee to assent to this.' Then she shall answer, 'I do assent in God with my whole heart and mind, offering myself to him in all simplicity of heart.' To whom the bishop replied,

'And I on the part of God omnipotent, and of his only begotten son, our Lord Jesus Christ, do assent for thee.' After reading this prayer, 'Deus omnipotens Jhesus Christus, verus Deus et verus homo, qui in uterum virginis descendere dignatus est, firmetur in anima tua et tu in ipso. In nomine Patris, et Filii, et Spiritus Sancti.' The bishop placed the ring upon the finger of her right hand, saying, 'I bless thee as a bride of God, and in the perpetual possession of this. In the name of the Father, and the Son, and the Holy Ghost.' After this the bishop advancing to the altar commenced singing *Sancta Trinitas*, the handmaid of God standing in the meantime below, near the sanctuary. But when he began the offertory, she made her offering at the altar, and immediately returned to her place. The offertory said, her vestments, which the rule required her to have prepared by the convent, was brought to the altar before the bishop, which he blessed, reading this prayer, 'Domine Jhesu Christe, qui non vis mortem peccatorum sed desideras penitentiam, quæsumus clemenciam tuam, ut hæc vestimenta quæ in signum humilitatis et penitenciæ hæc famula tua ferre proponit, tu benedicere digneris, ut, vanitate hujus seculi relicta, te per veram humilitatem unduere mereatur. In nomine Patris, &c.' The vestments, therefore, being sanctified, one of the clerks called the handmaid of God to the altar before the bishop, who, walking barefooted, and putting off her external vestments before the altar, remained in a tunic only, ready to receive the consecrated habit. Thereupon the bishop invested her with the regular gown, saying, 'God omnipotent grant thee true penitence in thy conscience, and perfect contrition of heart. In the name of the Father, &c.' When, however, she was invested with the hood, the bishop said, 'The Lord Jesus Christ, the hope of all Christians, give thee hope and confidence in thy mind, that so thou mayest hope for the mercy of God that thou mayest not forget his justice, and so thou shalt fear his severity, that thou shalt not forget his love and goodness. In the name of the Father, &c.' The mantle being thereupon adapted, the bishop said, 'May the Lord God Omnipotent, of the principles of truth faith, establish and confirm thy soul in the true faith, and give thee to believe those things which are to be believed; and to persist unto the end in the good work begun. In the name of the Father, &c.' Then the mantle being fastened with a wooden clasp,

the bishop said, ‘ May our Lord Jesus Christ, who of his exceeding charity was for us whom he loved affixed to a cross of wood, and condemned to a most cruel death, fix thy soul, and transpierce it with the remembrance of his passion, that thy charity may burn for God alone, and the fire of divine charity embracing thee, give thee rest on his blessed arm upon which all Saints rest. In the name of the Father, &c.’ Afterwards her head being covered with a cap, the bishop pinning it, said, ‘ Our Lord Jesus Christ be to thy soul a shade and refreshment, that no hurtful things may prevail against it. In the name of the Father, &c.’ But the veil being put on, the bishop said, ‘ May the Lord Jesus Christ give to thy soul spiritual light and wisdom, that, as all earthly and hurtful things to thy soul may become dead to thine eyes, and the way which leadeth to heaven may shine before thy soul, inasmuch as thou mayest know him who hath chosen thee. In the name of the Father, &c.’ These concluded, the handmaid of God returned to the place where she first stood, and the bishop continued his mass, who, when he came to that part of the mass, in which the priest, in the mass of matrimony, is accustomed to turn himself, and bless the bride and bridegroom, both the bishop himself and one clerk calling the handmaid of God to the altar, put on her the crown upon the veil, saying, ‘ May our Lord Jesus Christ establish his sign in thee, which I place upon thine head, and may he direct thy will in all things which thou hast vowed to me, that thou mayest be firm and constant, and that he may cause thee to be crowned with a crown of joy according to his good will, that thy soul may be inseparably united with him, who in three persons is one God. In the name of the Father, &c.’ Then he pinned the crown, saying, ‘ May Jesus Christ fix of his love thy heart and soul, that they may not fear the incentives of any temptation. In the name of the Father, &c.’ These being finished, the handmaid of God remained to her first place, until the end of the mass, which being finished, one of the clerks called her to the altar, saying, ‘ Proceed, spouse of Christ, to the altar of Christ.’ She therefore proceeding humbled herself upon her face for pardon, and the bishop, kneeling, with his clerks, read the Litany, praying all Saints for the handmaid of God. The Litany finished, the bishop rising, approached the prostrate handmaid of God, and read over her the absolution of sins, and the absolution thus

received, she rising, took the sacrament, which taken, four sisters, the gates being opened by which the handmaid entered, went out quickly, and brought into the monastery the coffin which was ordered to be placed on the ground before the gate previous to the commencement of the mass. Then the bishop advancing to the same gate, the handmaid of God following with the two torches, and clerks chaunting the hymn 'Veni Creator Spiritûs,' assigned her to the abbess (who was waiting for her at the gate of the convent), saying these words to the abbess, 'Behold, before God and All Saints, and in the face of Holy Church, I commend the soul of this spouse of God into the custody of thy hand, which, if it should become lapsed through thy negligence, her spouse Jesus Christ shall require it of thee. Preserve, therefore, and keep the deposited of God, that when a reason shall be required, thou mayest restore her more holy than holy thou didst receive her.' To whom the abbess answered, 'This is a great treasure and difficult labour, most dear father, nor does my strength suffice thereunto; but, nevertheless, aided by thy prayers, and confiding in the help of God, I shall do what thou commandest;' and thus the handmaid of God consequently introduced, the gates were shut, and she was immediately led to the chapter, and thereupon for eight days exempted from any discipline, but stood at the bottom of the choir. The eight days, however, being completed, she was bound like the rest to the observance of the order; and accordingly was placed last in the choir and at table."

## CHAPTER XVII.

*How the nouyces schal be astricte to kepe the order after the eght day.*

Eghte dayes fullyche complete of euery profession, the chapter belle schal be ronge, and the chapter holde as it is wonte, yf it be thursday. Or els, after the ryngynge of the seyd belle, al the couente gadered togyder in the chapter, the sustres new professyd at the commaundmente of the abbes schal be brought in by one of ther maystresses before the abbes, fyrst inclynyng to her, and than knelynge before her in the myddes, as they be taught, and assygned by ther gyde, to whom the abbes schal say thus, "Doughtres, ȝe schal understonde it is used amonge us of longe and laudable custom, and also or-

deyned and streytly enjoyned by our diocesan buschop of London, that euery professe the eght day after the day of ther profession, schal make obedience to the souereyne, promyttynge to obey feythfully to her in al thyng after the rewle, and to kepe the statutes of the place and al other thynges as ther predecessours haue done tofore them." They heryng thys, the fyrst of them, or some other suster in her name, schal open the register, and make her obedience in suche maner of wyse as folowith, or any other lyke maner.

"In nomine Patris, et Filii, et Spiritûs Sancti. Amen. I N. N. (of suche an age[1]) after the fyrst profession, suche a suster in nomber, professed in the order of Saynte Sauyour, suche a day of suche a monthe, suche a ȝere of our lorde, and suche a profession after the fyrste by suche a buschop or suffrigan, knowlage me dewly admytted to the ȝere of profe, and solempnly professed after lauful renouncynge of the seyd ȝere, after the rewle of Saynte Sauyour and statutes of thys monastery. Therfor I, holdynge me fulliche contente of al the premysses, promytte to the abbes of thys monastery, and to thy successours, me to kepe obedience after the rewle of Saynt Austyn and constitucions of Saynte Birgitte. Acceptyng, allowyng, and also admyttynge the pope's letters or bulles, and namely that bulle whiche among us is kleped 'Bulla Reformatoria,' with other autentyk wrytinges not discrepante nor disordynge to the seyd bulle, acceptynge also, allowyng and admyttynge the addicions addyd to the seyd rewle, privyleges, ordynary injunccions, local statutes, laudable customes, decrees, and al other ordinaunces after the forme expressyd in the fourtenthe lefe of thys register, wylfully admytted and resonably approued by the comen consent of sustres and brethren professed to fore me, byndynge myselfe wylfully and not constreyned, veryly to observe alle the seyd premysses to my power to the dethe. In to witnesse whereof I delyuer and betake to ȝour reuerent moderhode thys wrytyng, writen at myne instaunce in thys comen registre, and marked withe my signe manuelle the viij$^{te}$ day after the day of my profession, in the ȝere of our lorde aboue seyd."

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And, her sygne made in the seyde register, sche schal kesse the boke, and ley it open in the abbes lappe withe bothe handes.

[1] Marginal note.

To whom the abbes, hauyng that sustres handes joyned togyder betwene her handes, schal say thus, " And I admytte thyne obedience. In nomine Patris, et Filii, et Spiritûs Sancti. Amen." And than that suster schal fal down to kysse the abbes fete [the brother the confessor's feet], whiche, in nowyse sche schal suffer, but rather put down her ryght hande, that sche may kesse that. If ther be mo, eche of them schal say as it is writen in the register, and do as dyd the fyrst suster, eche after other, alone by themselfe.

## *Of an Exhortacion.*

Whan they alle haue made ther obedience, they schal knele a3ene before the abbes, and than the abbes, or elles another suster at her commaundement, schal say thys lytle exhortacion folowynge, " Ryght dere sustres, for as moche as 3e be now astricte to the obseruaunce and kepyng of the order and rewle, as other sustres professed before 3owe, 3e schal understonde that the begynnyng of our Sauyour's rewle is veray mekenes, pure chastity, and wylful pouerte. Very mekenes is to drede God every howre, and not to loue proper wylle. To subdew 3ou to the obedience of 3our eldres for God, and not to grudge a3enste contrarious thynges, thof they be commaunded. To hyde none euel thoughtes, nor euelle dedes, but to confesse them to 3our gostly faders, yf they be preuy, and also proclame them in dewe place and tyme, yf they be open. Also to be contente withe vylenes and abjeccion, and to holde 3ow more viler and lower than other, not only withe tunge, but also to beleue the same veryly inwarde in sowle. To do nothyng but that the comen rewle commaundethe, or that the gode ensample of 3our eldres enformethe 3owe, lernyng of one mekenes, of another pacience, of another devocion, of another discrete abstinence, of another contynence, of another to kepe streyte sylence. Also to be stylle tyl 3e be asked to speke, and to speke few wordes with sadnes, and not to be lyghte of laughter, but that 3e schew lowlynes in worde and dede, and thynke in al places that 3e schal be presented to the dome of God, sayng withe the meke publycan, " Non sum dignus oculos levare in cœlum; I am not wordy to lefte up myne eye to heven."

" Pure chastite stondethe not only in body, but also in sowle, ffor sche is not chaste in the syghte of God, that hathe that one

withoute that other, nor the chastyte of suche one is plesaunte to God.

" Wylfulle poerte (*sic*) also stondethe not only in forsakyng of worldly riches, but also in forsakyng of wylle to have any worldly riches, worchyppes, or dignyteys aȝenst the wylle of God and ordynaunce of the rewle.

" Moreouer, for ȝe be nowe admytted to knowe the secrecyes of our chapter, ȝe shal understonde that the chapter is an howse of counselle and confession, where the secretes of the monastery and of the chapter arn to be treted, and defautes proclamed and corrected, lyke as the trespas askethe. Haue ȝe warenes therfor that ȝe comen nothyng that is seyd or done here, or in any other place of the monastery by wey of counselle to any other, seculer or religious, but only to ȝour sustres professed, or to ȝour confessoures, yf it longe to ȝour consciences. And that ȝette ryght warely, leste ȝe deme ȝowre souereyne, and haply cause other to grudge aȝenst her by ȝour speche. Wherfor late the drede of God be ȝour gyde in alle ȝour wordes and dedes, for yf it be preuyd that any open the secrecyes of the chapter, she is to be sequestred ther from tyl we thynke her wordy to be kalled aȝene, besyde other paynes. Our lorde Jhesu therfor ȝeue ȝow grace to eschew al perelles. Amen."

After thys the abbes schal assygne hem a maystres or maystresses, after the forme expressed to fore in the sextenth chapter of thys boke; and than the chauntres at the byddyng of the abbes, schal sette eche of them in ther order in the chapter, chirche, and other places, after the precepte of the rewle. Neuertheles, neyther the abbes, nor none other suster, schal be bound to say the seyd exhortacion always, but after ther discrecion and disposicion, and after the tyme ȝeuethe and mater requyrethe.

## CHAPTER XVIII.

### *Of dyuyne seruyse and observaunces ther in.*

Sethe euery religion is therfor ordeyned principally that dyuyne servyse schold be dewly contynued in holychirche, therfor it is acordyng that it be performed in suche wyse, that not only the doers therof, but also the herers be edyfyed ther by. Wherfor, that dyuyne seruyse may be contynued in this religion after a dewe order and forme, the sustres schal haue

ther matens after the brethres matens, ther evensong after the brethres evensonge, complen after complen, so that nerhande ther be neuer cesynge; ther songe schal be sadde, sober, ande symple withe out brekyng of notes, and gay relesynge, withe alle mekenes and deuocion; but organs schal thei neuer haue none; ther psalmody schal be dystyncte and open, and althynge schal be mesured and moderyd after discrecion. In the quyer all schalle be as angels enclynynge togyder, rysynge togyder, knelyng togyder, stondynge, turnynge and syttyng togyder, al after oo forme goynge and comynge togyder. In openyng also and schettyng of bokes, turnyng of leues, leftynge up and puttynge down of stalles, sayng of ther bedes or deuocions, and in al other suche thynges doynge, they schal haue warenes of any grete sounde or noyse makynge, by whisperyng, syghyng, or sobbyng, or ratlyng of bedes, wherby any other myght be unrested, and resonably take occasion for to deme them of ypocrisy, or of any unsadnes; ther syght also, sylence and sygnes they schal kepe moste of alle there, and not go oute tyl the seruyse be ended, with oute a resonable cause not feyned, and by licence or commaundement of her that is president there for the tyme. There also none shal use to spytte ouer the stalles, nor in any other place wher any suster is wonte to pray, but yf it anone be done oute, for defoylyng of ther clothes. If any falle gretly in to cougheynge or bledynge, or habounde withe flewme, sche shal go oute be licence of the presidente, and the passion cesed, and place made clene come aȝene, so that none feyne any cause to go oute, nor make no lenger taryeng withe oute than very nede requirethe. To dyuyne servise none schal come withe oute her hole habite honestly upon her, as it is expressyd tofore in the secunde chapter, her mantel buttened with a button of tre after the rewle, nor ȝet to the speche of seculers withe oute or with in.

### *Of inclynacions.*

As ofte as they enter the quyer, they schal deuoutly enclyne in the place ther to assygned, not bekkyng withe the hede, and lyghtely sterte forth, but sadly, be leyser withe dewe reuerence and worchyp, gadryng togyder the sydes of ther mantelles before them, withe both handes that they fle not abrode, hauyng the ryghte hande in crosse wyse ouer the lefte, not

bowyng they bakkes rownde, lyke a bowe bente, but hauynge ther scholdres and lendes euen streghte and playne oute, enclynynge so lowe that ther handes withe oute violent stretchyng oute may towche both knees, which is to be observed whan soever they enclyne in ther mantelles, so that yf ther be two togyder, they schal enclyne togyder, and turne face to face as ofte as they turne bakwarde, after ther inclinacion, ande so they schal do whan they enclyne withoute mantelles, saue than they schal kepe ther handes crosse wyse in ther cowle sleues. And thes be the tymes and places that thei schal enclyne inne, and the thynges wher to thei schal enclyne, that is to say, in the chirche, chapter, and freytour, as ofte as they come in or oute, namely, before and after conuentual actes; and in the quyer as ofte as they come in or go oute of ther stalles, and also they schal enclyne in the myddes, whan they go from one syde to another of any of the seyd places; also they schal enclyne profoundly to the *hyghe auter*, by cause of the *sacramente* beynge ther, and to our *lady auter*, and to the *crucifixe*, and to the *ymage of our lady*, as ofte as they passe by, namely, in the chirche, and also to the names of *Jhesu* and *Maria*, as ofte as they here them pronounced any where amonge the couent, withe all deuocion and reuerence, sytte thei, stonde they, or which wey euer they turne. Also, whan they have made ther inclinacion in the quyer to the este, they schal turne them and enclyne to the abbes, bothe inwarde and outewarde the quyer. Also whan any suster goethe before another in the quyer, or in any other streyte place, sche schal bowe the hede, and lefte up the hande in maner, askyng leue to go by her, to whom other schalle bowe ther hedes a3ene in token of grauntyng of leue.

[In tyme of dyuyne seruyse the lay brethren schal conforme hemself to the clerkys, as it is more openly expressyd in the seven-and-fourty chapter folowyng, keping the same forme in makyng of inclynacions and of other observauncys, but yf it be any where other wyse sette. Whan therfor they come in to the chirche they schal inclyne to the autyr in ther place assygned hem, not makyng slyght bekks and sterte away, but sadly and manerly they schal, with dewe reuerence and worchyp, gader to gyder the sydes of ther mantles, with bothe handys before hem, hauyng them in crosse wyse with in ther mantels, the ryght hand ouer the lefte, and they schal inclyne so lowe that

ther handys, with oute any stretchynge owte of armys, may toche bothe kneys, bowyng the bak with the loynes not lyke a bowe bente, but euen playn and streght oute, that yf nede were a staffe myght lye ther upon, and thys maner of inclynyng they schal obserue as ought (often) as they inclyne in ther mantels, and as ofte as they passe by the sacrament, or by the myddys of the hygh autyr or quyer, or by the ymage of our lady, or by the general confessour. And whan they inclyne with oute mantels, they schal holde ther handes in ther cowell sleues one caste ouer another in crosse wyse, and inclyne as it is seyd before. Also eche brother schal do reuerence to other as ofte as they mete togyder, or receyue any thyng, or any seruyse of other aualyng ther hodys, and somwhat bowyng down with her hedys and bodyes, the ȝonger, namely, to the elder; but to this names *Jhesu* and *Maria*, they schal inclyne profoundly as ofte as they here them rehersyd.]

*Of late comers to the quyer.*

And for dyuyne seruyse is to be preferred before al other thyng, therfor, whan they here the ryngyng ther to they schal come to chirche be tymes, that they mow make redy ther hertes to God before the begynnynge, as they mow the more dewly preyse hym. If any come after "*Deus in adjutorium*" is bygonne, sche schal enclyne, and go to her place. If "*Gloria patri*" be bygonne, sche schal enclyne tyl "*Sicut erat*," and than go to her stalle withe oute sygne of the president. If any come whan the ympne is bygonne or after, sche schal enclyne tyl the president make a sygne to ryse, and than go to her stalle or to another place wher none other suster be lette of her office, which is to be obserued also, yf the office of our lady masse be bygon, so that alle suche must proclame and telle the causes of ther late comynge in dewe place and tyme. Suche as ofte come late with oute resonable cause, schal be more scharply corrected; neuertheles, come any neuer so late whan ther is litel helpe in the quyer, they schal enclyne and lyghtely go to ther place, thof the president make no sygne, helpyng forth what they may, and after that seruyse or houre they schal say to the place wher they began, and proclame and confesse ther late comynge whan they se ther tyme. So ȝet that after the thryd psalme is ended of any of the small howres, none schalle enter in to the stalles but in tyme of grete nede.

*Of faylers in dyuyne seruyse.*

If any fayle in redynge or syngynge in the quyer, sche schal as ofte as it is perseyued of other, knele down towarde the auter whilst they synge at other syde, namely in psalmody, toche the grounde withe her hand, knokke herself on the breste, rise and enclyne also to the auter, and than synge forthe as sche dyd before, hauyng alway a warenes, that the knelyng down for one defaute be not cause of mo, whiche ȝet defautes also sche most proclame whan tyme comethe, and take correccion for them, namely, yf the defaute be so grete that al the quyer is distracte ther by. But none schal knele down at lectrones tylle the lesson or verse be ended; nor in any procession goynge. Sche that wyl not knele down whan sche faylethe, Seynt Benette sayth, "sche is to proude, for sche wyl not meke herself in the presence of other, wherfor sche is to be chastysed the more scharply in the chapter." Neuertheles aged and very feble schal do in thys obseruaunce and other lyke as the abbes assygnethe hem, the causes fyrst known openly in the chapter that none occasion of euel be mynystred to other.

CHAPTER XIX.

*Of obseruaunce at matens and laudes.*

Aboute the laste ende of the brethres matens, the tapers lyghte, the abbes or priores in her absence, or els the ebdomodary in bothe ther absence, schal make the termynacion, smytyng her ryghte hande upon the deske or a boke not ouer harde, but in suche a mene as al the quyer may here it. At the whyche sygne al the quyer schal knele downe, and stylly say one *pater noster*, one *ave maria*, and oo *crede*, eche by themselfe alone. And whan sche makethe another sygne withe her hande as sche dyd tofore; alle must ryse and stonde turned to the este, enclynyng and makyng the sygne of the crosse of Jhesu in ther forehedes and brestes, prayng hym inwardly that ther seruyse may be acceptable to hym and to hys blyssed moder. And thys is to be obserued before euery houre, outake the sayng of the *crede*, whiche is not seyd comenly but before

matens. As sone therfor as the brethren cese of syngynge, the ebdomodary schalle begynne "*Dignare me laudare te,*" turnyng to the este with alle the quyer, answeryng to the same, and to "*Domine, labia*" and "*Deus in adjutorium.*" At "*Gloria Patri*" al schal enclyne face to face as ofte as it is had, outake in processions, rysyng up a3ene at "*Sicut erat,*" and thanne stonde quyer to quyer tylle "*Allelujah,*" saue whyls they synge "*Laus tibi, Domine,*" they schall enclyne to the ende thereof quyer to quyer. From the begynnyng of the *Inuitatory* in to *Gloria Patri* after *Venite*, they schal stonde turned to the este, and than they schalle turne quyer to quyer in to the last verse of the *ympne;* than enclynyng face to face stondyng up, and turnynge to the este at *Amen*, which is to be obserued at the laste verse of euery ympne in the 3ere. The secunde and thryd *antemes* and matens schal be bygon of them that be tabled un to them, but the fyrst *antem*, and all other *antems* at *laudes*, *prime*, and *houres, euensonge*, and *complen*, schal be bygon by the ebdomodary. Sche that begynnethe any *antem* schal turne to the este, and enclyne the same wey whan sche hathe done; but the quyer schal stonde face to face, saue whan the ebdomadary begynnethe her antems, al schal turne to the este as sche doethe. At the entunyng of euery psalme the quyer schal stonde face to face, outake the begynners in hyghe dowble festes. In the psalmody the quyer schal sytte one psalme and stonde another, begynnynge euer with the *fyrst psalme*, so that, the *fyrst psalme* entuned to the myddes of the fyrst verse they schal sytte down, rysyng a3ene at *Gloria Patri*, and enclynyng as it is seyd before, and stondyng quyer to quyer whylst they synge the *antemes* after the psalmes. Aboute the myddes of the thryd antem the sustres that schal synge the *versicle* schal go oute of ther stalles religiously turnyng to the este with al the quyer, whylst they synge it at the deske, enclynynge bothe before and after, whiche also is to be obserued of alle sustres as ofte as they synge or rede any thynge at the deske or lectryne. The *answer* of the *versicle* ended, al the quyer schal enclyne to the este like as they stonde in the *answer* of the versicle, and than they schal turne quyer to quyer, and say *pater noster* and *ave maria* enclynynge. Whyche done, the ebdomadary schalle stonde upryght wythe al the quyer, and turnynge alle to the este, sche schal begynne *Et ne nos* withe *precibus et meritis* as it schewethe in the ordynalle. If the abbes be presente al must

conforme them to her. They that schal rede the *lessons* at the lectryne schal after *Jube, Domine, benedicere* enclyne to the este, tyl the *benediccions* be endyd. And the quyer answeryng *Amen*, before the first lesson, anone they must sytte down withe oute any taryeng, or euer the lesson begynne, that the reder may so moche the better be herde of alle, and they muste sytte stylle tyl *Gloria Patri* of the last response. Neuertheles the sustres that schal synge the verses of the responses at the lectrin, schal go oute of ther stalles religiously aboute the myddes of every response, and for they may not enclyne withe the quyer whyle they synge *Gloria Patri* of the thryd response, they schal enclyne before, whyle the quyer syngethe the repete, whiche is to be observed in alle other responses that be songen with *Gloria Patri*, and in al other thynges whereof the syngers may not conueniently enclyne with the quyer. Atte begynnynge of *Te Deum laudamus* al the quyer schal stonde to the este withe the ebdomodary that begynnethe it; and at *Te eternum Patrem*, they schal stonde quyer to quyer in to the laste ende of the psalme, saue at *Sanctus, Sanctus, Sanctus, Dominus Deus Sabaothe* and at *Non horruisti virginis uterum*, and in thys verse, *Te ergo quamvis*, al schal enclyne face to face, and atte thys worde *In eternum* they schal turne to the este, and so stonde tylle *Gloria Patri* after *Deus in adjutorium* at laudes. Whan *Te deum* is not had they schal in stede therof synge thys psalme *Miserere mei Deus*, knelynge quyer to quyer as it is specifyed in the ordynalle. Atte laudes alle thynge schal folowe the obseruaunces expressed at euensonge in the xxiiii^ti^ chapter of thys boke, saue in the laste ende of thys psalme *Benedicite* they schal enclyne quyer to quyer whyle they synge thys verse *Benedicamus Patrem*, rysyng up a3ene at *Benedictus es, Domine*. And whan the sustres haue ended ther matens, the brethern schal begyn their prime.

[Whylst they rynge allyn to matens, the tapers schal be lyght by the lay brethren as it is expressyd in the eght and fourti chapter folowyng. And whan allyn is ronge they schal hye them fast to the chirche, and stonde in the quyer in the lower stallis, keping the same stondynges and syttyngs that the quer doth, and none to depart thens without special licence. The ebdomodar of duty schal byde in the quyer euermore, and lay the legende on the lectron, and see that the quyer haue lyght whan it is nede, and that nothyng lakke whan it schal be sett awerk. Whan the lessons be done, he schal take away the legende, and other bokes and deskes as the tyme requyrethe,

and quenche the skonses. And it is to be markyd that whan he leyth any boke up on any lectron or deske, he schal open it in the myddes, and so schett it aȝene whan he taketh it away. Of the ryngynge to the sustrys matens, it schewyth in the nyen and fourty chaptyr, and whan the autyrs schal be made redy to the brethren masses in the seuen and fourty. Of inclynacions and other obseruaunces it schewith of the chaptyr goyng tofore.]

## CHAPTER XX.

### *Of pryme, lady masse, and houre of teer.*

Whan the brethren haue ended ther houre of teer, the sustres schalle begynne ther pryme, outake Wytsonday, kepyng ther obseruances as they dyd in lyke thynges at matens, so that the executrice of ther seruyse schalle begynne the *antems* at pryme and howres, and they that synge the *versicles* of the same day schal synge *Jhesu Christe* and *responses* of the seyde howres at the lectryn, turnyng to the este with the quyer. After pryme, schal folowe masse of our lady, at the begynnynge wherof alle schal stonde quyer to quyer, saue att thes wordes *Salve sancta parens* alle schal knele downe and devoutly enclyne at both tymes, doyng worchyp and reuerence to the moder of God, rysynge up aȝene att *Enixa puerpera*, the two begynners that begynne masse, or any thyng els in myddes of the quyer, schall at eche inclynacion enclyne to the este, and sytte to the este, whiche way that euer the quyer stonde, sytte, or enclyne, kepynge ther inclynacion before *Gloria Patri*, as it is seyde before at matens. Also the quyer schal stonde quyer to quyer whyls they synge the *Kyrye*, and atte begynnyng of *Gloria in excelsis* they shal turne to the este, and aȝene quyer to quyer at *Et in terra*, so enclynynge at *Adoramus te* and at *Suscipe deprecacionem nostram*, saue whyles they synge *Amen*; and as ofte as they say, *Et cum spiritu tuo*, or answer the preste or dekon of any other thynge in the masse, they schal turne to the este. Att the fyrst collectes they schal enclyne quyer to quyer, stondyng up aȝene to the este at *Qui tecum vivit*, but in the *memoryes* they schal knele down lenyng to ther deskes, and stondyng up at *Qui tecum*, as it is seyd before. From the begynnynge of the *pystle* in to the *sequence* be ended, they schal sytte in ther stalles, saue the

sustres that schal synge the verse of the *grael*, and verse of *allelujah*, schal synge them stondynge at the lectren. Also from septuagesym in to ester thys tracte *Gaude Maria* schal be songe at lectren; and this prose *Inviolata* in the quyer, syde for syde, syttynge. But at thes wordes, *O Maria, O benigna, O Maria,* al muste knele down syttynge up aȝene at *Que sola.* The *prose* or *sequence* ended, they schal turne to the auter, so enclynyng at *Gloria tibi, Domine,* whan the preste enclynethe, makyng a token of the crosse in ther forehedes and upon ther brestes, as the maner is. When *Credo in unum Deum* is bygonne, they schal turne aȝene quyer to quyer, so knelyng down at thes wordes, *Et incarnatus,* and rysyng up aȝene at *Et resurrexit.* The *offertory* they schal synge quyer to quyer stondyng, and knele down after lenynge to ther deskes, but from *Per omnia* into *Sanctus* they schal stonde to the este, so enclynyng at thes wordes, *Gratias agamus Domino Deo nostro.* From the ende of the preface in to *Benedictus* they schal stonde quyer to quyer, enclynyng so at the fyrst *Sanctus,* whereof the begynners schal enclyne before they begynne it. And the fyrst *Osanna in excelsis* ended, they schal knele down into *Pater noster,* begynnyng *Benedictus* euermore at the leuacion of the sacramente, saue when it is *sine regimine chori* amonge the brethren they schal synge it forthe immediately withe the *Sanctus,* turning to the este, and not abyde the seyd leuacion, as in al feries and festes of thre lessons, outake the thre commemoracions, and certeyn festes in ester tyme. At the begynnyng of the *Pater noster* they schal ryse and enclyne quyer to quyer, but they schal synge *Sed libera nos a malo* stondyng to the este. Also they schal synge the thre *Agnus* quyer to quyer, turnynge to the este aȝene at the ende of the thryd, and face to face, whyls they synge the *comen.* At the laste *colectes* they schal kepe the same observaunces they dyd at the fyrst *colectes,* save at the laste colecte of alle the *terminacion* schal be made that the sustres may say ther *Pater noster* before the howre of teer, stondynge to the este at *Qui tecum vivit,* as it is seyd before; but after *Deo gracias* they schal knele down aȝene in to the blyssyng of masse be ȝouen, and Seynte John gosbel ended, saynge *iii Pater nostres and iii Aves* for the pees, towarde the este. After the seyd gosbel is ended, they schal anone forthwith, outake on Saturdayes, begynne ther howre of teer, and procede withe dewe obseruaunce expressed tofore at pryme.

## *Of comenyng.*

Whan any schal be comenyd they schal come togyder religiously, and at the assignement of the preste say ther *Confiteor* togyder ones; for as many as shall be comened at one ceson, be it in or after any masse, and the *absolucion* ȝouen, they schal ryse and knele at the comenyng wyndowe togyder as many as may religiously, enclynyng bothe before and after ther comenyng. The houre of teer ended, thei schal make ther inclynacions, and go in procession wyse to the graue, two and two togyder, the youngest before. And the abbes or priores, or president in her absence, stondyng at the graue, and eldest sustres nexte un to her on euery syde, sche schal withe two fyngres take oute a lytel erthe, begynnyng thys psalme *De profundis* her own syde, sayng withe her, and that other syde answeryng, face to face, so enclynyng at *Gloria Patri*, and whyle the abbes saythe the collecte *Domine sancte Pater* withe *In nomine Patris*. After thys the abbes schal say *Benedicite*. The couente schal answer, *Dominus*. And than the chautres schal rede the *obites* yf ther be any in the *martiloge* on the morne, which redde, the abbes say thus, *Anima ejus* or *animæ eorum*, or *earum, et animæ omnium fidelium defunctorum, per misericordium Jhesu Christi in pace requiescant*. The couente schal answer *Amen*, and than silence is lowsed, and the sustres may take ther veynes, and proclame ther defautes, or els by lycence of the abbes or president go take ther myxstom.

[Of ryngyng to prime and to our lady masse it schewith in the nyen and fourty chaptyr, and also of tollyng *De profundis* at graue. To the whiche alle the brethren schal go in procession wyse, and whan it is endyd the lay brethren schal go streght in to the chirche for to mynyster to the prestys att masse; after the whyche masses, yf it be comonyng day, they schal be comonyd, eche brother of the preste he helpethe atte masse, sayng *Confiteor* before as the maner is. And yf ther be many brethren comonyd att one masse, they schal say *Confiteor* togyder, and be comonyd togyder after the prestys or dekons, yf any be than comonyd at the same masses, for no lay brother schal be comonyd with hem. Att ende of our lady masse, after the benediccion is seyd, the lay brother that mynystreth at the hye masse schal tolle the Aue belle, nyen strokys att thre tymes, kepyng the space of one *Pater noster* and one *Aue* betwene eche thre tollynges, and after thys he that kepythe the lady masse shal quenche the tapers there, and make up the awltar.]

### CHAPTER XXI.

Of the seuen psalmes it schal be schewed in the nyen and twenty chapter of thys boke. Whan the brethren haue ended ther howre of sexte, the sustres schal go forthe withe theres, and whan the sustres haue ended ther howre of sexte, the brethern schal begyn hyghe masse.

[To the seuen psalmes it schal be tollyd as it is wonte to *De profundis*. And whan the houre of sexte or none is done before hygh masse, the crosse berer schal bere the crosse in hys reguler habite before the procession withe oute tapers and holy-water, turnyng in to the quyer aȝene at the sygne of the chauntor. And whan he perceyueth that the presidente or eldeste prest of that procession is in hys stalle, he schal sette up the crosse in the reuestry, and come and knele amonge hys brethren in the quyer with oute the stallys. Of the ryngynge to hyghe masse; it schewyth in the nyen and fourty chaptyr folowyng. They that kan not rede, in stede of the seuen psalmes and letany schal say our lady sawtyr.]

### CHAPTERS XXII, XXIII.

The obseruaunces at the autyrs longeth to the brethren and not to the sustres. Moreouer, whan the couente is in any conuentual acte, none schal presume of her own hede to go oute to se any sacrynge at any auter, but they schal kepe ther wonte obseruaunce, or els knele down yf it be in the quyer, and se our lord in ther sowles, lokynge upon ther bokes, that no defaute be made in redyng or syngynge, ffor God louethe more to be worchypped and seyn with the eyen of the soule than with the eyen of the body, sayng our lorde, "*Veri adoratores adorabunt Deum in spiritu et veritate.*" After the brethres houre of *none* the sustres schal procede withe theres, and withe oute any longe taryeng after that, alle schal go to mete.

### [CHAPTER XXII. *of the MS. containing the Additions for the Brothers.*]

### *Of obseruaunces at hygh autyr and lady autyr.*

[As ofte as tapers ar to beholde, the taperers schal joyne hemself to the preste as sone as he is come to the gree of the

autyr, stondyng by the dekon and subdekon, hauyng ther facys to the autyr, and somewhat inclynyng, as they may for holdyng of the candstykkes. The mynysters of hygh masse and lady masse schal helpe at mynystryng of the chalyce, and they schal bere the masse bokys from corner to corner of the autyrs whan tyme is, doyng other mynystracions aboute the autyrs as they be enformyd and taughte. Of sensyng of the autyr in the begynnyng of masse, and before and aftyr the gosbel, it schewyth in the seuen and twenty chaptyr folowynge. Whan the dekon or subdekon comethe from the quyer to the auter after the sensyng of the quyer, the lay brethren schal stonde in order at ende of the lefte syde, offryng them selfe to kysse the pax, so that none of hem mynyster aboute these ij autyrs without surplys, but yf it be in a sodeyn case of nede.

### *Of bodyly disciplines.*

Every fryday in the ȝere, whan it is *sine regimine chori* amonge the brethren, outake *christemas eue*, and from thens in to the utas of *purificacion* of oure lady, and from *estren* in to the utas of *corpes* (sic) *christi*, and every *Wensday of lente*, whan the brethren say of the fery, and after the *passage* of any suster or brother, and on *al soule day*, and other tymes accostomed, or assygned by the abbes, the dortour belle schal be tolled, and the sustres schal take bodyly dysciplyne in dewe tyme and place, after the forme expressyd before in the secunde chapter, eche knelyng arewe in ther order; and in the tyme of disciplyne the ebdomodary, or another suster, schal say this *preces* folowyng, the couente answerynge, Psalmus (51 and 56) *Miserere mei Deus.* Psalmus (67) *Deus misereatur.* Psalmus (130) *De profundis.* So that eche psalme be seyd withe *Gloria Patri* and *Ave Maria*, and after the laste they schal say thys antem,—"*Ne remininiscaris* withe *Kyrieleyson, Christeleyson, Kyrieleyson. Pater noster. Ave Maria. Et ne nos, Ostende nobis. Ora pro nobis, sancta Dei genitrix. Peccavimus cum patribus. Domine, non secundum. Ne memineris iniquitatum. Adjuva nos Deus. Oremus pro fratribus. Pro cuncto populo. Anime fundatorum. Domine, exaudi orationem meam. Oremus. Exaudi quamvis, domine, supplicum preces. Deus, cui proprium est misereri semper et parcere, suscipe deprecationem. Deus qui caritatis. Fidelium Deus omnium. Anime fundatorum nostrorum.*" And they that ȝeue the disciplyne schal cese at

*Pater noster*, and say it knelyng as it is sette before in the seuenthe chapter, begynnynge a3ene at *Et ne nos*. Ande they muste moder the disciplyne in suche wyse, that they may go ones aboute before the *Pater noster*, and ones after. If any suster for any cause resonable may not take her disciplyne, she schal say the seyd *preces* alone, or with a felawe wher sche wylle. But when the abbes in tyme of grete colde, or for any other resonable cause, wyl pardon the sustres of ther discyplynes that they schal none take, 3et they schal say the seyd *preces* under the schorte veyne togyder in the chapter, but they schal not bare the scholdres.

[CHAPTER XXIII. *of the MS. containing the Additions for the Brothers.*]

[*Of obseruauncys in the quyer at hyghe masse tyme.*

As it is seyd in the eghtenthe chaptyr goyng before, and in the seuen and fourty chaptyr folowyng aftyr, the lay brethren schal conforme hemself to the clerkys in syttyng, in stondyng, in knelyng, and in enclynyng at matens, masse, and euensonge, and at al other hourys. Neuertheless none of hem schal be sensyd, but the taperers at *Magnificat* and *Benedictus*. Thyes must take gode hede among hem, that the bokes be leyd open on the deskys be tymes, and that euery thynge be redy at hande. Whan there is any dysciplyne 3ouen before or aftyr hyghe masse, one of hem schal tolle the belle ther, to lyke as it is tollyd to *De profundis*, that al the brethren may be ther atte.]

## CHAPTER XXIV.

### *Of observaunce at evensong.*

Aboute the last ende of the brethres euensonge the sustres schal make ther *termynacion*, and say ther *Pater noster* and *Ave Maria*, as thei dyd before matens, but withe oute a *crede*. And alle stondyng up quyer to quyer, the ryghte syde schal fyrst enclyne profoundly to that other, saynge *Ave Maria* and *Indulgete nobis;* and in the mene tyme, the lefte syde stondynge up ri3te, schal 3eue deuoute audience to the ryghte syde, and so muste the ryghte syde do afterwarde to the lefte. Thys doon, and the brethres euensonge alle ended, they schal begynne ther euensonge as ther ordynalle schewethe, turnynge to the este at ende of the antem after the psalmes. And the chapter ended

withe *Deo gracias*, they schal turne quyer to quyer, so stondynge whyle they synge the *response*, whan ther is any; but whyle the *verse* is in syngynge, they schalle sytte, kepynge ther obseruaunce at *Gloria Patri*, at ympne, and at the versicle, as it is expressyd tofore at matens. At *Magnificat*, they schalle turne quyer to quyer, stondyng upryghte, lytel or nothyng lenyng, withe ther bakkes or armes to the stalles, and so they owe to do at *Nunc dimittis*, *Te Deum*, and *Benedictus*. From the ende of the antems after the seyd psalmes in to the ende of euensonge and complen, matens and laudes, they schal stonde to the este, but yf it be in the orysones or collectes, ffor than they schal enclyne quyer to quyer, stondyng to the este a3ene at *Qui tecum vivit*, which is to be obserued in alle orysons seyd in the quyer thorow the 3ere withe note. Neuertheles, sche that executethe the seruise schal stonde styl in her stalle to the este, saue atte begynnynge of thys antem *Ave Maria*, and from thens in to the laste ende of euery houre in the 3ere; al moste reverently and devoutly knele down, enclynyng also to this name *Maria*. Also after euensonge, matens, and after euery houre the abbes, or the ebdomadary in her absence, schal say thys litel prayer. "*Anime fundatorum nostrorum et anima famulorum famularumque tuarum, et omnium fidelium defunctorum, per misericordiam Jhesu Christi in pace requiescant.*" The couente schal answer *Amen*, also withe oute note. And than after euensonge the priores or another serche in absence of the abbes, after the space of this psalme *Deus misereatur nostri*, schal smyte withe her hande as sche dyd before euensonge, and than al schal ryse and enclyne religiously before the deske towarde the auter, and so go ther weyes; so 3et that none go to any other place than euenforthe down to the freytour, withe oute special leue asked and had of the presidente, but the ebdomadarye schal entende the *chyme*, as it is expressyd in the fyftiethe chapter of thes present Addicions.

[From *Indulgete* none schal absente hymself wylfully at any tyme, nor go to hys place behynd the quyer tyl *Gloria Patri* is endyd, after *Deus in adjutorium*. On saturdays, in somer tyme, whan procession is had to the crosse, he that kepeth the sensour and he that holdeth the boke schal abyde styl in ther surplys tyl after the procession, but no crosse is to be had excepte in ester wyke.]

*Of obseruaunce at the collacion and complen.*

Whan they here the secunde pele to the collacion they schal

come togyder, and sytte in order in the chapter, kepyng ther sylence as it is seyd before in the xiiii^te^ chaptyr of thys boke, and whan the president at last ende of the pele goethe to her place, alle muste stonde up, but not enclyne, saue only to the abbes, and whan sche hathe enclyned to the majeste, and take her sete, the couente also at her assygnemente schal sytte down aȝene. And than yf ther be any brother or suster of the chapter late passed to God, the presidente schalle open it to the couente; whiche anon, stondyng to the mageste, schal syde for syde say *De profundis* for the soule, withe the suffrages and dewe regular obseruaunce, ordeyned therfore, and than sytte down aȝene. And alle thynges tretyd than to be tretyd, that is to say, tho thynges that may not congruously be deferryd in to another tyme, the legister at the byddynge of the presydente schal say "*Jube, Domine,*" after the forme expressyd in the fyrst chapter tofore, to whom the presidente schal answer thus, "*Noctem quietam et vitam beatam tribuat nobis Spiritus, Pater pius, et misericors Dominus.*" The couente schal answer "*Amen,*" and than the legister schal rede what someuer the abbes assygnethe after the forme expressyd in the seyd chapter; and *Deo gratius* ended, the couente schal ryse and turne to the mageste, the presidente sayng withe lowe inclynacion *Adjutorium nostrum,* and the couente in lyke wyse answeryng withe note, al under oo tune, *Qui fecit cælum et terram.* And after thys they schal go to the quyer procession wyse, the ȝongest before; and aboute the last ende of the brethres complen, the president, or the ebdomadary in her absence, schal make the *termynacions* bothe before and after *Pater noster,* and they schal kepe the same obseruaunces at *complen* as be expressed tofore in lyke thynges at *matens, prime,* and *houres,* begynnyng whan the brethren haue endyd ther oryson after the antem of our lady; save, after the laste *Deo gratias,* the ebdomadary schal say thys versicle *Ave Maria* enclynyng, so that from the begynnyng of the antem of our lady in to the ende of seruyse, alle schalle knele excepte tho sustres that schal synge the *versicle* while they synge it, and tho sustres that be tabled or assygned by the chauntres to synge the verses of *Salve regina* or *Regina cæli,* which schal be songen standynge at the deske; and whan the laste collecte is ended, alle schal putte downe ther veyles, and so kepe them in to the morne.

[None schal absent hym from the collacion nor complyn with oute special licence of the presidente, nor none schal go to hys

place behynde the quyer tyl . . . . is begon atte the collecte aftyr the antem of our lady, or att *Tibi, Domine, commendamus*, whan commendacions be seyd after complyn of the day, they schal inclyne two and two togyder in the comen place assygned un to them, and go forth in procession wyse to the *holy water stoppe*, and as they receyue *holy water*, they schal enclyne to the preste that ȝeueth it, so that the mynyster of hygh masse holde lyght un to hym whan nede is, and also to the brethren whan they go from the collacion if it be derke, turnyng the lygth in the skonses euermore fro mennys faces.]

### *Of verses at complen in lenton.*

In lenten, after *Nunc dimittis*, thys antem, *O mitissime*, schal be songe, withe verses, the quyer knelyng at these wordes, *O benigne Creator* and *O pie Redemptor ;* but at *O mitissime Triumphator*, alle shal stonde up aȝene. So ȝet, that the sustres that schal synge the verses stonde at the lectron whyle they synge them.

### *Of holy water after complen.*

Alle seruyse ended withe *Animæ fundatorum*, they schal echone turne up in to ther stalles, and say eche of hem knelynge fyftene *Aues* softly, not abydyng the *Aue belle*. But the presidente only may lene to the forme or deske, and knele, and whan sche makethe a sygne withe her hande, they shal ryse, and go processionally to take holy water, the eldest goyng before ; and as they take it two and two togyder, the eldest fyrste, they shal enclyne to the president that ȝeuethe it, namely, yf it be the abbesse that ȝeuethe it; and after thys they schal go to the dortour as it schewethe in the thre and fyfty chapter of this boke.

## CHAPTER XXVI.

### *Of the maner of doyng of dyuyne seruise, et cætera.*

In alle principal and hyghe festes the abbes stalle is to be arayed more honestly than other tymes, and the chauntres withe one of her felawes in al suche festes schal kepe the myddes of the quyer, al seruyse tyme, occupyeng the office of the rectrices or two begynners, begynnynge alle thynge towarde the este, saue at *Indulgete* they schal conforme them to the quyer. Alle maner of chaptres at euensonge, complen, matens, pryme, and howres, schal euer be seyd in a lowe sober voyce. Also

in alle hyghe festes the chauntres schal assygne one of the eldest sustres to rede the *fyrste leson* at matens, the pryores to the *secunde*, and the abbes to the *thrydde*, and foure at the leste of the eldest sustres, beste disposed in the brestes to synge the *verse* of the response at the fyrst euensonge, and the *thrydde verse* at matens, and *Allelujah* at masse and *Benedicite* at euensonge in festes of our lady. In alle other double festes and dayes sche schalle assygne other sustres to do the seyd thynges, and al other after the feste or day is. So that on *sondayes* and festes of *nyen lessons*, or of the strenghte of nyen lessons, as *Seynt John Portlatyn*, *Inuitatorium triplex*, and suche other, sche schal assigne a nother suster to synge the *venite* withe the sustres that be tabled ther to, and so sche schal do to the *thryd* response at matens, and *allelujah* at masse, but in double festes fourê at leste schal synge the *venite*.

[Euery dowble feste that is callyd by the table *maius duplex*, the *confessours stalle* is wonte to be honestly arayd with clothes as it is acordyng for to be by the mynyster of the sextry, whiche also schal ordeyn for the deske in myddes of the quyer, *stolys*, *cuschens*, and *stauys* for the *rectours*, and the lay brethren at the preface of hygh masse schal sette forth the seyd stolys before *the rectours* that they may knele at hem, and atte *Agnus Dei* they schal sette hem in ther places a3ene, or els folde hem togyder, and sett hem in suche place that the brethren be not lette goyng by them.]

## *Of makynge of the table.*

Wherefor that the more certeynte be had in our lordes seruyse in the chirche, chapter, and freytour, the chauntres schal euery fryday make the table, and sette it in suche a place of the quyer that alle the sustres may loke ther up on, and se what they schal do. Hauynge a besy attendaunce that no sustres be tabled to any thynge but suche as haue habilite and sufficience to kepe it in euery place in redynge and syngynge, wyke by wyke, as they be in order after ther profession. And 3et for the more sykernes sche schal aske of tho sustres whom sche is purposed to table, wheyther they may kepe ther wykes or no, so that yf they be notte disposed to kepe ther tymes, sche may purvey and make a chaunge withe some other susters, eache kepynge for other as ther course comethe aboute, what syde that euer they be of. But none schal be ouer skypped in any wyse for any suche chaunge, withe oute a very resonable cause

knowen to the couente, and allowed by the abbes. Also it is to be marked that in the table schal neuer be sette past two sustres to any thynge, nor no mo schal synge it but yf they be assygned by the abbes or chauntres.

## CHAPTER XXVII.

### *Of prayer in stede of sensyng.*

Also, for as moche as the sustres use no sensyng, it is acordyng that instead of encense they use deuoute prayer, sayng withe the prophete, "*Dirigatur, Domine, ad te oratio mea sicut incensum in conspectu tuo.*" And therfor Seynte Benet saythe in hys rewle "that the sondayes, namely, and holy dayes, al the couente scholde be occupyed in deuoute prayers and holy redynges, wherfor yf any be founde mys occupyed, as withe ydelnes or vayne tales, suche one is unprofitable, not only to her selfe, but also sche hyndrethe other," and therfor he commaundethe that "yf any suche be founde in the congregacion, they schal after certeyn monycions to leue, and wylle not amende, be scharply corrected, openly in the chapter." By thys worde correccion after Seynte Benettes rewle, is understonde euermore a disciplyne, suche also, moreouer, as may be at the seruyse of the day, namely, the holy dayes, witheoute preiudice of ther own seruyse. It is accordynge that thei stonde up at "*Magnificat, Nunc dimittis, Te Deum, Benedictus* gosbelles, and suche other, conformynge themselfe as moche as they may to the comen ordynaunce of al holy chirche.

### [*Of taperers and of sensynge.*]

[In al dowble festes and sondays generally, and whan it is *Inuitatorium triplex*, aftyr the table, also al ester wyke, and in the festes of Seynt Kateryne and of the enleuen thowsande virgyns, the *taperers* schal be holde, and the hygh autyr and quyer sensyd at matens, masse, and euensonge, and in the begynnyng of masse aftyr *confiteor*, and a3ene before the gosbel. Also aftyr the gosbel the sacryfyse schal be sensyd eche day in the 3ere; but the quyer schal neuer be sensed in masse tyme, but whylst the *crede* is in syngyng, yf ther be any. And in eche of the seyd festys and days a tapete schal be leyd before the hygh autyr. Lyke obseruaunce is to be kepte at oure lady autyr in oure lady masse tyme, except certayn days expressyd in ther placys. The *taperers* schal go before the preste, or stond by hym as they be

informyd. And he that kepeth the sensour schal say *Benedicite*, oute take at hyghe masse and lady masse, for than the dekon schal say it. Also he that kepeth the sensour schal holde up the rygthe syde of the cope whylst the preste senseth at euensonge and at matens. And after the sensyng of the auter he schal sense the preste in hys place iij castes, and than he schal go in to the quyer and sense the confessour in hys stalle as many inclynynge to hem bothe before and aftyr. Than he schal sense the quyer, fyrst the ryght syde, and aftyr the lefte, eche preste and dekon two castys, and eche voyde stalle except the confessours one. And than he schal sense eche taperer two castys inclynyng before and aftyr, but neuer no mo of the lay brethren. Whyche doon, he schal inclyne at the lowest gree of the autyr, and bere up the sensour in to the reuestry aȝene, or els stonde styl ther tyl the procession goeth forth to the crosse, yf any procession be, doyng such obseruaunce as belongeth ther to. In festys clepyd *Maius duplex* ther schal be two sensours at euensonge and matyns, and a schyp berer. And he schal than say *Benedicite* to the preste tofore encense be put in to the sensours; but at fyrste euensonge schal be ij schyp berers, so that in sensyng of the autyrs one of hem, and oo taperer, and oo sensour go before the preste of the ryght syde, and ther felaws the same wyse before the preste of the lefte syde, al in surplys. Whan al be comne in to the quyer aȝene, the secundary preste schal sense the fyrste, and the principal senser of the lay brethern schal sense the seyd secundary preste thre castys. Whych done, they schal, one at oo syde and another at other syde, sense the rectours, the quyer and taperers, as it is seyd before, eche of hem two castys, and eche voyde stalle one, with dewe inclynacions, and than go ther ways. If so be that the confessour be presente in the quyer, and not executeth seruyse, he schal be sensyd iij castys, aftyr the rectours, by the pryncipal sensour. The taperers, aftyr tyme they be sensyd, they schal stonde by the preste conformyng hem to the obseruaunces of the quyer as moche as they may. And it is to be markyd that in our Lady masse schal be holde no tapers, but at the dysposicion of the general confessour, be cause the prestys than beyng at masse schal not be lefte a lone with oute helpe.]

CHAPTER XXVIII.

Also for holy water is renewed euery sonday, it is accordyng that they take no bodyly mete tyl they haue take holy water and holy brede (deuoutly and with reuerence of the abbes or priores or ebdomadaryes handes[1]), ffor ther to euery cristen man and woman is bounde by the lawe (outetake comenyng dayes[1]).

[On sondays, whan holy watyr is halowyd in the quyer, the mynyster of the sextry schall ordeyne for water and salte, and so he schal do also whan it is to be halowyd with oute note in the reuestry. The crosse berer with tapers lyght schal stonde at the lowest gre of the hygh autyr, and the mynyster of our lady masse schal (sette forth watyr and[1]) holde the salte on the ryght syde of the preste. And he schal powre holy water in to the holy water stop, and holde it al togyder in the sleue of hys surplys whylst he sprenkleth it in the left syde of the quyer. The keper of hygh masse schal (bryng forth the towel and cope, and he schal) putt the cope up on the preste, and caste it ouer hys scholders, and holde it up behynde hym, whylst he ȝeueth holy water, and the holder of the boke schal take hede to the same, and se that the deske be remouyd and sett aȝene whan tyme is, but to the confessour he schal holde the boke hymself, and al thes schal be in ther surplys. In takyng of holy water, the lay brethren schal conforme hem to the clerkys, saue none of hem schal go with any preste or dekon at any tyme. And it is to be known that in al dowble festys and profession days, and in the feste of saynte Anne yf it fal on the sonday, also the fourth sonday of lenton, palme sonday, secunde sonday aftyr ester day, sonday with in the utas of Seynt Petyr ad vincula, and al other sondays as the confessour semeth best, holy water schal be made in the reuestry after morow masse; wher as euery sonday thorow the ȝere holy water is wonte to be made after the seyd masse and holy brede, the brother that kepeth the wheyle ordeynyng for al thynges longynge ther to, for sustres and lay brethren. So that euery sonday holy brede is to be taken reuerently before al other bodyly sustynaunce.—Se more in the fyue and fourty and sex and fourty chaptyrs folowynge.]

[1] Written in the margin.

## CHAPTER XXIX.

### *Of processiones* [1]

As for processions, whan the sustres haue any, they schall kepe thys forme. The response or antem, or *Salve feste dies* bygonne, the crosse schal go be fore, or els holy water, as in the rogacion dayes, as it schewith in the fourtyethe chapter. And in al hyghe and principal festes the sextayn, or another suster at here assygnement, schal bere an ymage of our lady after the crosse, and two torches schal be borne on euery syde a lytle before the ymage. After them schal folowe the sustres that synge not, and after them the hole quyer, the ȝongest before, and the abbes comynge behynde in the ende of the procession, al beyng in ther hole reguler habite. And they muste take hede that ther pace be not to faste, neyther to softe, and that two and two go euer togyder asmoche as they may, none scholdryng other, and that ther be euer two or thre fete space betwene them that go before and hem that folowe after, that eche may here other and beware of discorde. And as they passe oute by the abbes, thei schal enclyne to her, and whan they come in aȝene, they schal enclyne before the deske, and aȝene whan they take ther stalles. And thes be the dayes that the sustres schal haue procession, that is to say, in the feste of Circumcision, Translacion of Saynt Birgitt, and Seynt John Baptist, whan ther festes fal on the sonday, and not elles. Also on Palme sonday, Seynt Markes day, Rogacion days, Peter and Paule, Saynt Anne day, Mykelmasday, and in al the festes of our Lady, and principal or hyghe double festes of the ȝere, kepyng the same tyme that the brethren do. So that the brethren go forthe withe masse after the procession, and neuer tary for the sustres.

[Euery sonday and in the Concepcion and Annunciacion of our Lady, and in the feste of Petyr and Paule, and on Mychael masse day be fore hyghe masse, schal be procession in thys wyse. The holy water berer schal go before, castyng holy water on euery syde as he goeth; the cross berer schall folowe, and after

[1] Processions were founded upon Christ's ordering his disciples to go forth into Galilee. In the nuns' processions (Ord. Sempr.) they were made through the cloister, and curtains hung at every corner of it, to obstruct vision. Processions were also to be made within the yards and gardens surrounding their cloister, with beating of bells, hoods on, walking two and two, and the cross borne before. The Sunday procession originated with Agapetus the First, a° 537.—Fosbroke's British Monachism, p. 318. 4to.

hym the taperers with tapers brennyng. After the taperers schal go the boke berer in somer tyme, and behynde the prest schal come the mynyster of hyghe masse beryng up the cope, al in surplys goyng bare hede. Other brethren schal folowe in ther reguler habite, ther hedys coueryd, goyng so ferre a sondyr that none scholdyr another, and kepyng the space of a mannys lengthe, or at lest fyue fote space be twene hem and them that go before hem. Ouer thys, in euery feste that is klepyd *Maius duplex*, ij lay brethren in surplys, bere-hede, schal bere ij torches before the sacrament, of the whyche two the ȝongest schal bere the lytel belle, and rynge it contynually. But on Estyr day and on Corpus Cristy day, four lay brethren schal bere foure torches after the seyd foorme, ij before and ij behynde the sacrament. And whan the procession is ended, the crosse schal go hys way, and the tapers schall be sett up on the autyr, but the torches schal abyde by the sacrament, and not be quenchyd tyl it be sett aȝene in hys place.—Of the procession on the frydays it schewyth in the one and twenty chaptyr goyng before, and of other in her own places.]

### *Of wykly suffrages amonge the sustres.*

Euery sonday the sustres schal say matens and houres of the Holygoste, every monday, tuesday, and wensday *dirige*, with thre lessons, after the use of the cathedral churche, and euery thursday thes thre psalms, *Confitebor tibi, Domine* the firste, *Diligam te, Domine*, and *Deus, Deus meus, respice.* Also eche fryday comenly, after ther matens, they schal say the seuen psalmes and comen letany, for ther synnes and others, and after that take a disciplyne, yf it be a disciplyne day, ffrom the whiche observaunce non schal absente herself withe oute special licence. Wherfor they that be not at matens schal dyspose hem to come be tymes ther to, that they mowe go in procession withe ther sustres aboute the cloyster, the crosse goyng before. And whan al be come in aȝene into ther stalles, the crosse schal go hys way, and the ebdomadari schal rede the letany in suche a place assygned to her by the abbesse wher sche may be herde of al the quyer. And whan ther is any suster or brother passed, sche shal say thys colecte, *Deus cui proprium* (the lasse[1]) to fore

[1] Written in the margin.

*Fidelium* alle the thrytty dayes. Also eche saturday for the rightwes they schal say thes thre psalmes, *Attendite, populus meus, Misericordias Domini,* and *Confitemini* the secunde.

## CHAPTER XXX.

In Advente ther is no chaunge of obseruaunces. Saue on cristmas eue, al seruise is wonte to be done by tenne of the clokke afore none, and the sustres complen by fyue.

[To the fyrst euensonge of the fyrst sonday of Aduente the fyrst pele schal be with oo belle, and the secunde with two only, thof the feste of Seynt Andrew fal the same saturday. At whiche euensong schal be no procession, nor from thens to estyr. But to the sustres euensong it schal be ronge with thre bellys, and the autyrs schal not be chaungyd tyl after the brethres complyn as they be wonte.]

## CHAPTER XXXI.

On Cristemas day our Lady mas schal be *Lux fulgebit*, whiche is not wonte to be sunge ouer longe, but of a sadde and goodly mene mesure, and two torches schalle bren at our lady auter al the masse tyme.

[At ende of the nyenth lesson of matens, on Cryst masse day, ther schal be two torches lyght, and sett in conuenyent places wher they schal bren, whylst the genelogy is in syngynge. And att begynnyng of the last response the crosse with two tapers and a sensour, but no holy water, schal stonde att the lowest gre of the hyghe autyr al in surplys. And after sensyng of the seyd autyr they schal goo down by the sowth syde of the quyer in procession wyse rounde aboute the rectours deske fayre and esyly, the crosse be fore, and tapers and sensour aftyr, stondyng styl eche one whylst the dekon taketh the blyssynge of the confessour or preste. Thys doon, they schal go up ayene by the nor syde of the quyer to the hygh autyr, stondyng ther as they be wonte at gosbel tyme whylst the genelogy is in redyng, saue the crosse schal stonde behynde the subdekon, turnyng the ymage to the dekon, and the sensour schal stonde be hynde the

dekon about the ryght corner of the autyr. The genelogy endyd, they al schal turne in to revestry aȝene in procession wyse, lyke as they came oute. And than the seyd torches schal be quenched, and al the bellys rongen to the fyrst masse and sustres matens under oo pele ij *miserere* whyle. So that some of the brethren tukke the mynysters, and holde the tapers and sensour in the begynnyng of masse, and also tuk the confessour whan he taketh the cope aboute the ende of the same masse. Atte our lady masse two torches schal be lyght, and bren in conueniente place al the masse tyme. Alle other observaunces at matens, masses, and euensonge schal be kepte as they be wont in other principal festys. Also on Twelfte day the same observaunce schal be kept than abowte the genelogy that was on Cristmasse day, but than the confessour taketh hys cope aboute the laste therof.]

## CHAPTER XXXII.

In the feast of the Purificacion the abbes is to be serued of her taper fyrst amonge the sustres, and after her the priores. Ande after them the elder sustres as they be in order, and at laste the ȝongeste.

[In the fest of Purificacion before halowyng of candels schalbe light ij tapers upon the autor of Saynt Sauiour, whichē the taperers shall ber afore the executour to the autir, wher he shall halowe the candels, and ther sett them downe, and if it be sonday they shall hold them at the ȝeuyng of holy water, and after that bryng the executour to the auter as is afore sayde. Att the halowyng of candels muste be the sensour with colys and holy water, and the mynyster of the sextry and other lay brethren must helpe in distribucion of tapers and candels to the quyer, sustrys, and seculers. After the brethren haue receyuyd ther tapers, they schal reuerently holde them styl in ther handes, ȝe also the taperebererars as moche as they may, in reuerence of the feste, in to tyme they haue offred hem at autyr to the preste. In the whiche offryng they schal conforme hemselfe to the clerkys, but no lay brother schal go nor offer with any preste or dekon. The mynyster of the sextry schal quenche the tapers as they be offryd.]

## CHAPTER XXXIII.

### *Of Aschewensday.*

On Aschewensday, and so forthe that wyke outake fryday, the sustres schal haue *Te Deum* at matens, and eche wensday and fryday from thens in to Ester they schal take a disciplyne, excepte the utas of our Ladyes Festes, double festes, and Cathedra sancti Petri. Also eche suster alone or withe a felawe, before takyng of asches or after, shal knele and say deuoutly in the quyer the seuen psalmes and the letany, that they may be the more abyl to the general absolucion. And whan the asches be halowed, and in ȝeuyng to the brethren, they schal come downe barefoted procession wyse, the eldeste folowynge the abbes goyng before, to the comenyng wyndows. And ther the abbes and the priores schalle take ther asches to gyder, but alle other sustres schal take hem as many togyder as may religiously knele at the seyd wyndowes, after the forme of comenynge, from the eldeste in to the ȝongeste. And they schal not go from dyuyne seruyse tyl hygh masse be ended, praynge to our Lorde devoutli for remission of ther own synnes and of others.

[On Asche wensday before hyghe masse a tapett schal be caste to fore the hyghe autyr only, and a lytel forme sett by the mynyster of the sextry at the gre of the same, with a clothe and cusschens, and boke ther up on for the preste and hys mynysters. Aiso before the seuen psalmys schal be lyght ij tapers up on the autyr, and ij in the grete candelstykes. The seuen psalmys endyd, the seyd brother schal take away the sayd lytyl forme, and the keper of hygh masse schal holde the boke to the preste, and sett holy watyr at the dekons hande when the sustres take asches. The lay brethren schal take ther asches aftyr the dekons, conformyng them to the same obseruaunces in the takyng, ande the tapers schal be holde and auters sensyd as it is on sondayes. And it is to be markyd that thyes asches schal be made the same day by the mynyster of the sextry, of palme halowyd on palme sonday goyng before, whiche schall sett hem up on the autyr in the ryght corner therof in an honest basen be fore masse, with holy water besyde it. He also schal ordeyn for salte and branne in two fayr saucers, and for a towel and a klene basen withe warme water for the preste to wasche hys handys aftyr ȝeuyng of asches.]

## CHAPTER XXXIV.

### *Of lenton, et cætera.*

In lenton, the verses at complen schal be songen after the forme expressed tofore in the fyue and twenty chapter. And whan the brethren haue *Dirige* in the sustres euensonge tyme, thei schal not make ther termynacion to *Pater noster* tylle allyn withe the tollynge after be fullyche cesed.

[In al processions in lenton, except the fyrste sonday, our Lady day, and processions of deuocion or worchyp, as in the receyuyng of the kyng, quene, busehop, corse present, and suche other, the lente crosse is to be borne, ȝe on Seynt Mathy day also, and on Seynt Gregory day, when they fal on the fryday. The keper of hygh masse schal drawe the veyle at the same; after sacryng of the whyche masse, hys felawe schal bere oute and quenche bothe torches, whylst he schetteth the seyd veyle and ryngeth the fyrst pele to euensong yf it be tofore mete, and after that he must help to rynge allyn, whiche must euermore be at suche a tyme that alle may be at *Indulgete*. To the sustres euensonge schal be two pele as ofte as the brethren euensong is before none, and the dortour bel schal be ronge before as it is wonte, whyche is to be obserued thof the kynge, or any suche other person, be comyng or goyng in lenton, only with in the wyke days, and in the sustres euensonge tyme, al schal kepe sylence tyl after drynkynge. In al dowble festys, and festys of nyen lessons, the veyle schal be drawen at morowe masse, or masse of the nine in to the gosbel, and than it schal be opend, and so abyde styl, lyke as it is wonte on the saturdays, yf so be that masse of the nine be sayd at hyghe autyr. Mydlent sonday al the bellys schal be rong to the seruyse of brothren and sustren, as they be wonte in principal festys; and the hyghe autyr and our lady autyr shal be solempnly arayd only withe the chefe candstykkys; but no tapers schal be lyghte up on the autyr but at *Magnificat* and *Benedictus*, and the holy water schal be made in the reuestry. To the sermon the grete bell shal be tollyd, but no bell herd in the sermon tyme excepte the sacryng belle, whomsoeuer come or go, whiche is to be obseruyd in al sermonys. To the fyrst euensonges of Passion sonday and Palme sonday schal neuer be ronge but oo bell for the fyrst pele and two for allyn, thof a dowble feste be seruyd the same saturdays.]

## CHAPTER XXXV.

On Palme sonday the sustres schal haue procession, before the whyche the palme schal be distribute after the forme of distribucion of tapers on Candelmasse day or Purificacion of our Lady. Ande thys wyke alle schal ȝeue hemself to deuoute prayer, remembryng our Lordes passion, and that he prayed for synners in the crosse.

[On Palme sonday the holy watyr schal be made in the reuestry, and about the ende of the sustres houre of sexte, two tapers and no mo schal be lyght up on the autyr. Whan holy water is ȝouen, the mynyster of hygh masse schal set a lectron under the lower gre of the hiȝe autyr aȝenst the rygth corner of the same esteward, and ley the epistle boke open ther up on, and he schal sett a nother lectron estewarde with the gosbel boke ther up on, up on the hyghest gre of the seyd autyr, wher the two taperers schal stonde face to face whilst the gosbel is in redyng; whyche endyd, he schal sette a lectron up on the same gre wher as the palme lyeth to be halowd, at whiche most be a sensour and holi watyr. In distribucion of palme schal be kept the obseruaunce that is had in distribution of tapers on Candel masse day. In the procession the seyd brother schal se that ther be a lectron set in the ȝendyr corner of the ambytus for redyng of the gosbel towarde the este, but the taperers schal stonde ther as they dyd in the chirche face to face, and after thys he schal sprede a tapet or a clothe, wher up on the preste schal knele with hys mynystrys toward the sacrament. Before the whiche two lay brethren in surplys schal bere two torches with a sacryng bell ryngyng contynually. And whan the chauntour begynneth *Dignus es, Domine*, the crosse berer schal leue the lenton crosse, and bere the chefe crosse before the sacrament, and tyl al the procession is endyd. The wensday before ester the veyle schal be let fall at high masse, or if it be dowble fest at morowe masse at thes wordys of the passion, *Velum templi scissum est*. And the first pele to euensonge for thursday schal euer be with oo bell, and the secunde pele with ij as it is on sondays, thof ther fal a dowble feste the seyd wensday, but to the sustrys euensonge it schal be ronge as it is wonte.]

## CHAPTER XXXVI.

### *Of Schyrthursday.*

A Schirthursday the sustres shal say the seuen psalmes, as they dyd on aschewensday. And that day al schal be comened at hyghmasse, and none at our Lady masse, withe oute special licence of the general confessoure. Aȝenst that day the pryores schalle warne the sustres that hote water be redy for the couente, that they may wasche ther fete and come honestly to the maundy, for who so comethe other wise schal be corrected. And the sextayne schal ordeyn for two towels and two basens at leste of warme water, that nothynge be to seke whan it schal be sette a werke. Also from the begynnyng of euensonge on schyrthursday in to euensonge on ester eue, the sustres schal synge ther seruyse more lower and more deuoutly in reuerence of our Lordes passion, withe a maner of mornyng, not to lowe, nor to stylle, but in a mene as it is most accordyng.

### *Of the Mawnday.*

Forthermore, for our lord Jhesu Criste, souereyne mayster of al mekenes, of hys inestymable and profounde mekenesse, fyrste and principally began and taught un to hys dere and welbyloued disciplys in tyme of that moste worthy feste and laste supper on Schirthursday, the moste excellente and singuler obseruaunce of hys mawnday to be kepte; therfor the abbes, pretendyng by office after her degre hys astate, owethe to folowe the steppes of hym in all that sche may, in kepyng and fulfyllynge of the seyd obseruaunce, waschynge and wypynge the fote of al her gostly doughtres and disciplesses, lyke as it is kepte for a perpetual memory and ensample in other places of religion. In what maner it is to be obserued our Lorde schewethe hymselfe, in that he dyd water in to the basen, and broughte it also, and sette it down by the fete of hys disciplys, and full mekly and lowly, with an inwarde feruent charite, knelynge and bowynge down hys most holy body and swettest handes to ther fete, wasched them personally, and wyped them louyngly, as of hys moste familiar and special chosen mayne, withe oute any maner obsequye or mynystrynge of other. Neuertheles, consideryng how insufficient and unworthy we be

to the perfection of hym, and also beholdyng and obeyng to the olde usages and customes of holy faders of religion, this forme is and ought to be kepte in thys monastery foreuermore. The sustres euensonge ended on Schirthursday, al schal go processionally to the chapter hows in ther hole habite, the ȝongeste before, and ther take ther places ordinatly, withoute any taryenge. So that the syngers sytte togyder syde to syde, lesse any discorde be made in the syngynge. And whilst the abbes doethe of her mantel, and tyethe up her sleues of her cowle, and arayethe her by helpe of her sustres, the couente schal bere ther fete to waschynge, and so sytte and schew the former parte of ther toes bare that alle may se hem. And whan the abbesse comethe in atte the dore, withe two sustres folowyng her in ther cowles, and beryng two basens of warme water after her, no suster schal than aryse, nor enclyne to her, for sche comethe than as a mynyster, but the chauntres anone schal begyn thys antem, *Dominus Jhesus*. Whiche antem, withe alle other thynges folowynge, is to be songe of suche a mesure that nothynge be ouerskypped, and that they cese not of syngyng tyl the priores be come in aȝene after the waschyng of the abbes fete. First, therfor, the abbes schal go to the priores, or to her that is president for that tyme, and knelynge downe withe alle mekenes and inwarde deuocion, sche schal take her ryght fote in her lefte hande, and pouryng water ther up on thryes, withe her ryght hande wasche it, and with the towel aboute her myddes wype it, and withe her mouthe kysse it; the suster that is so wasche somdele holdyng up her fote to the abbes, that sche may the more esyly do her office of mekenes. Whiche done, sche schal leue the ryghte fote, and do the same wyse to the lefte fote. And than bothe rysyng and enclynyng eche to other, sche that is wasche schal say to the abbes, *Misereatur vestri spiritus Deus.* To whom the abbes schal answer, *Et dimittat vobis omnia peccata vestra.* And after thys, sche that is to wasche schal sytte down aȝene, and the abbes schal serue al other sustres the same wyse, and after the same forme, begynnyng withe the eldeste first on the ryghte syde, and that syde al serued sche schal turne ouer to the lefte syde, and do as sche dyd to the ryghte, enclynynge religiously in the myddes whan sche turnethe ouer. And whan sche hathe wasche bothe sydes, sche schal wasche the fete of her mynystres, other two sustres holdynge the

basens to her in the mene whyle, and than sche schal enclyne aȝene in the middes, and do of her towel withe oute, and anone come in aȝene in her hole reguler habite, and dresse her own fete to be wasche. Whan, therfor, the abbes comethe in aȝene, the couente schal ryse, and enclyne to her as they be wonte, syttyng aȝene whan sche is sette. And than the priores or presidente schal enclyne, and go oute and aray her withe another longe towel aboute her myddes, aboue her coule, and so come in and wasche the abbes fete, by the ministracion of the seyd two sustres folowynge her that mynystred to the abbesse. And whan sche hathe done, sche schalle enclyne aȝene, and go oute with the seyd sustres, and doynge of her towel, they schal withe oute any taryenge come in aȝene in ther hole reguler habite, enclyne and take ther places, and than the couent shal cese of syngynge, and no erste. Whiche done, the abbes schal ryse withe al the sustres, and turnynge to the mageste, they schal say the *preces* with note as it schewethe in ther processionales. And al thynge ended, they schal enclyne and go ther weys, and than the ebdomadary schal make the fyrst sygne to the *potacion of charite*. Atte the whiche al owe to be, bothe seke and hole yf they may, for the sollempnyte of the holy maundy of our lord Jhesu Criste.

[To matens and masse on Schyrthursday the bellys schal be ronge as they be wonte on the sondays, and than cese tyl estyr eue. Before matens schal be lyght xxiiii$^{ti}$ tapers only, before the lower gre of the autyr, and at the begynnyng of eche antem and response, the keper of hyghe masse schal quenche one of hem aftyr the sydys of the quyer, begynnyng benethe, and goyng up from syde to syde. At the seuen salmys the same obseruaunce schal be kepte that was on Aschewensday, al the brethren knelyng in the quyer in the mene tyme, and atte begynnyng of masse the tapers schal beholde, at the whiche masse al the lay brethren schal be comonyd aftyr the clerkys in ther reguler habite with oute surplis, so that the mynyster of the sextry ley forth a stole before euery preste that schal be comonyd at the same masse, before the sacryng or anone aftyr, of the best stolys. The keper of the waschyng hows must ordeyn that ther be hote watyr at the comonyng for the brethres fete, and clene towels to wype withe, and he schal ordeyn for watyr, both hote and colde, and for a clene basyn for the mawndy. Aftyr hygh masse, or els aftyr mete, al the autyrs

schal be made bare, and the mynyster of the sextry schal ordeyn for two bysoms made of boxe and ewe that was halowyd on palme sonday for waschyng of the autyrs, and he, or els the mynyster of hygh masse, schal helpe the sextayn to halowe the holy watyr, and ordeyn for cruettys of wyne and cuppys for to powre watyr up on the autyr. To the sustrys euensonge schal be two pele ronge withe the clappe be the seyd kepers of the sextry and of hyghe masse, and whan the last pele is cesyd, the taperers in surplys schal holde the tapers, turnyng to the autyr behynd the mynystris of the same, but none of the lay brethren sckal kysse any autyr aftyr the waschyng. Whan al the autyrs be wasche, the crosse berer and taperers withe the chefe crosse, al in surplys, schal go before the dekon and subdecon in the chaptyr hows, thorow the chirche, wher muste be sette a lectron before by the keper of hyghe masse, and whan the gosbel is red, he schal take it away, the seyd crosse and other goyng in to the reuestry aȝene as they cam oute in procession wyse. In waschyng of fete, the lay brethren shal conforme hem to the prestys, sayng *Misereatur vestri spiritus Deus* as they do, saue the mynyster of hyghe masse schal bere the basyn, and holde it to the confessour, or serche, whylst he wascheth the brethres fete, excepte whylst hymselfe is in waschyng, chaungyng the watyr whan one syde is waschen. At complyn the tapers schal be lyght as they be wonte up on the bare autyr.—Of the clap it schewith more playnly in the nyen and fourty chaptyr.]

## CHAPTER XXXVII.

On Godefriday it is the custom to kepe silence tyl after mete, but yf it be in a case of nede, and to be occupyed only in deuote prayers and sayng of Dauid sawter. That day schal be no masse of our Lady, but after the brethers teer, the sustres schal synge ther prime and teer, and after the brethres none, they shal do ther sexte and none. And forthewithe thei schal go in procession withe the seuen psalmes, barefote al the couente excepte the seke and suche as be licensed by the abbes. The letany is to be red of the abbes in the myddes of the quyer, al the couent lyeng prostrat aboute her. Also it is to be take hede, that ther prostracions in worchyppynge of the crosse be religiously and ordynatly done, two and two togyder, as thei be in order,

echone barfote. Saue the abbes schal be alone, and after her the priores withe an elder suster. The sexteyn, also, moste take hede that the crosse be redy with tapettes and cuschens, and withe a taper brennyng up on a candelstyk on the syde of the crosse. And sche schal sytte and kepe it, and ȝeue it to the worchippers thereof, that they may kysse it. Saue whilst sche worchippethe it another suster schal holde it, and ȝeue it to her, and whan sche hathe done, sche schal kepe it aȝene as sche dyd firste.

[A Goode friday before matens the tapers schal be lyght as they wer a Schyrthursday at laste pele of the clappe, and that day schal be kept streyte silence, and occupyed in prayer, tyl that aftyr none, but yf it be for a nedeful thyng that may not be done withoute speche. The sygne to hygh masse schal be made whan the sustres begyn ther letany aftyr ther seuen psalmes; whyche endyd, iiij tapers schal be lyght, and the two taperers schal holde two of hem in surplys, when the preste cometh forth as they be wonte with owte sensour as ȝette. And when the dekon in the passion sayth *Partita sunt vestimenta mea*, the mynyster of hygh masse on the ryght syde, and mynyster of our Lady masse on the lefte syde of the awtyr, bothe of them in surplys, schal take away two lynnen towels lyeng in the corners of the autyr religiously, and, inclynacion made before the myddes of the autyr, bere them into the reuestry. Before the worchyppyng of the crosse, the mynyster of the sextry schal ley a clothe with cuschens ther up on at the lowest gree of the hyghe autyr, and than he schal sprede the pawment with clothes downe to the quyer dore, wher up on the ministrys of the autyr reuest, and general confessour, though he be not reuest, schal take ther veynes, but all other schal take ther veynes up on the bare pamente, al beyng bare fote. At eche longe veyne is one *Pater Noster*, one *Aue*, and *Adoramus te, Christe*, and at curte veyne at the crosse is only *Adoramus te, Christe*. They that kan not say *Adoramus* schal say in stede ther of one *Aue*, and in stede of *Domine Jhesu Christe* they schal say one *Pater Noster* and one *Aue Maria* at ende of seruise, aftyr the whyche the tapers schal be lyghte abowte the sepulcre be the minister of the sextry. Whan the quyer is come to the awtyr ther schal be one sensour redy wythe colys, but at sensyng of the sepulcre schal be two, and the seyd tapers schall bren stylle tyl after the resurreccion, excepte at *Benedictus* at matens on

Ester eue, and at blissyng of the new fyre, saue a nyghtes tyme they shal be do owte, and ij other tapers schal bren in stede of them in a more syker place for eschewyng of perelle, and aftyr complen at ferdeste the paschal schal be reysed up.]

## CHAPTER XXXVIII.

On Ester eue the sustres schal synge ther euensonge solemply as they be wonte in hyghe festes.

[On Ester eue, atte matens, al schal be after the fore seyde rewles, so that al tapers be qwenched be fore *Benedictus*. After matens al the awtyrs schal stonde open in ther principal aray, and the sygne to *De profundis* schal be as it is wonte, and the signe to our Lady masse schal be in the brethres houre of teers, at whyche masse no tapers schal be holde, thof the chefe tapett be leyd forth, and the chefe candelstykkes stond upon the autyr. Aftyr our Lady masse, the mynyster of the sextry schal ordeyn for fyre of coles to be halowyd, smyten out of the flynte stone, and in the sustres laste howre the sygne schal be made to hyghe masse. Whiche houre fullyche endyd, and the tapers aboute the sepulcre quenchyd, and al other lyghtes in the chirche, the quyer schal go to halowyng of the fyre under thys forme (by the north dore of the awter[1]), the holy water schal go before, the schafte after with ij tapers unlyght, the sensour aftyr with oute colys, goyng with the frankencense, and the boke laste before the subdekon *et cætera*. At halowyng of the fyre, the holy water schal stonde on the ryght syde of the preste, and by hym (on hys rigth hond[1]) frankence and sensour before the preste, the boke berer, and behynde hym oo taper, behynde the preste another taper, and behynde hym the schafte, euerychone turnyng to the preste. And aftyr the sensyng of the fyre the schafte schal be lyght only, and than the holy water, schafte, taper, sensour, and encense schal go before the procession in to the quyer, ther stondyng as they be wonte aftyr procession on sondayes tyl the ympne be endyd, callyd *Inventor rutili* (comyng by the sougth dore ynto the qwyre[1]). At halowyng of the paschal, the dekon schal stonde at a lectron northwarde, hauyng the paschal on hys ryghte hande, and tapers on euery syde unlyght. Behynde the sub-

[1] Written in the margin.

dekon schal stonde the schafte, and be hynde the dekon the sensour, with coles and frankencense, all turnyng to the dekon. The mynyster of the sextry schal lyght the paschal lampes, tapers, and other lyghtes as he is assygned. And after the dekon hath done, the schafte schal be sette on the sowth syde of the hyghe autyr, wher it schal bren tyl masse be endyd. Atte begynnyng of the whyche masse the tapers schal be holde lyghte, and at *Gloria in excelsis*, after the *Kyrie*, al the bellys schal be ronge; also at gosbel the tapers schal be holde a3ene quenchyd, and they schal be lyght a3ene after the gosbel, and than the bell schal be tollyd xiii strokes, and other bellys schal be tollyd and rongen as they be wonte in principal festys, *et cætera*; saue from curfewe bell in to the resurreccion, no bel schal be herd for any cause. As for the paschal, whan it is *Majus* or *Minus duplex* by the table, it schal be lyght at bothe euensonges of the day, complens, matens, and masse, and so it schal be lyghte al Ester wyke, excepte at complyn, thursday, and fryday. In al other dowble festys, sondays sengle, and sermon dayes, it schal be lyghte only at hyghe masse. But in sermon tymes it schal be quenched, oute take Ester day and Ascension day, so that aftyr the sermon it be lyghte a3ene, so also that from the tyme it is lyghte on Ester eue in to the ende of the brethers complyn on Ester day, it schal bren continually, or els another taper halowyd ther with in stede therof anyghtes tyme. After the resurreccion, the tapers aboute the sepulcre schal be lyght and quenched as other tapers ar wonte to be, saue at complyn they schal not be lyght as it schewyth in the nexte chaptyr folowynge.]

## CHAPTER XXXIX.

Also on Ester day, after the resurreccion, they schal worschyp the crosse with prostracions barfote, as thei dyd on Gode fryday.

[The first sygne to the resurreccion schal be at . . . . . twelve, fyrst aboue the steple, than thorowe the dortour, and aftyr by the horloge. The . . . . strokes schal be in the cloyster, and the secunde sygne schal be made at suche tyme that it may be endyd be twelve, and than the clappe schal be leyd up tyl the nexte 3ere. Betwene the seyd sygnes, clothes, and cuschens, and al other thynges necessary to the worchyppyng of the crosse, schal be made redy at our Lady autyr by the mynyster

of the sextry, or by another brother. Whiche also schal sett the principal candelstykkes wythe tapers up on the hyghe autyr, and brynge torches in to the brethers quyer, that eche preste and dekon unreueste may bere one aboute in the procession. The seyd torches therfor, and al other lyghtes lyght thorough the chirche, and iii lay brethren redy in ther surplys with ii sensours and encense, al schal take ther curte veyne, and say a *Pater Noster*, an *Aue*, and a *Crede*, with *Adoramus te, Christe*. And anone atte begynnyng of the resurreccion, al the bellys schal be ronge the space of oo *miserere*, whiche also schal stonde for the fyrst pele to matens, and than the ryngers schal hye them . . . . . to the worchyppyng of the crosse. Atte the whiche al must be bare fote, so that the mynyster of the autyr and confessour take ther veynes up on clothes, but al other up on the bare pawemente. Ande ther schal be ii curte veynes at fyrst of the whyche the brethren ij and ii to gyder schal say oo *Pater Noster*, one *Aue*, and *Adoramus te, Christe*, and at secunde *Adoramus*, kepyng the same obseruaunce that the clerkys do at eche veyne. And whilst the crosse is in worchippyng, ii torches schal bren, and other lyghtes, excepte the paschal schal be quenched, and al the ymages in the chirche schal be uncouered, and whan the chauntour begynneth the antem . . . . . the brethern schal rynge allyn to matens. In the procession before masse schal be iiii torches, ii goyng before and ii behynde the sacramente. Allyn to the sustres euensonge thys day, and al the wyke aftyr un to saturday, schal be at begynnyng of the iii$^{de}$ psalme of euensonge of the day, and the crosse bothe at euensonge and at matens schal come oute of the reuestry to go before the procession to our Lady masse and to the crosse, and aftyr in to quyer a3ene, lyke as it is wonte on saturdays in somer tyme with tapers, sensour, and boke, *et cætera*. But at matens it schal not go no forther than to the grete crosse in the churche. And the brethren most be ware that they come not to late aftyr ther ryngynge to sensyng of the autyr at *Magnificat* on Ester day *et eætera*.]

## CHAPTER XL.

### *Of Seynt Marke and of the Rogacion dayes.*

Seynt Marke fallyng in Ester wyke, or up on any sonday, he shal neyther haue faste nor procession that 3ere. Alle other

tymes, and also the Rogacion dayes, hyghe masse al ended, the chauntres anone after the brethren schal begyn thys antem, *Exurge Domine.* Secunde antem on seynt Marke day and Rogacion Monday schal be *Surgite, sancti,* Tuesday *De Jerusalem,* and Wensday *In nomine Domini.* The thryd antem schal be what the abbes, or chauntres in her abcense, wylle, or els a response for pece, or for the weder, or for the cesyng of pestilence, or of any other skorges of God, or incommodytees, as nede requyrethe. The fyrst antem al ended in the quyer with *Gloria Patri,* and repeticion, the procession schal go forthe after the forme expressyd to fore in the nyen and twenty chapter; saue the four procession dayes at leste, the holy water schal go before, castyng holy water before her and on euery syde as sche goethe, and the baner and ymage of our Lady schal folowe. And whan the seyd antems or responses be ended, two sustres schal synge one of the letanyes, stondyng in ther processionalles, in order, as they be assygned And the chauntres muste take hede that they turne home aȝene be tymes, that they haue none nede to adde to mo seyntes than be expressed in ther bokes. At the entres in to the quyer they schal synge *Ab inimicis nostris* or *Regina cœli,* or what they wyl els, and the abbes schal say the versicle and collecte folowynge. Whan they haue any procession any other tymes of the ȝere, for any nedeful thynge, yf the hyghe mas be bygon they schalle synge *Ab inimicis* altogyder, saue the laste verse, withe oute the chirche, for stonyeng of the preste at auter.

[Atte fyrste euensong of the first sonday aftyr Ester day, and euery saturday in to the Ascension, excepte at secunde euensonge in the feste of the Invencion of the Crosse, schal be procession as it is wonte in somer tyme withe oute crosse. Secunde sonday, the hyghe autyr and our Lady autyr, aftyr morn masse, schal be arayd as they be wonte in dowble festys excepte relikes, and holy water schal be made in the reuestry. And to the seyd masses only, alle the bellys schal be ronge. Whiche solempnite schal be kepte ȝerly, be cause of the first profession that was made the seyd sonday, and for the encrese of the religion. Aftyr the seyd masses, the autyrs schal be chaunged, but yf it be dowble feste the same day.

### *Of the feste of Seynt Marke and of Rogacion days.*

[In the feste of *Seynte Marke,* and in the *Rogacion days,* after the

sacrynge of hyghe masse, schal be thre tollynges, eche of hem the space of oo *Pater Nosters*, one *Aue*, and a *Crede*, and as moche betwene eche tollyng; the fyrst tolle schal be with iii the smallest bellys, the iide with foure, and the iiide with al fyue of one acorde. So that the crosse and holy water be redy at lowest gre of the hyghe autyr to go forth withe the procession at ende of masse with al other brethren, al in ther reguler habite. And they schal go fyrste aboute the ambites of the chirche, than aboute the cloyster, as ofte as the chauntour assygnethe, and whan the letany is begon, they schal go aboute the gardyn tyl the chauntour make assygne to turne home. And whan the brethren in the chirche begyn *Mater, ora Filium*, the crosse schal go in to the reuestry, and not before.]

## CHAPTER XLI.

On *Witsonday* the sustres shal begyn ther pryme after the brethres pryme, bycause of the solempne obseruaunce to be hadde that day, after our lady masse, before the brethers teer. From the whiche obseruaunce none schal presume to absente hemselfe withe oute special licence of the abbes for a grete resonable cause. But alle in the mene tyme schal ȝeue hemselfe swetly to prayer, and withe hertly and inwarde deuocion aske grace and comforte of the Holy Goste, sayng stylly eche of them alone thys holy ympne, *Veni, Creator Spiritus*, and thys antem, *Veni, Sancte Spiritus*, and versicle *Emitte spiritum tuum*, with thes two collectes, *Deus, qui corda* and *Deus, qui omne cor patet*, knelyng al the whyle in ther stalles, or in some other place more conueniente. On relike sonday, the relikes schal be born aboute in procession, withe alle dewe worchip and reuerence. Not bare but couered with golde or syluer after the rewle, or at leste withe clothe of gold or sylke.

[On *Witson-eue*, aftyr our Lady mas, the hyghe autyr schal be arayd, as it is wonte in principal festys, but not our Lady autyr. Nor no relikes schal be sett forth in to fore euensonge. Al the houres schal be had before masse, wher to it schal be ronge withe the ijde and iiide belle only, bot to other seruise of the day withe ii small bellys. Att begynnyng of masse iiij tapers lyghte as it is wonte, ij of them schal beholde be the taperers, and aȝene at *Confiteor*. At *Gloria in excelsis*, al the bellys schal be ronge, and after grace the grete belle. On *Witsonday* the

ryngyng to our Lady masse schal be at begynnyng of *Jhesu Christe*, and att *Agnus Dei* of the same masse the grete belle shal be ronge ij *miserere* whyle to *Veni, Creator Spiritus*. Whan masse is endyd, the schyp and iii sensours, al in surplys, schal go before the prestys oute of the reuestry, to the autyr, of the whiche the fyrst taperer schal holde one of the sensours, al stondyng behynd the prestys in order, and euer redy to mynyster ther sensours whan tyme askethe, holdyng up the copes as it is acordyng, whylst the autyr is in sensynge. Before the first verse of the seyd ympne the confessour schal blysse the encense and put it in to the sensours, but at al other verse the schyp berer schal do it with oute blyssyng; and the ympne al endyd, they schal inclyne and bere in ther sensours aȝene, and than the tapers schal be quenchyd and not before. In the feste of *Corpus Christi* foure torches schal be borne in the procession as they wer on Ester day. In the feste of *Saynt Anne* and *Decollacion of Seynt John Baptiste*, to the seruise of the sustres, it schal be ronge as it is in principal festys, but to seruise of the day as it is wonte. *Lammas day*, and the sonday within the vtas, no belle schal be herde, as it scheweth of that is seyd before in myd lente sonday. On *Seynt Laurence* day the belle schal be tollyd the sermon in the sequence tyme, but whan it is sonday, it schal be tollyd aftyr the gospel as it is wonte. In the feste of *Assumpcion* and *Natiuite of oure Lady*, and euery day withe in bothe vtasses, outake holy rode day, the minister of hyghe masse schal brynge the legende in to the chaptyr house for the collacion, and bere it in to the chirche aȝene whan it is doon.]

## CHAPTERS XLII, XLIII, XLIV.

### *Of Al Sowle day.*

Al Sowle day the sustres schal haue *Te Deum* at ther matens, and a disciplyne at the brethers pryme. And that day al schal kepe silence, but yf it be for a nedeful thyng, occupyeng themself in saynge of *Dauid sauter* and diriges, with other prayers and deuocions. Neuertheles, after mete they may speke, suche as haue endyd ther dewte and none els. That day ther schal be seyd no mo colectes at *placebo* and *laudes*, *prime* and *houres*, thof there be a corse present; but thys colecte, *Fidelium*

*Deus.* The iiide and vite responses shal be seyd aȝene after the repete of the verses, and so they shal be in diriges for al corses presente. And for al buschops and kynges. After the ixte response *Libera me, Domine,* the verses schal be *Dies illa. Quando cœli movendi sunt et terra. Ardentes animæ. Dum veneris judicare seculum per ignem. Creator omnium. Dum veneris.* And than the response schal be seyd aȝene to the verses, alle other tymes the verses schal be *Dies illa. Quando cœli. Quid ergo. Dum veneris. Nunc, Christe. Libera me.* Neuertheles, for euery corse presente, and for buschops, kynges, lordes, abbes, and confessours, after *Nunc, Christe* is to be seyd *Dum veneris,* and than the response schal be seyde aȝene with *Requiescant in pace* and *laudes* folowyng. Saue from *Al Sowle day* in to the wensday tofore *Ester, Exaltabo* with hys orisons schal be seyd before laudes, and *Voce mea* after laudes.

*Of other notabiliteys for sayng of diriges.*

In al diriges after Al Soule day, schal be seyd euermore at *Placebo* foure collectes, and as many at *laudes,* and neuer mo in the quier, and ȝet one of hem schal be *Adjuva nos* for the founders and her frendes, or els *Deus cui proprium* the lasse, withe this addicion, *propiciare animabus fundatorum nostrorum, et animabus famulorum famularumque tuarum, et omnia eorum peccata dimitte.* So that the collectes for the buschops be lefte unseyde, but whan the buschops and founder may be had togyder withe oute excesse of the nomber of foure, as it schewith in the comen bokes ordeyned for saynge of diriges in the quyer. In cotidian diriges withe thre lessons oute of the quyer thes schal be the four collectes :

*Ad placebo.*

Adjuva nos Deus—Deus qui inter—Deus veniæ largus—Fidelium Deus.

*Ad laudes.*

Ascendant ad te—Deus cujus misericordiæ—Inclina, Domine—Animabus quas domine.

Neuertheles, withe in the tryntal of euery suster and brother the fyrst schal be for the tryntal, secunde for the founders, and none for the buschops, iiide and iiijte as it is seyd before. The versicle before the lessons schal be *Complaceat tibi, Domine, ut eruas,* and the ixte respons *Libera me, Domine, de viis inferni.* Saue

in Ester tyme at the antems schal be seyd withe ther psalmes at *Placebo, Dirige,* and *Laudes,* and with ther own versicles before euery nocturne, and the iij^de^ respons after euery nocturne, schal be *Libera me, Domine, de morte eterna.* Moreouer the firste dirige that is seyd in the quyer after the utas of Ester, it schal be seyd with the psalmes, antems, versicle, and lessons of the fyrst nocturne, what day that euer it be, and so it schal be for euery corse present, and for buschops and kynges, al Ester tyme. But after that wyke on the monday schal be seyd the ij^de^ nocturne, Tuesday the thryd, Wensday the firste, Thursday the secunde, Fryday the thryd, with *Libera me, Domine,* in euery nocturne as it seyd before. Other obseruaunces schew before in the nyenth chapter of thys boke.

## [CHAPTER XLIV. *of the MS. containing the Additions for the Brothers.*

### [*Of Al Halowe day and Al Soule day.*

[Up on Al Halowe day it schal not be ronge to the sustres euensonge, oute take it be saturday as it is wonte, but aftyr euensonge whan the brethren begyn *Placebo.* At *Magnificat* the taperers schal holde the tapers besyde the confessour, but neyther the autyr schal be sensyd, neyther the quyer, saue at euensonge of the day. Moreouer al the bellys schal be ronge in the sustres euensonge tyme, iiij or v *miserere* while, or els more or lasse as the brethren be disposyd.

[*Al Soule day* the autyrs schal be arayed as they be wonte on werke dayes, and to servise both of sustres and brethren it schal be ronge as it is wonte whan it is *inferius duplex,* and ii tapers schal bren up on the autyr in secundary candelstykkes, and ii in the pamente al matens tyme and masses, withe oute holdyng of tapers and sensyng at *Benedictus;* but to our Lady masse and to hyghe masse it schal be ronge withe alle the bellys, [the sustres two houres tyme, or els as the space wyl ȝeue aftyr the day is,[1]] and aftyr the tollyng after the gosbel, al the bellys schal be ronge in to *Agnus Dei,* or in to masse be almost doo; aftyr the whiche the brethren schal go in procession aboute the ambites and cloyster, the crosse and holy watyr goyng before with oute tapers, the sensour and schyp folowyng aftyr al in reguler habyt. Oute of mete it schal be ronge withe the lytel belle.]

[1] Written in the margin.

## CHAPTER XLV.

### *Of the orderyng of the quyer.*

In the entres of the quyer on the ryghte syde at the weste ende schal be the abbes stalle, and on the lefte syde the priores. Other sustres schal stonde, the eldeste nexte the abbes and priores, halfe at oo syde, halfe at other, as they be in order of profession. Not al the weke ȝet to gyder, but so egaly departed that eche syde be lyke in byggenes of voyce and kunnyng. But at our Lady masse, the abbes and priores and elder sustres may stonde at este ende, and the ȝonger sustres after them.

### *Of the office of the abbes.*

In al principal festes, the abbes shal execute the seruyse, syngyng the verse and *benedicite* at euensonge, and the thrydde verse at matens, and *Allelujah*, or the laste verse of the tracte, at our lady masse. Also sche schal rede the trydde lesson in al principal festes, and so sche may in alle other festes, what euer they be, and syng any thyng at euensonge, matens, and masse, whan sche felethe herselfe disposed. Also sche schal make al the terminacions in the chirche, ȝeue the thrid blyssynge at matens, whan sche redethe not the lesson, and al other blyssynges in the quyer, chapter, and freytour say *Anima regis* and *Domine sancte Pater*, and ȝeue holy water after *complen*. Also it lyethe in her charge to se that al reguler obseruaunces be dewly kepte in the quyer and in al other places, conformynge herself to the same in all poyntes, and to admitte seculer women to the religion, as it is seyd before in the fyftenthe chapter, or in to sustres and brethren of the chapter, suche as deuoutly aske it of her, after the forme expressed in the eghte chapter, withe many other thynges here and there in thys boke sette oute. If sche be absente from the quyer, or undisposed to synge, the priores, or the ebdomadaryes, schal fulfyl her stede, as it is most accordynge.

### *Of the office of the chauntres.*

The chauntres and subchauntresses euerychone owe to be cunnyng and perfyte in redyng and syngynge, hauynge experience of the ordinal and makyng of the table for the quyer, with habilite

of voyce, of the whyche one whom the abbes assygnethe schal be the chefe chauntresse. To whos charge principally it belongeth for to haue besy attendaunce aboute dyuyne servyse, that al thynge be done in goode rewle, and that nothyng be omytted thoroughe her negligence or of any other to her power. Also to sette the songe euen and mensurably, neyther to hyghe nor to lowe, neyther to faste nor to slowe, but sadly and deuoutly after the solennyte of the feste or day, and after the lenghte of bothe seruyses of sustres and brethern, and after the disposicion of ther brestes; ffor to syng so hyghe oo day, that they may nomore, or to longe and lowe, that they enwery and brynge a slepe bothe themself and ther herers, thys wantethe discrecion and doctryne of our Lord, whiche techethe in hys holy rewle that al thynge scholde be done resonably. Therfor it is accordyng that sche haue alwey two or thre, or atte leste one note before al other, in settyng of euery thyng, that they may the better understonde what heght and mesure they schal kepe. Sche also muste haue a grete warnes that no defautes be made in dyuyne servyse, so that whan any suster in ryngyng or redynge happethe to make any defaute notably perceyued of other, and doethe not amende it forthwith, sche schal fayre and esyly amende the defaute. But yf sche perceyue that it may not be mended with oute grete disturbaunce or taryeng of the quyer, than in al suche cases it is better to procede, and latt eche suster preuyly by herself amende the defaute, in awnter the herers be rather hurte than edyfyed by suche unwonte gerrynges, and the chauntres, whan sche seeth her tyme, schal proclame such a defaute, for the whyle dissimuled. Also it is her parte to se that the quyer be euen on euery syde in nowmber, voyce, and kunnyng, by kallyng ouer from oo syde to another as nede is, and this in moste conuenient tyme sche may, that the quyer be not distracte ther by (and to rewle the processions, *et cætera* [1]). Also to entune to the abbes softly alle the antems that sche is to begyn in double festes and other, and to remembre her whan sche schal rede any lesson, or synge any verse yf nede be, or do any other thinge in any conuentual acte. Also to write or make to be writen all the names of sustres that aske the religion, expressyng the day with the ȝere of our Lord whan they be admytted to the ȝere of profe, and to ordeyn for the skrowes of ther re-

[1] Written in the margin.

nouncyng and of ther obedience making, yf sche have the charge of them, and also to sette in the names of sustres and brethren professed in the register of the chapter, and in the martilage, whan they decese, withe the day and ȝere of our Lorde, and ȝerly to rede ther obites after *De profundis* after the houre of teer, as ther ȝeres come aboute, and to warne the sustres of (diriges, trintals, and ȝer dayes, and of al other[1]) thynges nygh to falle, and to se that the Rewles, Addicions, Injunccions, and al other thynges be dewly redde, so that nothyng of any statute or custom be ouer passed concernyng dyuyne seruyse. Also it is her charge to haue alle the bokes in kepyng that longe to dyuyne seruyse, chapter, and freytour, and to se that they be corrected, and made of one acorde; and also to correcte the reders, so that withoute her knowlage nothing be corrected in any of the seyd bokes, nor chaunged in the ordynal, withe oute the consente of the abbes, and assente of al the couente, by the counsel of the general confessour in that party as tochyng to the chaunge of the ordynalle. Also to haue the fyrst proclamacions in the chapter of al defautes made openly any where in dyuyne seruyse, and therfor sche owethe to be ware that sche do nothyng troblesly or commaundyngly, and that sche be not to importune in her assignacions, nor sette any thyng hygher or lower, lenger or schorter, but yf it be veray nede, doyng al thynge quietly, pesybly, religiously, and charitably, withe goodly wordes or sygnes, and withe maner of a mylde besechyng, that the sustres haue a joy to do any thyng after her. For often tymes statly and unreligious porte causeth murmur and grudgynge to other, and excludethe grace from bothe partyes. None ther for schal presumptuously take any note before her, but to her settyng hygher or lower, lenger or schorter, tabulyng and assygnementes, alle owe redyly to obey as in dyuyne seruyse. Suche as do the contrary, to the disturbance and lettyng of Goddes seruyse, they schal be corrected as they that do more grevos defautes.

### *Of the subchauntresses.*

The office of the chefe subchauntres is for to assiste the chauntres in myddes of the quyer in hyghe festes, and for to fulfyl her office in al places as ofte as she is absente, or hathe

[1] Written in the margin.

any impedimente, and also to sette the table after the forme expressed to fore in the sex and twentyethe chapter.

[The chauntors office is to proclame the lay brethren of al defautes, made in the chirche or in any other place longing to diuine seruise only.]

## CHAPTER XLVI.

### *Of the alternacion of the quyer and of the ebdomaryes.*

Euery other wyke the quyer schal vary, so that it be on the abbesse syde oo wyke, and on the priores syde another wyke, begynnynge euermore the saturday at euesonge. Neuertheles in al principal festes it schal be on the ryght syde as for that day, so that yf the ebdomary be than of that other syde, sche schal come ouer in the absence of the abbes, and fulfil her office on the abbes syde, as for that day only and nomore, and so sche schal do also, the abbes beyng presente, and not disposed to synge, but yf the abbes ordeyne otherwyse.

### *Of the ebdomary.*

The ebdomary is bounde euermore to be one of the fyrst in the quyer, and to absteyn and withedrawe herself from alle thynges that wyke that myght lette her to performe her office. Ande whan the abbes executethe not the seruyse sche schal begyn the *Invitatory*, and ȝeue the thrydde blyssyng whan the abbes redethe the thrydde lesson, and also fulfyl the office of the abbes in principal festes, as it is seyd before, excepte in suche thynges as belonge to the priores or serges, as it schewethe in dyuers places of thes Addicions, and in the Ordynalle.

### *Of the begynners.*

The rectours of the two begynners of masse, or of any other thynge by the wyke, schal begyn the ympnes, psalmes, antemes, and responses in ther stalles, but at masse they schalle do ther office in myddes of the quyer, stondyng, syttyng, and enclynyng alway to the este, saue at matens they schal conforme them to the quyer as moche as they may, as it schewethe of the sex and twenty chapter.

[*Of the office of the lay brethren from wyke to wyke.*

[In the chirche they schal begyn ther offices on saturdays at euensonge, and kepe stylle tyl the nexte saturday folowyng from the eldest to the ȝongest, so that the first wyke one schal kepe hyghe masse, ij$^{de}$ wyke our Lady masse, iij$^{de}$ wyke first taper, iiij$^{te}$ wyke secunde taper, v$^{te}$ wyke the crosse, vi$^{te}$ wyke the boke, vii$^{te}$ wyke the schyp, and the viii$^{te}$ wyke he schal be voyde; saue whan the numbyr is not ful, or any is absente, they that be present schal fulfylle ther stedes. The mynyster of hyghe masse schal helpe to rynge allyn to both euensonges, matens, and masses of brethren and sustres, ley the bokes up on the deskes by hym sette forth in al places, kepe the fyrst sensour and ordeyn for coles, lyght the quyer sconses and rolles as ofte as nede is, tukke the preste and hys mynystrys before the same masse, and helpe at ministring of the chalice, remoue the masse boke from that one ende of the autyr to that other, tolle the grete belle aftyr the gosbel oute take sermon days, bryng in the torches and holde one of them, quenche the lyghtes by hym lyghte, draw the curteyns in al places and veyle in lente, rynge the belle oute of mete and suppyr, ordeyn for lyght and brynge the legende and other bokes as he is assygned to the chaptyr or freytour whan nede is, and holde lyghte at sprenklyng of holy water whan it is derke, withe many other thynges expressyd more largely in other dyuers chaptyrs of thes addicions. The minyster of our Lady masse schal kepe the secunde sensour, helpe to rynge to the same masse, tukke the preste and hys mynystres, lyghte the tapers before and quenche them after masse, ley the epistolary and gosbellary up on the deskes, and ordeyn for lyghte, helpe at ministracion of the chalice, and remoue the boke, bryng forth the torches, and holde one of hem . . . . . and make up the autyr after, bere holy water and sprenkle it before processions, as it schewith of that is seyd in the xxviii$^{ti}$ chaptyr, and tolle to the sermon on sondays and other sermon days. The first taperer schal brynge in and bere oute the pulpet, helpe to rynge in double festys, holde the torche on hys owne syde atte bothe masses; so that who so holde the taper or torche on the ryghte syde schal ringe the sacryng bell and tukke the preste, and caste on the cope before *Magnificat* and *Benedictus*. Also the first taperer schal holde the iii$^{de}$ sensour on Witsonday as

it is seyd in the xliti chaptyr. The secunde taperer also schal helpe to sette forthe the pulpet and to remoue it, and to rynge in double festes whan it is nede. The crosse berer schal go before in al processions whan the crosse is had, excepte holy watyr, and he schal turne home aȝene as the chauntour assygnethe hym, and he schal bere the rede baner in profession days, as it schewethe in the sextenth chaptyr. The boke berer schal bere it in processions, and holde it to the preste whan nede is. The schyp berer schal bere the schyp with encense as ofte as ther be mo sensours than one behynd the sensours. Oute of the chirche they schal begynne ther offices on the sondays in the mornyng, and kepe forth al the wyke folowynge. Amen.]

## CHAPTER XLVII.

### *Of the versiculers for the wyke.*

The two sustres that be tabled to synge the versicles schal synge the *Venite* and the first verse at matens, and also the smale responses at pryme, houres and complen, withe al the *Benedicamus*, euer togyder and neuer alone.

### *Of the servise of sustres unlettred, et cætera.*

Sustres that be not lettred, or synge not for a tyme, schal not occupye the stalles, withoute special dispensacion of the abbes. But they with other officers schal stonde before the stalles, eche in ther order, and in ther hole habite, kepyng the same obseruaunces that the quyer doethe. Saue after *Indulgete* they schal do as the abbes assignethe hem. They that kan not rede schal say dayly in stede of matens fourty *Pater nostres*, with as many *aues*, and oo *crede*; and for eche euesonge as many; ffor pryme, teer, sexte, none, and complen, for eche of them tenne *Pater nostres*, with as many *aues*, and oo *crede*; ffor our lady masse fyftene *Pater nostres*, with as many *aues*, and oo *crede*. Euery sonday, in stede of matens of the Holy Goste, seuen *Pater nostres*, with seuen *aues*, and oo *crede*; ffor pryme, teer, sexte, none, and complen, for eche of them oo *Pater*, with one *aue*, and a *crede*; and for euensonge, thre *Pater nostres*, with thre *aues*, and oo *crede*. Euery monday, tuesday, and wensday, in stede of *Dirige*, thrytty *Pater nostres*, withe as many *aues*, and oo *crede*,

butte whan the sustres haue *Dirige* in the quyer they schal say our Lady sauter. Euery thursday, in stede of the thre psalmes for synners, fyue *Pater nostres*, with fyue *aues*, and a *crede*. Euery fryday, in stede of the seuen psalmes and letany, seuen *Pater*, with seuen *aues*, and thre *credes*. And eche saturday, in stede of the thre psalmes for the ryghtwes, seuen *Pater nostres*, with seuen *aues*, and oo *crede*. Also for euery sustre and brother aneled eche day nyen days togyder, butt yf they decese in the mene whyle, they schal say nyen *Pater nostres*, with nyen *aues*, and a *crede*. But whan they be passed, in stede of eche sawter, an hundreth and fyfty *Pater nostres*, with as many *aues*, and a *crede* after eche fyfty, besyde other suffrages expressed in the nyenthe chapter. Neuertheles, suche as kan say our Lady matens after seculer use, they by the assygnemente of the abbes and general confessour, in stede of the seyd *Pater nostres*, *aues*, and *credes*, schal say our Lady seruyse, seuen psalmes and letany, *dirige*, and such other prayers that they kan say. And yf they kan not say *Dauyd psauter*, they schal say the seuen psalmes and letany ten tymes in stede ther of, or els the seyd *Pater nostres* and *aues*.

## *Of ȝonge sustres.*

ȝonge sustres schal haue the elder in dewe reuerence, and ȝelde hem self seruisable to them at alle tymes in alle places, ȝeuyng them way to go wher euer they mete hem, and puttyng to ther handes to helpe them in beryng of heuy bokes, or of any other grete berdons, and in alle other thynges assygned them by the abbes. Also tho sustres that be withe maystres owe to behaue them un to hem reuerently, and take hede diligently what is taught hem; ffor as they be taughte nowe, so they may teche other in tyme to come.

[They that kanne rede schal dayly say our Lady seruise, seuen salmes, fyften psalmes, and letany, or any other thynge lymyt hem by the general confessour, so that the quyer be not interrupte be ther lowde sayng, whisperyng, or any other noyse. They that kan not rede, schal in stede of matens say dayly fourty *Pater nostres*, with as many *aues*, and oo *crede*, and as many for euensonge; for pryme, houres, and complen they schal say for eche of hem tenne *Pater nostres*, with tenne *aues*, and oo

*crede*; and for hyghe masse xv *Pater nostres*, and xv *aues*, and oo *crede*. Of the prayers for them that be anelyd it schewith in lviiti chaptyr, and for them that be passyd in the lxiiti chaptyr. Thes also bothe werke-day and holyday schal be at seruise of the day, there stondyng in the lower stallis reuerently before the preists and dekons, eche in hys order after their seniorite in religion, kepyng the same obseruances, in standyng, syttyng, inclynyng, and knelynge, and other, as the quyer doethe; so that none of hem presume to absente hymselfe from any houre of the day, or from our Lady masse, witheoute a resonable cause allowyd by the general confessour. If any come late, they schal inclyne wher as they be assygned, and go to ther places, or aboute ther ministracion in the chirche, and make amendys in the chaptyr the next chaptyr day. And yf they use suche defautes customably, or els wilfully and of purpose withe draw them selfe, they schal the more greuosly be punysched. At begynnyng of matens they schal do as it seyd in the xix chapter. Atte begynnyng of the brethres laudes, or thereaboutes, the mynyster of the sextry, withe helpe of hys brethren, schal make al autyrs redy to masse, with al thynges requisite ther to; and whilst they mynyster any thyng to the prestys at autyr, they schal leue ther bokes and bedes, and powre wyne in to the chalices with bothe handes. And they schal behaue them aboute the autyrs like angels, whose stedes they there occupy. At ende of *Agnus Dei* they schal knele with the pax besyde the preste tyl he haue kyssed it, excepte masses of requiem, whiche pax they schal bere no ferther, but to them that be neye to the same autyr. Also they muste be ware of noyse aboute the autyr, be ratlyng of bedes or whisperyng, and that they gace not the preste in the face, fixyng ther eyn up on hym, namely, whilst he holdethe the sacrament ouer the chalice. Thes therfor be not receyued to thys holy religion for to be ydel, but be ther contynual labours and seruise mekly to mynyster to the prestys and dekons al ther necessaries in the chirche, at table, and al other conuentual places, aftyr the byddyng of ther souereyn. To make ther fyre, wasche ther clothes, schaue them, kepe ther gardyn, klene, dygge, and delue, and sette and sowe ther in, to the comen profite, but not to take up any trees or herbes necessary to sustyr or brother with oute licence of ther souereyne; also to rynge and tolle the bellys at dewe tymes, and

to kepe alle places honeste and klene, withe al thynges perteynyng ther to, and to do any other thyng commaunded by the general confessour, after the rewle and ordynaunce of our holy fader pope Martyn the v^te^, in hys bulle articulo xxxv^to^.]

## CHAPTER XLVIII.

### *Of the office of the sexteyne.*

To the *sextayne* it belongethe to haue al the ornamentes of the chirche in kepynge, that be not occupyed amonge the brethren, as chalices, cruettes, basens, and suche other, withe al the copes, jewelles, and relikes. And that sche hathe in her kepyng sche owethe to kepe it hole and sownde, fayre, clene, and honeste, and to repayre it, and chaunge it as ofte as nede requyreth, so that sche brynge up no newe thynge, nor do any grete unwonte thynge withe oute knowlage and licence of the abbes. Also sche owethe to se that the awter clothes, awbes, and towelles, and also sudaryes longyng to the awtres, be klene wasche, and take to the brethren as ofte as nede requyrethe. Also, whan the sexteyn of the brether syde hathe wasche the corporas ones, sche withe help of her sustres schal wasche them, sterche them, drye them, folde them up, and delyuer them in aȝene to the seyd brother; so that no suster wasche nor touche and halowed corporas withe her bare handes, withe oute lynnen gloues, therto ordeyned, nor sterche hem but withe sterche made of herbes only. If they do the contrary, they be straytly bounde to telle it to the seyde sextayn of the brether syde, that they may be newe wasche and halowed aȝene.

Also to her it longethe to haue the kepyng of waxe, lampes, oyle, and of al other thynges longynge to the chirche, and also to puruey for syngynge brede (and commenyng brede[1]), sudarys, wexe candelles, talow candelles, waxe rolles, tapers, torches, mattes, uattes, and roundlettes for the chirche, and for penners, pennes, ynke, ynkehornes, tables, and suche other as the abbes assygnethe her.

Also to open and schet the dores and wyndowes of the sustres quyer and comenyng places, and to lyghte and quenche the tapers and candles, and snoffe them, in suche wyse and in suche tyme that the sustres be not greued withe the sauour.

[1] Written in the margin.

[*Of the mynyster of the sextry.*

Mynyster of the sextry schal ȝelde hem redy and seruisable to the sextayn, be it prest or dekon, in al thynge concernyng hys charge, as in distribucion of candels and palme, in hangyng up and takyng down of autyrs, veyle, and paschal, in foldyng up of vestimentes, copes, and suche other. Also he schalle make redy the autyrs to masse, sett forth the chalyces, candelstikkes, and candles of waxe and talowe, for eche autyr, poure wyne and water in to the cruettes, and sett them forthe. Also ley the masse bokes and vestimentes up on the autyrs, and lyght and quenche the lampes in the chirche and dortour, haue oute the tapettes, mattes, uattes, and rowndlettes, and the duste schake oute, and sounyd ley them aȝene fayre and klene in ther places; also wasche and purge the pottes, cruettes, basyns, and lampes ones in the wyke at leste, skoure the candelstykkes as ofte as nede is, that they be euer bright schynyng, and kepe the chirche clene aboue and beneth from coppe webbes rounde aboute, and also the cloyster and preylle, chapter, and sextry. Also he schal kepe the clokke and watche, and also the belles with al thynge that longethe un to them, ryngyng al pelys that be ronge withe oo belle allone. [Also he schalle wache the tyme of ryngynge the secunde pele to the bretherns matens and euynsonge,[1]] withe many other thynges expressed in the next chaptyr, and in many other chaptyrs of thes Addicions. So ȝet that in suche labours as passe hys power, other lay brethren assygned be the souereyne schal helpe hym fulfyllyng hys office. Suche as wyl not schal be punysched in the chapter. Aftyr curfewe belle, he schal lokke the chirche and dortour dores, and open them aȝene in the mornyng. Al the smale autyrs schal be arayd, take down or chaunged and foldyd up in doble festes by other lay brethren. Forthermore, euery day in the ȝere before matens, euensonge, and complen, wylst they ryng allyn, and before masses with note, whan the sustres be atte laste colecte, they schal lyght the ij tapers up on the grete candelstikkes; and before *Magnificat* and *Benedictus*, whan the autyr is to be sensyd, the taperer of the lefte syde schal liȝt other ij tapers up on the autyr. At prime and houres schal neuer be taper lyght, nor at any masse with note up on any autyr, but whan ther is a subdecon ther at. Att complen eche nyghte in the ȝere schal

[1] Written in the margin.

be ligth ij tapers only, and neuer no mo, up on the hyghe autyr. Neuertheles, in al double festes, at euensonge, matens, and masses, besyde the ij tapers brennyng up on the grete candelstykkes, schal bren other ij tapers up on the autyr al seruise tyme. Also in the feste of eche seynt that hathe an autyr ther schal bren oo taper at leste ther up on, or before it in seruyse tyme, and be quenched whan other be. But on Cristmasday, Ester day, and Witsonday, eche autyr schal haue oo taper brennyng at leste, in reuerence and worchip of the feste.]

## CHAPTER XLIX.

### *Of ryngynge of the dortour belle.*

Also to the sexteyn it belongethe to rynge the dortour belle, after the forme that sche is assygned by her souereyne. Other thynges longynge to her office schewe before in the sextenth chapter, in the begynnyng therof, and in other dyuers places of the presente Addicions.

### [*Of ryngyng of bellys.*

Before the fyrst pele to euensonge and matens the dortour belle schal be ronge oo *Pater Noster* and one *Ave* while, excepte before Ester iij days, and whan the brethren and sustres haue dirige that aftyr none to gyder, and anon forthwith schal be ronge the first pele, and aboute halfe an houre aftyr the secunde. The fyrst pele schal euer be one *Miserere* while, the secunde two, and aftyr that the tollyng with seuen or eght strokes at moste; so that betwene the first and secunde pele to matens only, the grete belle schal be tollyd fyue strokes, excepte Ester day. To pryme and teers togyder, excepte Witsonday, it schal be ronge at ende of the laste psalme of the sustres laudes, one *Miserere* while, or els iij as ofte as masse of requiem is to be seyd in the brethres prime, and than eche day in lenton as ofte as the first pele to matens is atte ij of the clokke or before, the rynger schal knokke at eche dore sadly, wheras any brother lyethe that may come to chirche; which is also to be obserued at al other tymes, if it happe to be ronge to late to any seruise. To our Lady masse it schal be ronge at begynnynge of the houre of teers of the brethren al the ȝere, excepte Witsonday, ij *Miserere* while. In the middes of the laste psalme, of the whiche houre, or els

aftyr the laste *kyryeleys*, whan ferial *preces* be had, the minister of hyghe masse schal tolle the quyer belle to *De profundis*, oo *Pater Noster* while, and it is to be marked, that iij strokes alone of the seyd belle betokenethe that it is tyme to ryng to any seruise, ij strokes that prestys lakke helpe at autyrs, and oo stroke that ther is litel helpe in the quyer.

To the houre of sexte it schal be ronge oo *Pater Noster* and *Aue* while, aboute the ende of the last psalme of the sustres houre after our Lady masse; but on sondays, at begynnyng of *Bonitatem, et cætera.* To the seuen psalmes, peculiar processions, and disciplines, the chaptyr schal be tollyd as it is wonte to *De profundis* at graue. To hyghe masse it schal be ronge in conuenient tyme ij *Miserere* while, withe the same bellys that wer ronge for allyn to matens, outake certayn days in ther places expressyd aftyr the procession of the brethren, but yf the sustres also haue procession. And aftyr the gosbel of hyghe masse the grete belle schal be tollyd xiii strokes euery day excepte a fewe, and the same belle, or els another, schal be tollyd iij strokes at eche leuacion of the same masse, of whom that euer it be, but yf it any wher be excepte. Aftyr mete and suppyr, whilst the brethren go to chirche with grace, oo belle schal be ronge oo *Pater Noster* while and one *Aue.* (*Nota*[1]). And the same wyse the fyrste pele schal euer be ronge with the leste belle to collacion, and the pele to complen aftyr the collacion. But the secunde pele to collacion schal be iij *Miserere* while at leste.

Curfewe belle schal euer be ronge withe the iij$^{de}$ belle, outake dowble festys, iij *Miserere* while, aftyr the sustres haue fullyche endyd ther complen; so that betwene the tollynges before and aftyr be the space of v *Aues*, ande than he schal schette the chirche and dortour dores, and go to bedde. Be fore Ester, whan the belles be not ronge, lyke sygnes schal be made withe the clappe. Whilst any sustyr or brother lyeth in passyng, the grete belle schal be tollyd continually, excepte certayn tymes, *et cætera.* And whan the soule is passyd it schal be ronge oute iiij or v *Miserere* while, as the tyme ȝeueth. And it is to be knowen that whan it is *majus duplex*, and on *Mydlent Sonday*, the fyrst pele to euensonge and matens schal be with iiij the smallest bellys, the secunde withe al fyue; and the secunde pele to collacion and to complen, curfewe, prime, sexte, and grace after meles, schal be withe the grettest belle. If it be *minus duplex*, the first pele schal be with iij, the mydle belles,

[1] Written in the margin.

and the secunde with iiij the grettest, and the pele to collacion, complen, curfew, prime, sexte, and graces, with the iiij$^{te}$ belle.

If it be *inferius duplex*, the first pele schal be with the secunde and iij$^{de}$ belles, and the secunde with iij the mydle. And the longe pele to collacion, and peles to complen, curfewe, prime, sexte, and graces, with the iij$^{de}$ belle, outake Al Soule day as it schewith in the foure and fourty chapter. If it be *nouem lectiones*, or *de doctrina*, or *invitatorium triplex*, or of any commemoration, or *de octavis*, or *de festo trium lectionem cum regimine chori*, the first pele schal be with the secunde belle, and the secunde with the same and the iij belle. To collacion, complen, prime, sexte, and graces the leste belle, and for curfewe the iij$^{de}$ belle. In al other days schal be ronge ij the smallest bellys aftyr the seyd forme, excepte certayn days in ther places expressed. As for the sustres they schal neuer, oute take in lente, haue but oo pele to ther seruise, withe the same belles and the same space that it is ronge to seruyse of the day. But to our Lady masse it schal euer be ronge with the secunde and iij$^{de}$ belles, outake dowble festes, *et cætera*. To ther euensonge it schal be ronge aboute the laste psalme of the brethren, or as the ryngers may come be tymes to sensyng of the autyrs. To ther matens at laste response of matens of the day; and to our Lady masse, as it is seyd before.][1]

[1] The origin of bells is of remote antiquity. It appears they were used by the Greeks and Romans both for sacred and profane purposes. Mr. Whitaker (Cathedral History of Cornwall, vol. ii. p. 146) informs us, that bells were in frequent use among the Romans; and were, probably, introduced by them to the Britons during their sway over this island. Before that period, the early British Christians made use of wooden rattles (*sacra ligna*) to call the congregation of the faithful together. According to Pancirollus (Rerum Memorabilium, lib. ii. p. 158), bells were first introduced into ecclesiastical service by Paulinus Bishop of Nola, about the year 400, whence they derive their Latin names *Nolæ* and *Campanæ*, *Nola* being in the *Campagna* of Rome. In the ancient monasteries we find six kinds of bells (enumerated by Durand, Rational. lib. i. c. 4.), viz. *squilla* rung in the refectory, *cymbalum* in the cloister, *nola* in the choir, *nolula*, or *dupla*, in the horologium (clock tower), *campana* in the belfry, and *signum* in the tower. Belethus (Divinor. Offic. c. 86) has much the same; only that for *squilla*, he puts *tintinnabulum*, and places the *campana* in the tower, and *campanella* in the cloister. Others place the *tintinnabulum* or *tiniolum*, in the refectory or dormitory; and add another bell called *corrigiuncula*, rung at the time of giving discipline, to call the monks to be flogged. The *cymbalum* is sometimes also said to have been rung in the cloister, to call the monks to meat. As to the saints, sanctus, saunce, sans bell, it was

## CHAPTER L.

### *Of takyng of myxtom and sayng of graces.*

Aged sustres and seke, and also ȝonge and hole that for labour, or for any other feyntnes or feblenes, or for any other resonable cause, may not abyde fastyng tyl the covent goeth to mete, they may on the fastynge dayes, outake water dayes, take brede and drynke in the freytour after *De profundis* at graue, be licence of the abbes or presidente. On suppynge dayes they may take an egge or two, or any other thynge ordeyned for them by the officers after the tyme asketh. But none schal take any potage nor flesche mete but in the fermery or parlour, and thys withe special licence of the abbes; ffor in her power and moderacion it is whan the sustres schal take any recreacion in the parlour or fermery, as whan they be latte blode, or for any suche other cause. Neuertheles, the legister and seruitours, euery day before mete, fastyng dayes and other, whan they take not ther myxtom after *De profundis*, may take a messe of potage in the freytour, or any other thyng assygned by the abbes and ordeyned by the celeres, or by other officers, as it is seyd before, and thys in suche a seson as they may make an ende ther of by the secunde chyme. So ȝet that none take myxtom tywes a day, nor any mete or drynke, outake spyces, saue only in the freytour, parlour, or fermery, withe oute special licence of the abbes, but yf any sodeyne case falle of unwonte nede.

### *Of the chyme smytyng.*

Moreouer, whan al seruyse is endyd, the celeres schal se that ther be no longe taryeng from mete, but as sone as the kokes be redy sche schal smyte the fyrst stroke up on the chyme, and warne the brethren to do the same on ther syde, and after the space of oo *Miserere* whyle the ebdomary shal smyte two strokes, and than the couent must drawe to the frey-

the priest's proper bell, and rung at all times when he wished to command the attention of the congregation. The bells (of which the ropes had brass and sometimes silver rings at the end for the hand) were anciently rung by the priests themselves, afterwards by the servants; and sometimes by those incapable of other duties, as persons who were blind. (Golden Legend, fol. clxxxviii$^{b}$. Du Cange, and Spelm. Gloss. v. *Campana*.)

tour; and after the space aȝene of another *Miserere* whyle the abbes or president schal smyte thre strokes for allyn, so that betwene eche stroke be the space of one *Aue Maria*. Neuertheles, the two fyrst smytynges before supper, and conuentual drynkynges, schal be done by the ebdomary, but the thryd as it was before mete.

[Aftyr our Ladymasse the brethren be licence of the presidente may take brede and drynke, and fische day mete in the freytour, but no maner of flesche mete withe oute special licence of the general confessour, and that in the fermery. Neuertheles the legister and seruitoures euery day before mete, but yf they take myxtom aftyr our Lady masse, may take a messe of potage, or any other thynge ordeyned be the keper of the wheyle in the freytour aftyr the assygnemente of the souereyne, and thys bothe fastyng day and other, that they may the better do ther offices, and abide in to the secunde mele. The fyrst stroke of the chyme before mete schal be smyten by the keper of the wheile, and the seconde by the seruitour, and at the first chyme the butler schal sett forthe the pottys fyllyd with fresche drynke up on eche table before the places of euery brother, whyche drynk schal be drawn at suche tyme that neyther ther be taryeng of the chyme, nor resonable complaynte of pallyd drynke. So that bytwene euery chyme ther be the space of *Miserere mei Deus*, for by the iij$^{de}$ chyme al owe to be in the freytour, the seruitours in ther rewle cotes, or in ther pylches under ther cowles, with fayre and honest naprons gyrde aboute hem, kepyng the same obseruaunce that the clerkes do. And it is forboden that none take any mete or drynk but in the freytour or fermery, with oute special licence of the souereyne, but yf the more soden case falle.]

*Of sayng of graces.*

Whylst, therfor, the president smytethe allyn, the couente schal stonde in the freytour in ther places, witheoute the tables, before ther setes towarde the mageste. And whan sche comethe in to the freytour, they schal stonde face to face, hauyng ther handes in crosse wyse in ther cowel sleues, and as sche passeth by them, by the myddes of the freytour, they schal turne aȝene to the mageste, but not enclyne but to the abbes, as sche passeth before them. Than the president, stondyng up on the gre of the freytour, schal rynge the belle one *Aue* whyle, enclynyng to the mageste bothe before and after, and than go and stonde

aboue al, by nethe the gre, on her owen syde, and al enclynyng and stondyng to the mageste, the chauntres or subchauntres in her absence, withe oute any chaungyng of sydes euermore, schal begyn graces withe note, in a sober voyce, sayng thus *Benedicite*. The presidente schal answer with oute note *Dominus*, and than the couente schal procede the graces with note as the chauntres began in thys wyse on fastynge dayes generally, *Edent pauperes, et cætera*. If it be a suppyng day they schal say thus *Oculi omnium in te sperant, Domine;* so procedyng al the graces under oo tune, whiche is to be obserued euermore, bothe before mete and supper, and after and before alle conuentual drynkynges, so that the chauntres sette the tune and rewle the mesure. At *Gloria Patri*, and whylst the say *Pater noster* and *Aue Maria*, they schal enclyne face to face, as they be wonte, and at *Sicut erat* to *Kyrieleyson* they schal ryse aȝene, and stonde as they dyd before. But from *Pater Noster* in to the grace is alle ended, they schal stonde towarde the mageste. Whan the ebdomary saythe *Et ne nos*, the abbes or president schalle go to her place, and take her sete, and the ebdomary at *Benedic, Domine, nos et dona tua* schal blysse ones before her withe her ryȝt hande, hauynge the rynge of her profession up on her fynger, not stretchynge oute her arme, nor beryng her hande aboute the freytour, nowe to oo syde, now to another, but, dressyng her mende to God, sche owethe to pray hym in her sowle that he wylle be the seyd blyssyng blysse alle thynge sette, or to be sette before them for ther bodyly sustynaunce for that seson.

### *Of the legister.*

In the mene whyle the legister schal go to the gre, and enclynyng in the myddes tofore the ymage of our Lady, say *Jube, Domine, benedicere*. To whom the president, syttynge atte the table, schal answer thus on fastynge dayes generally, *Cibo spiritualis alimoniæ reficiat nos, Rex eternæ gloriæ*. The couente schal answer thus, *Amen*. On suppyng days the president schal say thys benediccion, *Mensæ celestis participes faciat nos Rex eternæ gloriæ*. The couente, *Amen*. And than al enclynyng religiously, eche schal go take ther setes as they be in order, but the legister schal go to the redyng place, and the seruitours to bryng in mete. And whan al be sette, anone the legister schal begyn to rede, distynctly and openly, that al may under-

stonde it. And sche muste rede suche mater as the abbes or chauntres assignethe, to the edyfyeng of sowles, so that none meddel with the correccion of the reder, nor make her turne a3ene whan any desyrethe be sygne to here any mater a3ene, saue only the presidente and chauntres. Ones euery wyke schal be redde the rewles of Seynt Sauyour and of Seynt Austyn, hoole, and also a parte of thes Addicions, after the forme sette in the laste endynge of thys boke. At the laste ende of mete and soper, whan the presidente saythe *Tu autem*, anone withe oute any delay, the legister schal answer thus, *Tu autem, Domine, miserere nostri*. The couente schal answer in a sober voyce, the chauntres takynge the fyrste note att the leste *Deo gracias*, and than the presidente schal rynge the belle, and the couente schal ryse and stonde before the tables, lyke as they dyd before mete, enclynyng reuerently to the mageste whan they take ther places, and whan the presidente is in her place, the chauntres schal say *Memoriam fecit mirabilium suorum*. Or els, yf it be a suppynge day, *Confiteantur tibi, Domine, omnia opera tua*. The couente schalle answer in this wyse, *Et sancti tui benedicant tibi*, kepyng the same tune under oo voyce in to the antem of our Lady. At *Gloria Patri* they schal enclyne face to face; and at *Sicut erat* rise and turne a3ene to the mageste. And whan the ebdomedary hathe seyd *Agimus tibi gratias*, and the couente hathe answerd *Amen*, the chauntres schal entune thys psalme thus, *Miserere mei, Deus*. And than the couente, enclynynge to the mageste, schal procede withe the seyd psalme to the chirche, syde for syde processionally, the 3ongest before, al under oo tune, not descendynge to ny, the syde of the ebdomary sayng thus, *Secundum magnam misericordiam tuam*. That other syde schal answer thus, *Et secundum multitudinem miserationum tuarum dele iniquitatem meam*. And whan they come in to the quyer they schal enclyne as they be wonte at the deske in ther stalles, and at *Gloria Patri*, and after *Kyryeleyson* they schal knele down tyl grace is al ended, with a *Pater noster* after and *Aue Maria*. So that the antem of our lady, with the *preces* folowyng, and *De profundis*, be seyd wyth oute note. And whan the abbes or president makethe the sygne to ryse, smytyng with her hande as it is wonte, al schal ryse and enclyne to the este, and at the deske, and so go forthe processionally, the 3ongest before down towarde the lauatory. Saue or they wasche ther handes the abbes or president schal say *Benedicite*, the couent, also, withe oute note, schal answer *Dominus*, the abbes *Adjutorium*

*nostrum in nomine Domini,* the couente than enclynynge, *Qui fecit cœlum et terram.* After thys they schal wasche ther handes ordynatly, as many as mowe to gyder at the lauatory, begynnyng from the abbes or presidente and elder sustres to the ȝongest; which done, and oo stroke smyte up on the chyme, silence is lowsed and the sustres may departe, and not before withe oute special licence of the presidente. At supper, graces schal euer be, *Edent pauperes,* and the blyssyng up on the legister, *Ad cœnam vitæ eternæ producat nos Rex gloriæ, Amen.* After supper the chauntres schal begyn *Memoriam fecit,* and the ebdomary *Benedictus Deus in donis suis,* and the same observaunces arn to be kepte in al poyntes, bothe before supper and after, in waschynge of handes and alle other thynges, as it is seyd before of mete. Forthermore, on fastynge days and water days, before conuentualle drynkynges, the chauntres schal say withe note *Benedicite,* the presidente withe oute note *Dominus,* and the ebdomary blissyng the drynke withe note, *Rex angelorum benedicat potum ancillarum suarum.* The couente schal answer withe note *Amen.* And than the legister saynge *Jube, Domine,* the president syttyng in her place schal say thys blyssyng withe note, *Sapiencia Dei Patris nos celestibus instruat disciplinis.* The couent schal answer *Amen,* and enclyne and go to ther places, and whan al be sette, the president schal make a sygne to the legister for to rede, and whan sche seethe that al haue dronke, sche shal smyte two strokes up on the belle, and than the legister schal cese, and the couent schalle say fyue *Aues,* and other fyue *Aues* whan sche smyteth aȝene. Thys done, the presidente schalle say withe oute note *Benedicite.* The couente schal answer *Dominus.* And than al schal ryse and enclyne, and go ther weys religiously. And the same wyse, saue withe oute note, graces schal be seyd in the fermerye and in the parlour.

## CHAPTER LI.

### *Of late comers to graces in the freytour.*

If any come late to graces in the freytour, or in any other place, yf sche come after *Gloria Patri* sche schal stonde laste and lowest of al, and say her graces tyl sche haue ouertake the couente; but yf *Gloria Patri* be not ended, she schal go to her place. Neuertheles, the ebdomary schal euer go to her

place, but yf sche come in after *Et ne nos.* If any come in whan graces is ended sche shal mekely go to the gre of the freytour by the myddes, and licence asked of the presidente, and graunted by sygnes for to say grace, sche schal say it altogyder enclynynge, in the myddes, that sche lette not the servitours, and than aske leue aȝene to ete or drynke by sygnes, and so go to her place; and this is to be obserued of al, notwithestondyng that any haue leue to be from grace. If any come in aboute myddes of mete or supper, or of conuentual drynkynges, or whan they begyn to take up, sche schal be licence of the presidente refresche withe the legister and seruytours; and yf sche be wonte ofte to come late, sche schal lese a parte of her prebende, and be corrected in the chapter.

### *Of obseruaunces and norture at the table.*

In the freytour at eche ende, or els in the myddes of the hyghe table, schal hange a belle, and the abbes sete shal be in the myddes, honestly arayed, under the ymage of our lady, wher she shal sytte alone, so that none felyschop withe her in any place, nor at any tyme take her sete. Other sustres schal sytte at the syde tables in ther order as they be professyd, two and two togyder at oo messe; saue the pryores schal sytte in the lefte syde aboue alle, alone, at oo messe, but yf the abbes dispose other wyse. None, therfore, schal absente herselfe from grace as moche as sche may, nor none schal use to go from the couente tyl after the waschynge of handes. Also syttyng at the table al schal kepe hyghe sylence, and ther syghte from wanderyng aboute, and none schal stretche her handes to receyue any bodyly fode, tyl the soule be refresched with spiritual fode. Wherfor, whan they be sette they schal holde ther handes in crosse wyse in ther cowle sleues, and whan the legister hathe redde a clause, or any thyng edificatory to the sowle, the space of oo *Pater noster* whyle, they schal tye up ther sleues aboute ther armes, and take ther bodyly sustynaunce, soberly and discretly, withe reuerent fere and thankynges to God. Ande thryes in mete whyle, and thryes at supper, and twyes at eche conuentual drynkyng, whan the president smytethe two strokes up on the belle, they schal cese of etynge, and at eche tyme joynyng ther handes togyder, and leyng them openly up on the table, and than eche besyde other in ther lappes, foldyng in the

fyngers endes, they schal say with al reuerence and inward deuocion fyue *Aues* in worchyp of the blody wondes of our lord Jhesu Criste, and of the sorowes of our blyssyd Lady, hys moder. None schal loke up on other but seldom, whyle they ete, nor aspye what is sette before other, but thanke God of that is sette before them. Ther handes they schal haue up on the table or godely before them; ther eres to the legister, and ther hertes to heuen, and charites to ther euen cristen. Also they schal sytte up ryghte, and not to moche bowyng down, nor they schal notte spytte ouer the table, nor lene ther up on withe ther armes or elbowes, nor holde ther handes under ther chynnes or ouer ther faces, nor stretche ther handes out inordynatly, for to sytt so it is a token of agony, or of immoderate study. Therfor kepe they al ther membres withe sadnes and tranquyllyte, kytte they ther brede fayre, and ete they ther mete honestly and religiously, holde they the cuppe withe the righte hande whan they drynke, and stay it with the first fynger of the lefte hande. Take they ther mete and drynke to ther nede, and not to voluptuosite, after the doctrine of Seynt Paule, al curiosite and grudgynge put away. No singularite of metes and drynkes be had in the freytour withe oute special dispensacion of the souereyne, but be they ware echone of surfettes, for ther is nothyng more contrary to the helthe of the body, than is superfluite of metes and drynkes. Suche as kanne absteyne themselfe wysely for God, they schal haue a special rewarde in tyme to come; ffor amonge dayntes may be deserued a grete martyrdom withe oute swerde. Neuertheles, none schal take any synguler abstynence up on her withe oute licence of the abbes, in awnter God take it for a veyne glory. In the power of the abbes it is, for to dyspense with the sustres of reguler fastynges in tyme of nede, and for a resonable and euydent cause, but withe the fastes of the chirche none may dispense but the general confessour. If any thyng sente from any persone be sette before any suster other than the comente hathe, anone sche schal sende it to the presidente for to take therof, yf it be of any grete substaunce; if sche wyl not nor do not, sche schal be corrected for the note of syngularite. Forthermore, whan the president sendethe any thyng to any sustre or sustres, they schal not leue it untoched in any wyse of frowardenes, desire they neuer so muche to absteyne them, but they schalle take therof reuerently and curteysly, encly-

nyng to her a lytle withe the body, but to the souereyne they schal ryse a lytle, and enclyne; and they may ȝeue parte ther of to ther sustres that sytte nexte hem on euery syde, aboue or benethe, and no ferther but seldom, for distraction of ther mendes from the redynge. Wherfor, yf any wyl sende any thynge ferther, or ouer to that other syde, thys shal not be done withe oute licence of the president, asked by one of the seruitours that schal bere it ouer. None schal make any notable sygne, or caste her syghte openly, or throwe any thyng withe her hande from that oo syde of the freytour to that other, or from table to table, nor ȝet to any that syttethe besyde her, but they schal conteyne themself from al tokens of unsadnes, and haue warnes that no trobles noyse be made that myghte disturbe the reder or herers, askynge be sygne that they wyl haue, and not by worde, so that al thynge in the freytour be in pece. And therfor the seruitors must haue warnes that they speke not whylst they mynyster, nor make any grete noyse in settyng down or takyng up, or remouynge of dysches, plateres, pottes, trenchours, and suche other. Forthermore, whan they haue any nottes, they schal not crakke them with her tethe, but they schal open them softly withe ther knyues or knypettes, and beware of sownde. Moreouer, they schal whype ther knyues and spones withe ther napkens, and kepe the bordclothes klene from al spottes and hurtes as moche as they may. They that wyl not or do not obserue the seyd ordynaunces, but make immoderate noyse, or be cause ther of, or els kytte ther fyngers or handes, or spylle any lycour up on the clothe or hurte it, al these shal be proclamed and corrected in dewe tyme and place, and the clothe is to be made klene of her that defoylethe it, or of the buttler or seruytours of that wyke. Howe longe they schal sytte at mete or supper, or at conuentual drynkynges, thys stondethe in the moderacion of the souereyn or president after the day and tyme requirethe. Also ther cuppes and spones they schal put in to ther coffynes, honeste and klene, and kepe them under the table, or in some other place ther to depute and ordeyned by the abbes ther souereyne.

[If any lay come late aftyr grace is bygon, he schal stonde in the lowest place, and yf grace be fullyche endyd, he schal sake leue and say grace ther in the same place, and than go helpe hys brethren to serue the freytour as it is wonte. They that use ofte to come late schal lakke a parte of ther prebende,

and be correctyd in the chaptyr. Therfor none schal absente hym from grace, nor go from the couente tyl aftyr waschyng of the handes, but yf the nede be the gretter. In the freytour al schal be sylence, and they schal sytte religiously, kytte and ete ther mete honestly and soberly, holdyng the cuppe with bothe handes whilst they drynke, hauyng ther handes up on the table, or goodly before them, ther erys to the worde of God, and ther hertes upwarde to heuen. If they hurte the clothe, or defoyle it, they shal make it klene aftyr grace. But yf any preste or dekon happe to defoyle it with any likour, the buttler or seruitour of the same wyke schal make it clene be the nexte mele. Aftyr the meles they schal put up ther cuppes and spones under the table. (*Nota.*[1]) Of warnes of noyse makynge, seke in the next chapter, and of beryng ouer of thinges.]

## CHAPTER LII.

### *Of the seruitours at the table.*

Graces ended before mete and supper, and the inclynacion made to the mageste, the seruytours schal go oute and brynge in the servyse as the tyme askethe. And fyrste the abbes or president schal be serued, than the pryores, and afterwarde the couente as they sytte in order, begynnyng at eldest after the pryores, so goyng down to the ȝongest, as it is accordyng to the rewle. And whan they serue the abbes or presydent of any thyng they schal euer enclyne at the gre of the freytour, begynnyng *Aue Maria* softly to the mageste or ymage of our Lady, and goyng forthe to the table, say it up or euer they sett any thyng downe before her, and than enclyne aȝene, and go ther weys. If it be the souereyne, they schal uncouer it and couer it aȝene, that sche may se what it is, and than enclyne and go thens. To other sustres syttyng at the syde tables they schal not say *Aue*, nor enclyne in the begynnyng, but they shal serue them reuerently withe an inclynacion at ende only. To whom eche suster as they be serued, schalle enclyne aȝene, as ofte as they receyue any seruyse of them, so that none be serued couered what euer they be, outake the abbes and general confessour. Moreouer, whan ther be two dyuers potages, eche of them schal in euery hande bere a messe of eche, that euery suster may chese that most plesethe her; and the same wyse

[1] Written in the margin.

afterwarde, they schal brynge in the *prebende* honestly before ther brestes, two messe togyder and no mo, begynnynge withe the eldeste on euery syde, after the priores. These, therfor, schal serue ther sustres withe oute grudgynge, charitably, honestly, reuerently, cherefully, and indifferently, gladly, meryly, paciently, and mekly, withe oute chaungyng of messes for fauour of any person, rostyng, sethynge, buttryng, and hetyng ther necessaryes, so that none be compelled to ryse from the table, or to compleyne of uncharitable seruyse. If any thyng be asked of them by sygne, or by a stylle worde, yf ther be no sygne for it, anone they schal enclyne, and bryng that is asked, yf it may be goten; if they may not gete it, they shal excuse them godely, by another softe and honeste sygne. Neuertheles, none owethe to be to importune, or ouer hasty in askynge of any thyng of any seruytour, namely, whilst they be in seruyng of other, nor to grudge withe oute a just cause. Also one of them schal euer be presente, and se diligently aboute, that the sustres lakke no thingge of ther dewte. And whan any go from oo syde to another they schal enclyne in the myddes to the mageste or ymage of our Lady, but yf they bere any thynge that lettethe hem to enclyne in goyng ouer.

[Anone as grace is endyd, the seruitours and other lay brethren, inclynyng to the mageste, shal go to brynge in the seruise, ffirst seruyng the presidente, than the prestes and dekons, from the eldest to the ȝongest, and aftyr that themselfe, so that they brynge in two maner of potages yf ther be so many, honestly at ther brestys, and aftyr that two messes of the prebendes, that the eldest haue the choyse of euery thyng. To the president they schal enclyne bothe before and aftyr they sette any thyng before hym, sayng at the gree of the freytour one *Aue Maria* to the mageste in silence. To al other they schal inclyne after they haue sett any thyng before them only, withe oute *Aue Maria*. None schal be seruyd coueryd but the abbes and general confessour only. In settyng down or remouyng of any thyng, they schal euer haue warnes that they make no combres noyse, and that they schouel not withe ther fete up on the pament, wherby the reder may the wers be herde. And they shal serue the brethren charitably, withe oute grudgyng, honestly, reuerently, cherefully, paciently, mekly, and indifferently, rostyng, boylyng, buttryng, and hetyng al ther necessaryes, waschyng ther cuppes and glasses whan nede

is; so that none be compellyd to ryse from the table, or to compleyn of uncharitable seruise. If any thyng be askyd of them be sygne, or be a stylle worde yf ther be no sygne for it, anone they schal enclyne and fetche that is askyd. If thei may not gete it, they schal excuse them godely be another softe and honeste sygne. One of them schal euer be present, and se diligently aboute that the brethren lakke nothyng, that is to say, eyther the seruitour of the same wyke, or els the keper of the wheyle, whiche is euer one of the seruitours. If bothe be absente, the ȝonger lay brother in the freytour schal haue an ey, and fulfil ther stede, and they schal euer stonde bare hede; but yf the presidente commaunde them or licence them other wyse. Whan any goethe from one syde to another, he schal inclyne in the myddes to the mageste, but yf he bere any mete ouer or drynke, askyng leue of the presydente, yf any brother sende ouer any thyng to other.]

### *Of the pytaunce.*

The pytaunce schal fyrst be broughte before the president, that sche may take therof fyrste. And than at her sygne the seruitour schal bere it rownde abowte the freytour, that euery suster may take therof, begynnyng at eldest on euery syde. Ande whan they be alle serued, it schal be sette aȝene before the president, yf any leue; they that take to large therof schal be spoken to for to amende. What maner of mete the congregacion schal be serued withe, it schal be expressed in the celeres office.

[The pytaunce schal fyrst be brought be fore the president, and than at hys sygne it schal be born rownde aboute the freytour, nowe at oo syde, nowe at other, begynnyng at eldeste, and than it schal be lefte before the president, after twyes beryng aboute. Neuertheles, yf it be a sermon day it schal be brought fyrst to the president, but the prechour schal fyrst take thereof, oute take the confessour, and at laste it schal be lefte before the prechour.]

### *Of takyng up of meles.*

Aboute the ende of meles and conuentual drynkynges the couent schal sette al thynge fro them, towarde the utter syde of the table before them, swepynge togyder withe ther

napkens the crommes, that the seruytours may the more sonner take up and bere away, after the doctryne of oure lorde Jhesu, sayng to hys seruytours at ende of hys feste, *Colligite fragmenta ne pereant*, "Gadrethe togyder the broken metes, that they be not loste." So that whan the president makethe a sygne to take up, they schal do as they be commaunded, and bere the metes to the seruyng howse, or to another place ther to assygned, begynnyng from the ȝongest to the eldest. After thys they schal take up the remnaunte, that is to say, fyrst, drynke, than the garnapes that they sette on ther pottes or cruses, after thys, brede, hole, kytte, cantelles, ande crommes, and laste of alle salte, endyng euermore with the abbes or president, and enclynyng to eche suster as they take them up, and they aȝene to them, as it is seyde before, so that releues be delte to the poer peple by outwarde seruauntes, after the tenour of the rewle. Neuertheles, on suppyng dayes the salte schal stonde upon the tables tyl after supper.

[Atte ende of meles, whoon oo stroke is smyten up on the freytour belle, the lay brethren schal ryse and take up the platyrs and bere hem to the wheyle begynnyng at neder endes, and aftyr thys one schal take up the pottes, another the garnapes, another the brede, another the salte but yf it be suppyng day, and the seruitour the crommes endyng withe the president and enclynynge to euery brother as he takethe hem away; whiche al togyder schal be sette in to the sustres and go to the poer, after the rewle.]

*Of the latter meles.*

Whan the couente goethe forthe withe graces to the chirche, the legister and seruytours schal enclyne to them religiously there, or els wher euer they mete hem. And whan they be passed, they schal sytte down and take ther bodyly sustynaunce as the couent dyd, kepynge ther silence and the same obseruaunce, excepte the redynge; saue they schal be serued of the sustres that kepe the seruyng howse; and after ther mete and supper say ther graces withe oute note, goynge to the chirche procession wyse, like the couent, the ȝongest before, stondyng and knelyng with oute the quyer before the stalles; and whan they haue wasche ther handes at the comen lauour, than they may speke, and no erste. Forthermore, the first pele ronge to euensonge, the buttler schal ordeyne for drynke, and than suche as haue nede may drynke euery day in the ȝere, outake

water dayes, ffor than none schal drynke but water, withe oute special licence of the abbes; and the same is to be obserued whan the fyrst pele is rongen to the collacion, ffor than by licence of ther souereyne they may take *potum caritatis* on water dayes. Moreouer, on fastyng dayes, after the sustres euensonge, bothe water dayes and other, the buttler schal ordeyn for drynke for alle the couente. Whiche than schal come to gyder conuentually after the forme expressed to fore in the fyftieth chapter, saue on water days, oo cuppe of water schal be borne rownde aboute the freytour, and profered withe brede to euery suster for the mans sake, thof they take none therof, and thof they dranke ale at mete. And than after the fyrst pele to collacion they may by licence of the abbes take *potum caritatis*, as it is seyd before, that is to say, a lytel draught of ale, yf nede be and not elles, ffor suche as may forbere it withe oute grete notable hurte, ther charite is beste disposed, so that it be done with discrecion, and after the wylle of the souereyne, for els ther charite is cruelte.

[Whan the couent goeth forthe withe grace, the legister and seruitours schal inclyne tyl they be passyd, and than sytt down on the legystours syde, and refresche them as dyd the couente, kepyng ther silence withe oute redyng, and the same obseruaunce; saue they schal say grace after meles withe oute note and withe oute the quyer before the stalles. And whan they haue wasche they may speke, and no erste. Atte fyrst pele to euensonge, to collacion, and aftyr our lady masse, the butler shal ley a towel or a clothe up on the nether table in the freytour, and sett brede and ale there up on for the brethren to drynke, excepte watyr days *et cætera*, with fayre honeste coppys, whiche owen to be chaunged euery quarter onys att leste. And on fastyng days, whan the first stroke of the chime is smyten after the sustres euensonge, he schal caste a towel up on the hyghe table, and sette a lofe before the place of the president, and than drawe ale fresche for the couent, and aftyr a *Pater noster* while the reder hathe redde, the seruitour schal take up the seyd towelle, and serue the presidente of brede, and the buttler of ale in a cuppe. And al other brethren schal be serued of brede the same wyse, and of the same seruitour, fyrst the eldest syde, and than that other syde, downe to the lay brethren, whiche shal be seruyd laste, but of ale they schal be seruyd oute of pottes, bothe of smalle ale and goode ale; saue

on watyr days, oo cuppe of water is inough for al the freytour. Whan the presidente makethe a sygne, the seruitour schal haue away the crommes, as it is seyd before. And it is to be markyd that the seruitour eche wyke schal swepe the freytour klene al aboute under fete and ouer hede, that no webbes growe in no place. And the nexte wyke folowyng he schal kepe the kychen, wher in dayly before euery mele he schal make fyre, dresse potage, kepe the ladels, spones, and garnapes clene, and helpe to take up the latter meles, and to folde up the borde clothes. Also he schal auoyde al unklennes oute of the kychen, and aboute the laste ende of hys wyke wasche the lauatory, swepe the weys to chirche, brynge in coles sufficient for the nexte wyke folowynge, and so leue hys office klene to another brother on saturday at nyght.]

## CHAPTER LIII.

### *Of the obseruaunces in the dortour.*

In the dortour none schal beholde other, nor make sygne to other with oute a resonable cause, but alle schal there kepe hyghe silence. There also none shal enclyne to other, thof it be the abbes that passethe by them, but al schal go forthe mekly withe ther veyles down ouer ther eyn. There none schal jutte up on other wylfully, nor spyt up on the stayres, goyng up or down, nor in none other place repreuably, but yf they trede it out forthwythe. Nor any schal make any noyse there of unreste aboute makyng of ther beddes or schakyng of clothes or remouynge of strawe, or of any other thynge, from curfewe belle in to ther pryme, neyther from mete in to it be thre of the clokke after none. And thei for to suche as gretly rowte or make any unrestful noyse in ther sleppe, or at the leste to suche as may not suffer suche unquyetnes, schal be purueyd a nother place, wher they may slepe with oute unrestyng of other. Ther beddes schal be made of bordes faste nayled to gyder, and stuffed with strawe, and they schal haue as many clothes up on them as nede requyrethe after the discrecion of the souereyne, whiche owethe to se that none haue more than nedethe, nor lasse, and that two lye not togyder in oo bedde. Ther lyenge schal be in ther stamens gyrde aboute hem withe a lyste, and in ther hosen, and up on ther hedes they may haue a nyght kerchyf and a nyght cappe. If anv

haue desire to lygh in her cowle, none schal presume thys withe oute special licence of the abbes, that so ther rewarde may be the more in the syght of God, and not taken of hym for vayne glory, yf thei do other wyse. In ther beddes they schal sytte and ȝeue thankynges to God with some special but no longe prayers or they slepe. And after thys they schal blysse them self withe *In nomine Patris,* and slepe withe sylence in pece, and the same wyse they schal do whan they ryse to matens, that so they may say withe the prophete, " *Si memor fui tui super stratum meum, in matutinis meditabor in te, quia fuisti adjutor meus.*" Alle therfor schal be in the dortour in dewe tyme after complen, and none schal lyghe oute therof, nor go oute withe oute special licence of the souereyne or serches. And the officers muste take hede that the dores be schette suerly al aboute or they go to bedde, and the serches that the sustres be in ther celles, and lyghtes quenched, as it schal be expressed in the fyue and fyftieth chapter. Neuertheles, in the dortour schalle be lyght euer brennynge in suer places, wynter and somer, from goyng down in to the sonne rysynge. Whan they go in the nyght tale, they schal neuer bere lyghte withe oute skonses, and whan they mete togyder, eche schal turne ther lyghte from others faces. But yf any desire lyghte, they schal gently ȝeue it hem, yf they may abyde ther to, hauynge a grete warnes euermore and a grete fere, how they bere it aboute, and a grete sykernes that it be suerly quenched whan they put it oute, ffor a lytle sperkle may sette a grete wode on fyre. Moreouer, none schal go in to others celle withe oute special licence of the souereyne, outake them that be assygned to serche the dortour euery night, and them that haue other under ther gouernaunce. Neuertheles, yf any sodenly falle seke in the nyght in the dortour, than sche may knokke, or calle some suster to her in her celle as softly as sche kan for to helpe her. And yf any be importune of cryeng or makyng of noyse, sche is to be had to the fermery for unrestyng of other; if sche may abyde ther and not unrest other in to the morne, than a suster or two, or mo, may comforte any suche withe mete and drynke, yf nede be, and withe softe and stylle speche sadly by cause of sylence, alle japynge wordes leyd a parte, and therfor ther celles schal be withe oute lokkes and keys.

[In the dortour none schal use to goo bare hede, nor to do

any thyng openly of dishoneste, nor none schal lye oute of the dortour withe oute knowlage and licence of the souereyne. The mynyster of the sextry eche nyght before son goynge downe, or as ofte as nede is, schal lyght the lampes in the sconses, but he schal not quenche them tyl the brethren may clerly se with oute candel lyghte in ther celles. If any falle seke in dortour, another brother may go in to hys celle and comforte hym in to the morne with drynke, yf nede be, and softe speche, or els haue hym down in to the fermery.[1] Euery fryday, or at leste ones in the wyke, what day the confessour assygneth, the brethren schal be schaue rownde almoste to the upermoste part of bothe eres. But prestes and dekons schal haue crownes brode and rownde, with cercles of an ynche of brede.]

*Of the cloyster,*[2] *et cætera.*

In the cloyster also al muste kepe sylence, and behaue them religiously, sadly, and soberly, and not go to faste, nor dissolutly. And whan they mete togyder there, or in any other place oute of the dortour, eche schal enclyne to other a lytel bowynge ther hedes, the ȝonger, namely, to the elder, eche hauynge other in reuerence, whiche also is to be obserued whan they ȝeue or receyue any thyng, or any seruyse of other, thynkynge veryly, that al suche obsequy is done to God. But to the abbes, wher euer they mete her, or passe by her, or sche by them, excepte the dortour, as it is seyd before, or reredortour, they schal turne to her, and mekly enclyne withe al the body, ffor loue with oute reuerence is but a chyldesche loue. Also none schalle jutte up on other whan they wasche ther handes conuentually, or other wyse, nor spytte in the lauatory

[1] In Osney Abbey, near Oxford (founded by Robert D'Oyley, A. D. 1129.) the dortour was an oblong room, divided into several partitions, like those in our hospitals, in each of which there was a bed for the several canons of the church. A candle was likewise set up for every one of them, which was to serve till the time of performing their nocturnal devotions, which returned at certain hours. When the candles were lighted up, the keys of this place were carried by the prefect or vicar to the servitor, and were by him opened in the morning, at the appointed time, when each monk had their summons to rise, and had an hour given them to get ready for the further service which was then required of them. Swaines's Mem. of Osney Abbey, p. 14.

[2] Cloisters were not in use till the ninth century. Besides exercise, they were used for processions and interments. Books were also chained in the cloister for the instruction of the novices, a specimen of which may be seen in the library of the cathedral church of St. Paul.

or aboute it, but yf they anone forthwithe do it oute. Nor any schal presume to go withe oute her veyle and crown up on her hede, nor to be seen bare hede, openly amonge the couente. Butt in ther celles, waschyng hows, and in suche other places, they may do as nede and honeste requyrethe. Also not ferre from the chirche they schall haue a fyre howse, or chawfyng hows, wher they may warme them in wynter, and there in that howse, they schal euer kepe sylence, excepte christemas tyme, or els speke passyng softe, hauyng warnes euermore that they falle not oute in to wordes of stryfe.

[In the chafyng howys al brethren schal speke latyn, or els kepe silence, outake certayn days of cristemasse.]

## CHAPTER LIIII.

Of silence and taciturnite, and how the sustres schal behaue them in euery place, bothe inwarde and outewarde, in ther speche, chere, countynaunce, stondyng, syttynge, goynge, and suche other, thys is sufficiently expressed in the fourtenthe chapter of thes Addicions, whiche begynnethe thus, "In the chirche, quyer, freytour, *et cætera.*"

## CHAPTER LV.

### *Of the priores office and of the serches.*

Whan the office of the priores is voyde, the abbes, by the counselle of the general confessour, and by the auyse of some of the elder or sadder sustres, hauyng the drede of God, schal ordeyne for another. Whiche al, condescendynge and consentyng in to one suster professed, able, wyse, discrete, and of gode name and fame, the abbes schal sette her on her lefte syde in the chapter howse, at ende of the same benche she is wonte to sytte on herselfe. And than to alle the couent syttyng, the abbes schal say thus, "*Loo sustres, se and take hede that in our absence ȝe alle obey to our suster here, whom I have ordeyned to be priores of our monastery. And I wylle that ȝe obey to her in alle thynges longynge to the kepyng of the order like as ȝe wolde do to me yf I wer presente.*" To the whiche wordes alle schal enclyne in token of consente. And after thys, yf it be chapter day, the chapter ended, withe the preces folowynge, the couent schal go

up streghte in to ther quyer processionally, the ȝongest before, and the abbes behynde, ledyng the priores on her lifte syde, and al stondyng in ther stalles, quyer to quyer, the abbes schalle take another suster to her, and stalle the priores, settyng her down in the fyrst stalle of the lefte syde of the quyer, and than go to her own stalle. And than alle the couent, outake the priores, schal knele down quyer to quyer, and say a *Pater Noster* deuoutly and an *Aue Maria*, whiche ended, and a sygne made by the abbes, alle schal ryse and enclyne to the este, and soberly go ther weyes, doyng what the wylle. Ande it is to be marked, that the priores, in the quyer, chapter, and freytour, and in alle other places, schal kepe the lefte syde, stondyng and syttyng aboue alle other sustres, thof sche be ȝongeste of al in the order, goyng in processions withe the eldeste suster of the ryghte syde, or els behynde alle, whan the nomber is odde, in absence of the abbes, as it schewethe before of the eghte chapter. Forthermore, as longe as sche standethe priores, sche schal not be kalled by her proper name, but by the name of her office, that is to say, "*Suster priores.*" Ande yf sche be founde vicious or prowde in her office, or a despiser of the holy rewles or statutes of the monastery, the abbes, after certayn preuy warnynges, schal warne her openly before the general confessour thryes, in the presence of alle, or of two or thre of the elder or sadder sustres. And yf sche wyl not amende by thys mene, sche schal put her oute of her office, and disciplyne and correcte her after the gretnes of her trespas, and after thys sche schal sytte in her order as other sustres do, and be called by her proper name, neuer to receyue office of worchyp after but yf sche chaunge and veryly amende her olde condicions and euel maners effectually; moreouer, in the absence of the abbes, the priores schal fulfylle al her spiritual offices, outake thynges that concerne the ebdomaryes office. So that in al hyghe principal festes sche schal rede the secunde lesson atte matens. Forthermore, in the presence of the abbes sche schal nothyng do aboute correccions of defautes, but at commaundemente or sufferaunce.[1]

[1] Amongst the Gilbertine nuns there were three prioresses, one of which presided in turn, and had then the first stall, one of her coadjutors standing on the right hand, the other on the left. The presiding prioress held the chapter, enjoined the penances, granted all the licences or allowances, visited the sick, or

Also it is to be noted that among the sustres schal euer be foure serches at leste, of the whiche the priores schal euer be chefe by her office, and sche schal neuer chaunge her office withe oute a grete resonable cause, as it is seyd before in thys same chapter. But al other offices may be chaunged eche ȝere, or more oftener, as the abbes seethe it expedyent, by the auyse of the more sadder party of her sustres, after the forme expressed before, in the thryttenthe chapter of thes Addicions. And thes, therfore, schal be and owe to be kalled *Serches*, for to them principally, and namely to the priores, it belongethe to haue a gode eye aboute, and to serche diligently, yf the sustres behaue them religiously in euery place, and in al tymes and sesons, and how reguler obseruaunces, the order, and silence is kepte, and to proclame suche in the chapter as they fynde culpable of any defaute. Wherfor the abbes schal not sette euery suster in thys office generally, chesynge them oute by order, but sche schal chese oute such as be of sadde maners and conditions, of gode lyfe and gode ensamples, suche as longe haue stonde in reguler obseruaunce, and kanne wysely teche other, suche as haue a zele to kepe justise with godly charite, suche as wyl for no drede, hate, nor loue, spare the trowthe, but be besy in al that they kan and may, to kepe the commaundementes of God, and preceptes of ther souereyne, and suche as sche may suerly truste to ley part of her charge up on them, be they of the ȝongest, or of the eldeste in religion. Of the whiche serches, one atte leste, depute by the abbes, schal euery nyghte serche and se, sone after complen, whan they schal ryse erly on the morne, or aboute eghte of the clokke at utmeste, whan ther is none erly rysynge, yf the sustres be in ther celles, and wheyther they be alone, and how they be occupyed, or yf any be oute of ther celles at the houre assygned by the abbes, and what is the cause, and whether ther lyghtes be quenched; but no serche schal serche any sustres celle, nor any place of office, withe oute special commaundemente of the abbes. Thes therfor owe to be as veray myrrours of gode ensample and religious behauyng to other, proclamynge ther own defautes, moste mekly and moste obediently take ther correccions, know-

caused them to be visited by one of her companions; and could, upon great necessity, hold the chapter of the convent, and receive confessions. Prioresses were sometimes styled *Domina*, or *Lady*.

yng for certayn that they stonde in more perelle than other yf they negligently falle and trespas aȝenst the rewles or statutes, whyle the abbes puttethe her synguler trust in them, to se that gode rewle be kepte in her absence. Wherfor they owe to be herde reuerently in ther admonicions and proclamacions of other, ffor to stryue ungodely withe them, or aȝenste hem, it is taken for a more greuous defaute; and for to labour of enuy, or of rankour or malyce, for to depryue any of them of ther office, it is taken for a moste greuous defaute, as it schewith before in the fourthe and fyfte chaptres of thys boke. Neuertheles, thes be neuer wonte to be disciplyned for ther defautes whyle they stonde in the office of serches, but the abbes may discharge any suster of that office, and commaunde her to take a disciplyne, and afterwarde charge her withe the same office aȝene, or with another, as sche seethe it expedient.

[*Of the offices of the Prechours.*

Eche of the prechours schal, be syde the sermon day, haue thre hole days at lest oute of the quyer to recorde hys sermon, *et cætera.*]

## CHAPTER LVI.

### *Of the Tresowres office, et cætera.*

Under the kepyng of the Tresoures, and of her felawe, al the minymentes of the monastery and temporal godes, in golde and syluer, and other ȝeftes. And yf it happe the abbes, for any cause resonable, that sche may not be aboute direccion of outewarde matyrs of the monastery, than thes two in her stede and in her name schal be atte suche matyrs for to here and answer, intende and entromet, or meddel of suche matyrs, like as the abbes schold do it herselfe, outake in tyme of vacacion, as it is seyd in the xiite chapter. In the tresoury hows schal be a grete cheste, with two dyuers lokkes and keyes, the tresoures kepyng that one, and her felawe that other, so that none of hem may open it, nor owethe to open it, nor brynge in or take oute, ȝeue or receyue any thyng, with oute knowlage of that other, for the more trewe wyttenes to be had, and for to put away al affeccion of couetyse, and al occasion of suspicion of euelle. Ande as ofte as any proctour or receyuer, or any fermer or other, brynge home any golde or syluer, thes in the presence of the

abbes schal receyue it, by tayles or bylles endented withe sufficient writynge, and put it up in the seyd cheste to be kepte; and of thys money they schal delyuer, also by belles endented and sufficient writyng, to euery officer inwarde and outewarde, as the office requyrethe, after the commaundement of the abbes; so that they be not negligente of any thynge, nor haue wordes of excusacion, makyng delay of any payment whan they may pay forthewithe. Also thes schal prouyde and pay for medycyns, spices, powdres, and suche other, after the disposicion of the abbes. Of the Sexteynes office it is spoken of before in the xlviii^ti^ chapter.

*Of the Chambres office.*

The Chaumbres schal haue al the clothes in her warde, that perteyne to the bodyly araymente of sustres and brethern, nyghte and day, in ther celles and fermery, as wel of lynnen as of wollen; schapynge, sewynge, makyng, repayryng, and kepyng them from wormes, schakyng them by the helpe of certayne sustres depute to her, that they be not deuoured and consumed of moughtes. So that sche schal puruey for canuas for bedyng, fryses, blankettes, schetes, bolsters, pelowes, couerlites, cuschens, basens, stamens, rewle cotes, cowles, mantelles, wymples, veyles, crownes, pynnes, cappes, nyght kerchyfes, pylches, mantel furres, cuffes, gloues, hoses, schoes, botes, soles, sokkes, mugdors, gyrdelles, purses, knyues, laces, poyntes, nedelles, threde, (waschyng bolles and sope[1]), and for al suche other necessaryes after the disposicion of the abbes, whiche in nowyse schal be ouer curyous, but playne and homly, witheoute weuynge of any straunge colours of sylke, golde, or syluer, hauynge al thynge of honeste and profyte, and nothyng of vanyte, after the rewle; ther knyues unpoynted, and purses beyng double of lynnen clothe, and not of sylke.

*Of the Celeres office.*

The Celeres schal puruey for mete and drynke for seke and hole, and for mete and drynke, clothe and wages, for seruauntes of housholde outewarde, and sche schal haue alle the vessel and stuffe of housholde, under her kepynge and rewle, kepynge it klene, hole, and honeste. So that whan sche receyueth newe, sche moste restore the olde to the abbes. Or-

[1] Written in the margin.

deynyng for alle necessaryes longynge to al houses of offices concernyng the bodyly fode of man, in the bakhows, brewhouse, kychen, buttry, pantry, celer, freytour, fermery, parlour, and suche other, bothe outewarde and inwarde, for straungers and dwellers, attendyng diligently that the napery and al other thynge in her office be honest, profitable, and plesaunte to al, after her power, as sche is commaunded by her souereyne. Ande as for the sustres and brethren sche shal euery day for the more parte ordeyn for two maner of potages, or els at leste for one gode, and that is best of alle. If ther be two, that one may be sewe of flesche or of fysche, after the day is; and that other of wortes or herbes, or of any other thing that groweth of the ȝerthe, holsom to the body, as whete, ryse, otemele, peson, and suche other. Also sche schal ordeyne for two sundry metes, of flesche and of fysche, one fresche, another powdred, boyled, or rosted, or other wyse dyghte, after her discrecion, and after the day, tyme, and nede requyreth, as the market and purse wylle stretche. Ande thys schal stonde for the prebende, which is a pounde of brede, welle weyed, with a potel of ale, and a messe of mete. Also besyde al thys, sche schal ordeyne for a pytaunce, and take gode hede that alle be holsom and welle sesoned, tender and goode, and that it be honestly serued forthe, al hote and otherwyse, as the mete requyrethe, in dewe mesure, bothe in qualite and in quantite. If the prebende be symple, it is to be restored with the pytaunce; if it be goode and sufficiente to go rownde aboute, than no fors what the pytaunce be. On fysche dayes sche schal ordeyn for whyte metes, yf any may be hadde after the rewle, be syde fysche metes, as it is before seyd. Also, ones a wyke at the leste, sche schal ordeyn that the sustres and brethren be serued withe newe brede, namely, on water dayes, but neuer with newe ale, nor palled or ouer sowre, as moche as sche may. For supper sche schal ordeyn for some lytel sowpyng, and for fysche and whyte mete, or for any other thynge suffred by the rewle, lyghte of dygestyon, equyualente, and as gode to the bodyly helthe, after the discrecion of the souereynes, that the seruauntes of God may strongly contynewe in hys seruyse. On water dayes sche schal ordeyne for bonnes or newe brede, water grewel, albreys, and for two maner of froytes at leste yf it may be, that is to say, apples, peres, or nuttes, plummes, chiryes, benes, peson, or any suche other, and thys in compe-

tent mesure, rosted or sothen, or other wyse dyghte to the bodyly helthe, and sche must se that the water be sothen with browne brede in maner of a tysan, or withe barley brede, for coldenes and feblenes of nature, more thys dayes, than in dayes passed regnynge.

*Of the kepers of the wheyles and gates or crates, et cætera.*

At the wheyle for to kepe it schal be ordeyned two sustres by the abbes, whyche by the same whele schal take and delyuer oute, or in, al thynges necessary to the brethren, whiche none other schal do but they, and certayn officers, as the tresores, sextayn, chambres, celeres, and suche other, withe oute specialle licence of the abbes. Thes, therfor, owe to haue bysy attendaunce, that as ofte as they here any ryngynge or knokkyng atte whele nyghte or day, anone they hyghe them thyder, at leste one of them, to wyte what the brethren wylle, and to ȝeue them an answer, in sylence tyme and other, withe oute multyplyeng of wordes, or tellyng of tales and fables no thyng to purpose, but ther cause knowen, and the answer in fewe wordes ȝouen, they schal schett the whele, and go ther weyes. Also they muste haue warenes of moche speche there, and of moche ryngyng, withe oute a nedeful cause. For, outake only for ther office, they owe to speke ther no more than other sustres, nor ȝet with the keper of the same whele on the brether syde, withe oute special licence of the abbes, withe oute whos counselle and licence they schal do no message to any suster or brother, nor receyue or delyuer any thynge, smalle nor grete, for hemself or for any other. Alle other sustres schal kepe ther sylence there, outake the forseyde officers for ther office; saue whan they wyl speke withe any of the brethren, they schal kepe the forme expressed tofore in the fourtenthe chapter, ȝeuyng nor takyng any ȝeftes of other withe oute knowlage and leue of ther souereynes, asked of themselfe, or by the seyd kepers of the whele. Ande after the seyd forme alle other officers schal kepe ther offices at the grates, gates, and in al other places, so that no gate nor dore be opened outewarde whyle the sustres be presente, that they be not seen of seculers; and that they be honeste and klene in ther offices, doyng no thyng wytyngly aȝenst the wylle of ther souereyne, or of the serches assygned by the abbes, to haue ꝙuer syghte

of euery suche office, as ofte and as longe as sche seethe it expedient. Also sche that schal schet the garden gate schal knokke myghtly ther up on or sche schet it, that no suster lye in the garden at nyghte.

## CHAPTER LVII.

### *Of the fermereye, parlour, and of the fermeres.*

Sethe our Lord Ihesu Criste takethe that is done to the seke, as yf it were done to hymselfe, the abbes owethe to haue grete tendernes ouer them, that they be not forslewed of ther kepers. Wherfor, like as ther be dyuers infirmitees, so ther owen to be dyuers howses to kepe hem in. One for al maner sekenes, as is the comen fermery; another for them that be in recouerynge, as in the comen parlour; another for them that be distracte of ther mendes; another for lepres, stondyng fer from al other, so ȝet that the sustres may come to them and comforte hem. If any suster be so seke that sche may not be couered withe oute medycyne, sche schal be brought to the crates to the phisician; so that the phisician come not in to the monastery in any wyse, but for a very necessary cause. To kepynge of the seke in the fermery, schal be depute suche a suster by the abbes that dredethe God, hauyng a diligence aboute hem for hys loue, and kan skylle for to do seruyse to them, stronge and myghty to lefte them up, and lede them from place to place whan nede is, to the chirche or fermery chapel, and kan exhorte, styrre, and comforte them to be confessed, and receyve the sacramentes of holy chirche. Ofte chaunge ther beddes and clothes, ȝeue them medycynes, ley to ther plastres, and mynyster to them mete and drynke, fyre and water, and al other necessaryes, nyghte and day, as nede requyrethe, after counsel of the phisicians, and precepte of the souereyne, not squaymes to wasche them, and wype them, or auoyde them, not angry nor hasty, or unpacient thof one haue the vomet, another the fluxe, another the frensy, whiche nowe syngethe, nowe cryethe, nowe lawghethe, nowe wepethe, nowe chydethe, nowe fryghtethe, nowe is wrothe, now wel apayde, ffor ther be some sekenesses vexynge the seke so gretly and prouokynge them to ire, that the mater drawen up to the brayne alyenthe the mendes. And therfor they owe to haue moche pacience withe

suche, that they may thereby gete them an euerlastyng crowne. Aȝenewarde, the seke owe not to be to importune up on ther kepers, nor to prouoke them to impacience, nor make them sory, desyrynge nowe one thynge, nowe another. Thynkynge inwardly, that yf they paciently suffer ther bodily sekenes in thys presente lyfe, it schal stonde for ther purgatory in tyme to come, and for a lytel payne here esyly suffred they shal gete them euerlastynge blysse. Forthermore, suche that for sekenes may not lyȝe in ther stamens, may by lycence of the souereyn lyghe in lynneñ, or in schetes, and they may some tyme be born in to the garden for to take open eyre, but none shal speke to them, nor come wher they be, withe oute leue of the abbes, outake her kepers; but yf they be kalled of the seke, namely, whan they wylle take ther rest, or receyue any medycynes or mete. So ȝet they visit them amonge in dewe tyme, thynkyng on our Lordes saynge, "*I was seke, and ȝe dyd visitte me.*" Moreouer, the sustres that be in the fermery schal kepe the same obseruaunce in saynge of graces and kepynge of sylence, withe suche other, as the couente doethe in the freytour; but yf the sekenes be the gretter, or that the abbes ȝeue licence to speke to the comforte of the seke. Saue than before mete on sowpynge dayes, they schal say, *Deus caritas.* On fastynge days, *Gratia Domini nostri,* but in lenton *Frange esurienti.* At supper, they schal euer say, *Gratia Domini nostri.* Also after they be sette down, one of hem schal rede some gode lesson, or euer they begyn to ete, or els kepe ther silence tyl the president sayethe *Benedicite,* ffor than they schal answer *Dominus,* and than they may speke in stylwordes, so that they excede not ther boundes, nor tyme of syttynge, nor ȝet speke any sclaunderous or euel worde of any person. And the same obseruaunce and forme schal be kepte in the parlour.

### *Of the anelynge of the seke, et cætera.*

Forthermore, whan any suster is to be aneled, the fermeres schal ordeyn for seuen balles of toughe in a kuppe that may be brente by the aduyse of the sexten, on the brethre syde, and sche schal neuer be withe oute crosse, holy water, and holy candel in the fermery. Also sche schal ordeyne for salte and bran in two sawcers, and for a basen and ewer of warme water, withe a towel, alle beyng up on a stedfaste table, couered withe

a fayre borde clothe, and not up on a totrynge stole. They that be anelyd schal aske forȝeuenes of the abbes and of al the sustres in conueniente tyme, of al euel ensamples by them schewed; and from that they be aneled in to they departe, or els recouer, they shal haue two sustres at leste, depute by the abbes, to tende up on them day and nyghte.

### *Of preces for them that be aneled.*

And nyne dayes togyder, after any suster or brother is aneled, yf they lyue so longe, the sustres schal say conuentually, knelyng in ther quyer, syde for syde, withe oute note, this preces folowyng, *Miserere mei Deus*, withe *Gloria Patri. Kyrieleyson. Christeleyson. Pater Noster. Aue Maria. Et ne nos. Ostende nobis, et cætera. Oremus. Omnipotens Sancte Deus, salus eterna.* If they schal passe, than say thys collecte, *Omnipotens Sancte Deus, conseruator animarum.* Neuertheles, suche sustres as kan not say the seyd preces schal eche day say in stede therof nyen *Pater Nosters*, and nyen *Aues*, and a *Crede*, as it scheweth in the seuen and fourtyeth chapter before.

### *Of them that lyghe in passynge.*

Whan any suster or brother lyghethe in passynge, the grete belle schal be tollyd on the brether syde. And than the couente schal come togyder, and say the letany and suffrages that longen ther to, knelynge besyde the body, or els in the chirche, yf it be a brother. And after thys, yf the sowle be passed, they schal say *De profundis* withe *Deus cui proprium* the lasse, and *Fidelium Deus*, and than they schal take a disciplyne in ther chapter, what day or tyme it be in the ȝere. Neuertheles, yf any passe whyle the couente is in dyuyne seruyse, the abbes schalle commaunde certayn sustres to say the seyd suffrages, and afterwarde other sustres that haue not seyd it schal say it alone, or with a felawe, or in the couente, for thys is an obseruaunce that al be bounde to be atte to ther power. Of the suffrages to be seyd withe in thrytty days for euery suster and brother after the tyme of ther passage, thys schewethe before in the nyenth chapter, and in the seuen and fourtyethe chapter of these Addicions.[1]

[1] The ceremonial with regard to dying nuns was similar to that of the monks, except that they were anointed on the throat above the breast and chin,

[Whan any brother is to be anelyd, the fermerer shal ordeyn for salte and bran, in two fayre sawcers; and for a towel, basen, and ewer of warme water, alle stondyng up on a stedfaste table coueryd withe a fayr borde clothe, and not up on a stole. To the whyche anelynge the chefe crosse and holy water, withe oute taperers, schal go before the procession al in reguler habite, both goyng oute of the chirche and comynge in aȝene; but to the anelynge of the abbes, or of any suster, schal go no crosse, nor holy water. Neuertheles, whan the sacramente goethe to any seke brother or suster, one of the lay brethren assygned by the general confessour, in reguler habite, schal bere the torche and sacryng belle before the sacrament. Aftyr the anelyng of any suster or brother, eche lay brother schal say for the anelyd, nyen days togyder, at ende of the brethers matens, knelyng in the quyer withe oute the stalles, ix *Pater Nostres,* withe ix *Aues,* and one *Crede,* or els the same prayers that the clerkes say. So that none be absente from that obseruaunce in no wyse, withe oute knowlage and special licence of the presidente. And whilst any is in passynge, the grete belle schal be tolled as it seyd before in the nyen and fourty chapter.'[1]]

## CHAPTER LVIII.

### *Of the abbes and confessour, how thei schal behaue them.*

The abbes and general confessour owe to be as fader and moder to the hole congregacion of sustres and brethren, of gode name and fame, of honeste lyfe and holy conuersacion, sadde in maners, prudent and wakyr, no mysdemers, nor suspicious, nor surfetours, nor to delicious, no janglers, nor to grete spekers, but sober, chaste, mylde, and meke, benygne and

instead of the navel and throat in males. The confession and unction in the order of Sempringham was administered by deputed priests; the sick who were able to take the communion with others, went to it in common with them at the window, or had it administered as their situation demanded by two religious and a lay brother, who had a private way to go to them for this purpose, that they might not be seen. Nuns or lay-sisters, continually sick, had periodical indulgences of fifteen days or more at a time, twice, thrice, and four times in a year, of eating meat. Fosbroke's Brit. Monach. p. 325.

[1] The passing bell was anciently rung for two purposes, one to bespeak the prayers of all good Christian people for a soul just departing, the other to drive away the evil spirits who stood at the bed's foot, or about the house.

pesyble, dreders of God, and hym euer hauynge before ther eyen, louynge none more than another, but suche as they fynde better in gode dedes and meke obedience; and ȝet they schal not suffer them to be more cherysched than other, but yf sekenes or age, or els very nede requyre it. And, for the confessour is conseruatour of the order, he schal attende wysely, that the rewle be kepte in al poyntes, as wel among the sustres as amonge the brethren, ande feythfully assiste the abbes in the same as for her party, in conseruacion of the gode state and godes of the monastery. Ande, for the abbes is hede and lady of the monastery, and is to be counseled of the disposicion of the godes therof, sche shal haue grete warnes, that sche use not to take ouer moche counsel of seculers withoute the counsel and knowlage of the general confessour, ffor many religious haue suffred many tribulacions, by cause they haue reueled the secrecies of ther monasteries to outewarde seculers. If, therfor, any harde case begyn to growe to the monastery, comen prayers schal fyrst be had, ande than before suche matyrs go outewarde, the abbes and confessour schal trete togyder withe some of the moste discrete sustres and brethren, or withe the holer and sadder parte of the congregacion ther to called and requyred, yf it be expedient, or els with alle the hole congregacion for to eschewe the murmur and grudgyng of alle. Neuertheles, thei schal haue warnes that they meddle not withe seculer jurisdiccion, that concernethe the kynges or any buschops lawes, nor of the bondes or prisons of any seculers, otherwyse than they be premunyte by special pryuyleges, and that ther be no thyng seled with the comen sele, nor withe any other sele or synett, otherwyse than the pope hathe ordeyned. Also they schal haue grete warenes that they mysuse not ther fre power, nor delyte hem in the synne of properte, nor to appere more notable than other in ther habite, nor do more delicate metes and drynkes to be made for them than the comente hathe, but yf any special sekenes or feblenes, or any other resonable cause requyre it, ffor the hygher they stonde aboue other in prelacy, the more thei be bownde to obserue the preceptes of the rewle. Of the seke they owe to haue grete cure, that of ther kepers they be not serued neglygently, and they schal not forȝete to dispense amonge with the hole to ther comfort and recreacion, after the forme expressed in the fyftyethe and one and fyftyethe chapters of thys boke. But they schal suffer no dogges, nor bestes, bryddes, nor fowles to be

kepte and norysched withe in the clausures, nor none other wondres that myghte styrre them to lyghtenes and unsadnes, or cause any vice to growe and encrese. Thes also may speke togyder in sylence tyme in al places, so that it be of the very necessaryes of the monastery, and also licence other to do the same. Also the abbes schal serche the sustres celles and other places ones in the ȝere, or more or lesse, to se that eche suster haue her necessaryes, and no more, and therfor they schal ley ther gere togyder so openly, yf they kan understonde whan sche wyl serche, whiche sche is not bounde to telle, but of her fre choyce, that it may be redyly seyne at the fyrste syghte, with oute any fraude; ffor who so wytyngly hyde any thinge from ther souereyne, or from any assygned by her to serche, sche schal, yf it be openly preued, be corrected as a proprietary, but yf sche mekly knowlage her own trespas. Moreouer, for the abbes hathe to entende to many thinges, and may not euery houre be amonge the couente, sche schal haue a congrue hows, or a lytel celle or chamber, wher in both wynter and somer sche may reken wythe her sustres, and trete of matyrs of the monastery. And ther sche may ete and drynke, and slepe, as ofte as sche may not conueniently come in dewe tyme to the freytour or dortour. To whom two sustres, honeste, pesible, and trusty, suche as sche wylle chese, or atte leste one, schal attende contynually, nyghte and day, mynistryng to her diligently and obediently of al her necessaryes, as it is accordynge for sugettes to do to ther souereyne. Forthermore, to the general confessour, and neuer to none other withe oute hys graunte, sche schal make her confession; to whom also al the professes be bounde to open ther hertes in confessyon thryes in the ȝere at leste. In the whiche ȝet, they be not bounde to telle ther synnes confessyd tofore, but yf it be suche synnes that he hathe reserued the absolucion of them only to hym selfe. Saue they owe to telle what greuous temptacions they be wonte to fele, and ther affeccions, and and what difficulte they haue in kepynge of the order. Neuertheles, yf they wyl confesse al ther synnes that they kan remembre they haue done from ther byrthe it schal be to ther more meryte and hygher crowne in heuen. Therfor the abbes and confessour, remembryng that they be freyl, made of slyme of the erthe, owe to be merciful to hem that be freyl. And for they be sette in souereynte, they owe to reuolue ofte in mende that the more is commytted to them the more schal be asked of them,

knowyng wel that they haue take an harde thynge up on them for to rewle sowles, and conforme them to the maners of many. Thynke they therfor what grete charge they haue take up on them, and to whom they muste ȝelde a rekenynge, and that it byhouethe to se how they may profite, more than to stonde in souereynte, exaltyng mercy in al ther jugementes, as they may gete the mercy of God to themselfe. Hate they vices, and loue they ther sugettes, werkyng prudently aboute hem in correccion of defautes. Haue they euermore ther own freylte suspecte, and thynke that the brosed rede is not to be broken. Neuertheles they schal suffer no vice to sprynge, but prudently and withe charyte kytte it of, studyeng more to be loued than to be dredde.

Moreouer, in thes cases, the buschop visitour may correcte or depryue the abbes or general confessour of ther offices.

1. Fyrste, yf the abbes selle, aleyn, or ley to weddes, or els leue or chaun (change) the godes of the monastery, ryghtwysly goten, for goodes of the whiche it is dowteful wheyther they be riȝtwysly goten or no, sche is depryued in the same dede, do sche it with the consente, or with oute the consente of sustres and brethern.

2. Also, yf the abbes or confessour, or any suster or brother, or any other persone of the monastery by any maner colour, ȝeue any thynge to the buschop, excepte mete and drynke, for any visitacion, or for any ordynary office, by hym to be done in the monasterye, ffor the whiche, besyde pryuacion of ther offices, they schal be sette in pryson viiiᵗᵉ dayes and ones disciplyned, *et cætera*.

3. Also, yf the abbes, or any suster occupyeng her stede, after thryes warnynge, puruey not for necessaryes to sustres and brethren, they ar depryued in the self dede, neuer to be promoted to any office after.

4. Also, yf the abbes or confessour, or any suster or brother, purchas or attempte to purchas any thynge aȝenste the rewle, in the self dede they be depryued of alle maner offices, and be unable to the office of the abbes, pryores, general confessour, and herynge of confessions, inwarde and outwarde, for euermore.

5. Also, yf the abbes or confessour dissymylle for to correcte defaute or trespas in them selfe or other, wherby infamy growethe to the monastery, they schal be dewly corrected by the buschop.

6. Also, yf they be so aged that they may not perfytly or or sufficiently performe ther office, or els be laboured with incurable sekenes, or be impotente, or els haue more ȝele to ther carnalle frendes than to God and to sowles, in to the hurte of the rewle, or els be despysers of the holy rewle and of the helthe of ther sustres and brethren.

7. Also, yf that they be dissipatours of the godes of the monastery, or yf they be negligente or repreuable in ther offices, and by no monycyon wylle amende them.

For the whiche and other lyke cases expressed in party to fore in the tenthe chapter, yf it be the abbes, she schal be warned secretly twyes or thryes by the confessour and elder or sadder sustres and brethren, with charite and dewe reuerence. If it be the confessour, by the abbes and sustres and brethren in lyke wyse. And yf they wyl not here them, they schal be spoken to openly be fore al the sustres and brethren, and prayd withe dewe reuerence for to amende. If they wyl not cese be thys, the buschop schal admonysche them. And yf they amende not by none of thes menes, the buschop schal depose them,[1] after to be entreted as the buschop, withe the hole congregacion, thynke it beste, the worchyp of the religion saued and kepte. Thys alway prouyded, that yf any of them for age or impotency, or for uncurable sekenes, as it is seyd before, or for any other cause alowable, frely ȝeue up hys office, suche one from thens forwarde schalle be taken from the eldest in order, lyuyng under the obedience of hys souereyn. So that yf it were the abbes, sche schalle stonde and sytte, and go aboue al other, outake the presidente, euer to be had in dewe reuerence and worschyp of alle, and sche schal haue oo suster atte leste to tend up on her, and to mynyster to her of al her necessaryes charitably as longe as se lyueth. And the same is to be understonde of the general confessour amonge the brethren.

## *Of keyes.*

Moreouer, in the monasterye schal be two strong chestes, eche hauyng thre lytel keyes, none lyke another, in the whiche chestes schal be two grete keyes, also none lyke another, of the profession dore goynge in to the sustres clausure. Oo cheste withe hys key schal stonde on the sustres syde under the

[1] Abbesses were also deposed by complaint of the nuns, even for inattention to repairs of buildings; a point very strictly impressed upon all governors of religious societies. Wharton's Angl. Sacr. vol. I. pp. 362, 364, 375.; II. 287.

kepynge of the abbes; and of other two sustres that haue drede of God, eche of them kepynge one of the lytel keyes, and the abbes the thrydde. That other cheste withe hys key schal stonde on the brethren syde, under the warde of the general confessour and of two brethren in lyke wyse. So that none of hem open any of the seyd chestes at any tyme withe oute knowlage of other, that so al occasion of sclaunder be utterly take away, bothe outwarde and inwarde. Other keyes schal be under kepynge of the officers, so that the abbes haue a key of euery office yf sche wylle.

### *Of the charge in expenses.*

The charge of the monastery in expenses stondethe in the expenses aboute mete and drynke, and clothe, wages, fees, lyuereyes, ȝeftes, rewardes * * * * physyk * * * * professional * * * * rynges * * * * bokes, belles, chalices * * * * any suche other thynge longynge to the monastery, whiche al recyted, rekoned, and leyed togyder as wel of the ȝere to come as of the ȝere passed with al * * * * of losses, and the * * * * is superflus, and therefore it schal be feythfully distributed to the pore and nedy uppon al soule day, after that * * * *

### *Of the general accountes, et cætera.*

Wher * * * the abbes besyde the dayly or wykly accountes wonte to be made schal receyve a general accounte before the feste of al halowen of al the godes of the monastery clerly and * * * by * * * al other officers * * * to her accountable, outwarde and inwarde, before some of the other or sadder sustres. And the general confessour understondyng by the abbes * * * * and by the seyd * * * * that al the seyd accounte is trewly and * * * * made he schal make relation thereof to hys brethren * * * * * * the brethren * * * * to * * * * * * * * * * *

[CHAPTER LIX. *of the MS. containing the Additions for the Brothers.*]

### " *Of the profession of proctours and focaryes.*[1]

" Before the day of the profession of proctours and focaryes,

[1] These were persons who had the care of the fires. *Du Cange*, v. *Focarius*.

the mynyster of the sextry schal ordeyn for the bere, and aray Seynt Sauyors awter with honest araymente with ii tapers and iii torches, and he schal puruey for rowndlettys, formes, and cuschens, and for a chayre honestly coueryd with a clothe for the confessour, and for other hys ministyrs that schal assiste hym in the profession tyme; also he schal prouide for holywater, and for a tapet wherupon the professyd schal knele and make ther prostracions.

In the day of profession, the lay brothern schal be redy to helpe certayn prestys to masse in the sustres matens tyme, and in the begynnynge of the brethers houre of teers, they schal rynge to our lady masse and profession masse to gyder with iii bellys, thof it be no doble feste, after thys the seyd tapet schal be leyd at the profession dore, withouteforth by the seruauntes of the monastery, and the ii tapers up on the awter schal be lyght with a torche, whiche torche schall bren alle the masse tyme, wher it is moste conuenient. Thys done, and the martilage, with *Preciosa* endyd, they schal go down to the seyd dore on thys wyse. The mynyster of the sextry schal go before with holywater, the boke berer of the same wyke schal folowe hym, rede to holde the boke, knelynge or standynge whan he is beden to the confessour, and bothe schal be in surplices. After them schal folowe the dekon, the confessour, and the prestys. Moreouer, the seyd two brethren schal holde the tapers att begynnynge of masse, and the ii torches at sacryng; ande the keper of hyghe masse schalle be redy with the sensour after *Confiteor* and after the gospel only.

Also the seyd ii brethren, after *Confiteor*, schal sette the seyd bere before the professyd, knelynge before the same bere alle the masse tyme for the moste parte, whiche bere ȝet att ende of masse at Seynt Johns gospell they schalle bere aȝene in to the clausure: and the same schalle be obseruyd of the sustres in bryngynge in and berynge oute of the bere, yf it be a woman. Also the seyd ii brethren schal holde the towell atte comonyng of the professid after Seynt Johns gospell, and dewly kepe ther inclinacions as ofte as they go before the myddys of the hyghe autyr. Thys doon, the professyd schal be taken in and ledde to ther celles, and al thyng schal be lefte as it is acordynge to the day. Amen."

# A TABLE OF SIGNS

USED DURING THE HOURS OF SILENCE BY THE SISTERS AND BRETHREN IN THE MONASTERY OF SYON.

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*Abbas.*—Make the signe for age, and also for a woman.

*Aftirward.*—Meue thy fore fynger of thy right hand vndir the litle fynger of thy lefte hande.

*Agied.*—Draw down thy right hande streght ouere thy heer, and ouere thi right ere.

*Ale.*—Make the signe of drynk, and drawe thy hande displaied afore thyn eer dunwarde.

*Anone.*—Close thy ryght and holde up thy litill fyngere.

*Appull.*—Pvt thy thumbe in thy fiste, and close thy hand, and meue afore the to and fro.

*Awtere.*—Rysse the bak of thy right hand, and make after a blissyng.

*Basyn or Chargeour.*—Tvrne thy fore fyngere of thy right hande in the palme of thy left hande.

*Bedde.*—Make the signe of an house, and put thy right hand vnder thy cheke, and close thyne een.

*Bedes.*—Fomell with thy right thombe vpon the forefynger, in manere of departyng of bedes in praiere.

*Belles.*—Make a sygne with both thy handes closed, liftyng vp and downe in maner of rynging.

*Blissing.*—Make a signe of blissyng as a bisshop doth.

*Boke.*—Wagge and meve thy right hande in manere as thou shulde turne the leues of a boke.

*Brede.*—Make with thy two thombes and two forefyngers a rounde compas. And if thou wole haue white, make the signe therof (of white[1]). And if brown, toche thy cowlle sleue.

*Brome.*—Swepe with thy opene hand to and fro on thy left cowll sleue.

*Broder.*—Joyne to gidere sidelynges thy two fore fyngers.

*Buttur or othere Fatnes.*—Draw thy two right uppere fyngers to and fro on thy left palme.

*Bisshope.*—Holde vp thy right haund streght ouere thy frount and hede.

[1] Written in the margin.

*Candel.*—Make the signe of buttur with the signe fore day.

*Candelstyk.*—Joyn thy eithere fist, and holde the right ouere the lefte.

*Chalice.*—Holde up thy right thombe with thy ffyngers in manere of bering of a cope.

*Chapterhows.*—Make the signe of a hows with the signe of disciplyne.

*Chaunter.*—Make the (signe) of a preste with the signe aftir of syngyng.

*Chese.*—Holde thy right hande flatlynges in the palme of thy left.

*Chirch.*—Make the signe of a hows, and after make a benediccioune.

*Chymyng.*—Make a signe as if ye smote with a hammere.

*Cloister.*—Make a rounde cercle with youre right fore fyngere towarde the erthe.

*Clothe.*—Rubbe up and downe the endes of all thy right fyngers vpon thy left.

*Colde.*—Make the signe of water tremblyng with thy hand, or blowe one thi fore fynger.

*Collectory.*—Make the signe of a boke, and drawe thy fyngers to the warde in manner of gaderyng.

*Confession.*—Make the signe of heryng, and after ley youre hand on youre breste.

*Corporas.*—Make the signe of clothe, and after that a blessyng.

*Cuppe.*—Hold up thy thombe and fyngers rounde as beryng a coppe.

*Day, or Light.*—Put thy right fore fynger streght vpon thyn eghe.

*Dekane.*—Make the signe of a brothyre, and aftir a crosse in youre frount.

*Dissh, or Potyngere.*—Make a cercle with thy riȝt forefynger in the myddes of thy left palme.

*Dortour.*—The signe of a hows, with the signe for slepyng.

*Drynk.*—Bowe thy right fore fyngere, and put it on thy nedere lyppe.

*Egges.*—Make a token with thy right fore fyngere upon thy left thombe to and fro, as though thou shulde pill egges.

*Etyng.*—Pvt thy right thombe with two fore fyngers joyned to thy mouthe.

*Epistolary.*—Make the signe of a boke, with a crosse on thy breste.

*Encence.*—Put thy two fyngers vnto thy two nose thirles (nostrils.)

*Fader.*—Joyne thy right thombe with his fore fynger to gidere openly.

*Fysshe.*—Wagge thy hande displaied sidelynges in manere of a fissh taill.

*Flesshe.*—Reyse vp with thy riȝt fyngers the skyne of thy left hand.

*Girdell.*—Drawe thy fore fyngers of thy eithere hande rounde aboute thi myddell.

*Gode.*—Pvtte thy right thomb streght vnder nethe thy chynne.

*Gospeler.*—The signe of a boke, with a crosse on youre forehede with your thombe.

*Glasse.*—Make the signe of a cuppe with the signe of rede wyne.

*Grayll.*—Make the signe of a boke, bendyng thy fyngers vp and downe in manere of gratyng.

*Hammer.*—Make a signe with thyn hand vp and downe as thou dide knokke.

*Hard.*—Pvtte thy right fiste ouere thy right ere.

*Heryng.*—Pvtte thy right fore fyngere, all the other closed, streght on thine ere.

*Hote.*—Holde the side of thy right fore fynger fast vnto thy mouth closed.

*House.*—Close thy fyngere endes to gidere vpward, and sprede them abrode donward in manere of sparres.

*I wote neuere.*—Meue esely thy fyngers of thy right hande, flatlynges, and fro the, and it serueth for *Nay.*

*I Mysilf.*—Put thy right fore fyngere ende to thy brest.

*Inke.*—Make a signe with thy thombe and two fyngers closid, as thou shulde write.

*Inough.*—Close thy fist to gidere, and holde vp thy thombe, and this may serue for *I know it well.*

*Kepyng.*—Putte thy right hande vndere thy left armehole.

*Kerchyf.*—Make the signe for clothe with thy handes ouere thy hede.

*Kyng.*—Pvt all thy fyngere endes closed to gydere on thy forehede.

*Knyfe.*—Drawe thy right hande sidelynges to and fro thorugh thy left hande.

*Lay Broder.*—Make the signe of a brodur, and drawe thi thombe and two fyngers downe ouere thy heere and ere.

*Lessone.*—Drawe thy forefyngere on lenght ouere thy brest and seruethe also for *Long.*

*Licence.*—Lifte vp thy hande displaied afore thy face in esy manere.

*Litle.*—Bowe all thy fyngers, and holde vp the lytle fyngere.

*Locutory.*—Make the signe of a howse and the signe of spech.

*Man.*—Putte and holde thy berde in thy right hande.

*Masse.*—Make the signe of a blyssyng.

*Masboke.*—Make the signe for a boke and of a blyssyng.

*Milke.*—Draw thy left litle fynger in maner of mylkyng.

*Mvsterd.*—Holde thy nose in the vppere parte of thy right fiste and rubbe it.

*Pere.*—Joyne all thy fyngers in lenght of thy right hande and wagge dounwarde.

*Potengere.*—Make a cercle in the balle of thy lefte hande with the fore fyngere of thy right hande.

*Potage.*—Make a cercle with the fore fyngere of thy right hande in the palme of thy lefte hande.

*Preste.*—Make the signe of a broder, and put thy fore fynger to thyne ere and breste, or els make a cercle therewith upone thyn hede.

*Pryuay, or Reredortour.*—Make the signe of a house, and stryke downe thy right hand by thy clothes.

*Procession.*—Make a cercle with thy fore right fynger towarde the grounde.

*Quene.*—Make the signe of a woman with the signe of a croun on thi forehede.

*Rede Colour.*—Put thy fore fynger to the rede place of thy cheke.

*Rynging.*—Make a token with thy fiste up and downe as thou shulde rynge.

*Salte.*—Philippe with thy riȝt thombe and his forefynger ouere the left thombe.

*Sawser.*—Make a rounde cercle in thy lefte palme with thy right litle fynger.

*Sawter.*—Make a signe for a boke with the signe for a crowne.

*Sensyng.*—Meue thy right hande to and fro as thoughe thou shulde cense.

*Sexteyn.*—Make the signe of a brothere with the signe for ryngyng.

*Silence.*—Put thy fore fyngere sidelynges to thy mouthe and drawe it vp and downe.

*Sight Kepyng.*—Make the signe of light with the signe for kepyng.

*Syngyng.*—Bowe thy fyngers of thy right hande, and meue them to and fro afore thy mouthe.

*Slepyng.*—Pvtte thy right hande vnder thy cheke and therewith close thyne eene.

*Spekyng.*—Pvtte thy two forefynger endes flatlyng vpon thy mouthe.

*Spone.*—Lifte sidelynges vp and downe thy thombe, and ij fyngers joyned in forme of takyng of potage.

*Standyng.*—Meue thy hand esely vpwarde.

*Sudary.*—Rvbbe thy fyngere endes of thy right hande vpon the endes of the lefte.

*Suster.*—Make the signe of a woman with the signe of a brodur.

*Texte, or Pax.*—Kisse the bak of thy lefte hande, with a crosse on thy breste with the right thombe.

*Vergeous.*—Drawe thy left fyngers joyned with thy right fyngers.

*Vyneacre.*—Make the signe of wyne, and drawe thy forefyngere from thyne ere to thy throte.

*Warme.*—Pvtte thy forefynger faste vpon thy mowthe.

*Wasshyng.*—Rvbbe thy right haunde flatlynges vpon the bake of thy lefte hande.

*Water.*—Joyne thy fyngers of thy right hande, and meve them dounward droppyngly.

*White.*—Drawe thy two right fyngers by thy cheke dounwarde.

*Wyne.*—Meue thy fore fynger vp and downe vpon the ende of thy thombe afore thy eghe.

*Woman.*—Drawe thy forefyngere on lenght ouere thy both browes.

*Writyng.*—Make a signe with your thre right fyngers as though ye wrote.

Deo gratias. Prey for youre,
thomas betsone.

## No. II.

Translated in p. 25.

De Fundatione Monasterii Sancti Salvatoris et Sanctæ Brigittæ de Syon.

(Rot. Cart. 2 Hen. V. pt. 2. m. 28, in Turr. Lond. Printed in the new edition of Dugdale's Monasticon, vol. VI. pt. i. p. 542.)

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## No. III.

Translated in p. 32.

Concessio facta Episcopo Dunelmensi et aliis in usum quarundam Religiosarum infra parochiam de Twickenham in manerio de Istelworth existentium.

(Rot. Pat. 4 Hen. V. m. 22, in Turr. Lond.)

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## No. IV.

Translated in p. 36.

Bulla Martini Quinti Papæ, de approbatione Fundationis Monasterii de Syon in Comitatu Middlesexiæ, et appropriatione duarum Ecclesiarum ad idem.

(Printed in the new edition of Dugdale's Monasticon, vol. VI. pt. i. p. 543. and Fœdera, vol. IX. p. 617. Ed. 1709.)

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## No. V.

Translated in p. 39.

Confirmatio pro Abbatia Sanctæ Brigittæ de Syon auctoritate Parliamenti et Licentia ingrediendi terras et tenementa eidem concessa.

(Rot. Pat. 2 Hen. VI. p. 3. m. 21, in Turr. Lond.; Rot. Parl. 2 Hen. VI. m. 23. n. 33, in Turr. Lond. Printed amongst the Parliament Rolls, vol. IV. p. 243.)

## No. VI.

Translated in p. 60.

Carta de diversis libertatibus et acquietantiis Abbatissæ et Conventui de Syon concessis.

(Rot. Cart. 25 Hen. VI. n. 17, in Turr. Lond.)

Rex Archiepiscopis, Episcopis, &c., salutem. Sciatis quòd de gratia nostra speciali concessimus, pro nobis hæredibus et successoribus nostris, et hac præsenti carta nostra confirmavimus Margaretæ Abbatissæ Monasterii Sancti Salvatoris et Sanctarum Mariæ Virginis et Brigittæ de Syon, ordinis Sancti Augustini Sancti Salvatoris nuncupati, ac ejusdem loci conventui, et successoribus suis, ac omnibus et singulis hominibus tenentibus residentibus et non residentibus ac aliis residentibus qui pro tempore fuerint de et in omnibus et singulis dominiis terris tenementis feodis et possessionibus ipsorum Abbatissæ et Conventûs et successorum suorum eis jam collatis et imposterum conferendis, quòd prædicti Abbatissa et Conventus et successores sui ac homines tenentes residentes et non residentes ac alii residentes prædicti imperpetuum habeant et teneant, et quilibet eorum habeat et teneat, omnia et singula domos et ædificia sua quæ jam habent vel sunt habituri quieta de deliberatione Senescalli Marescalli Herbegeari et aliorum officiariorum et ministrorum nostrorum hæredum et successorum nostrorum ac omnium aliorum officiariorum et ministrorum consortis nostræ Reginæ Angliæ et successorum suorum ac filiorum nostrorum, et filiorum hæredum nostrorum ac omnium procerum et magnatum, et omnium aliorum quorumcumque. Et quòd præfati Abbatissa et Conventus, et successores sui ac homines tenentes, residentes et non residentes, ac alii residentes prædicti, ac omnia bona catalla et mercandisæ eorumdem, et cujuslibet eorum, sint quieti per totum regnum nostrum Angliæ de omnimodis pannagio, passagio, lestagio, stallagio, cariagio, picagio, terragio, tronagio, pontagio, chiminagio, ankeragio, wharfagio, tallagio, et de quocumque alio theolonio, et omni scotto et geldo, hidagio, scutagio, danegeldo, hornegeldo, et carucagio, ac wapentake, et shewyng, miskennyng, swanmotes, et de thesauro ducendo, ac wardepeny, wardcorne, averpeny, hundredpeny, et borthalpeny, et trithingpeny, et de kaiagio, muragio, paagio, barbicanagio, girthþreche, forstall, homesoken, blodewyte, hengwyte, fightwyte, lamewyte (? laire-

wyte), et de omni hujusmodi consuetudine, necnon de omnibus auxiliis ad primogenitos filios Regum milites faciendos, et ad primogenitas filias Regum maritandas, et de omnibus auxiliis vicecomitum, ac de expensis militum et burgensium ad parliamentum nostrum hæredum et successorum nostrorum venientium, et de omnibus misericordiis, ac de finibus et exitibus comitatuum et turnorum vicecomitum, ac de sectis comitatuum, turnorum vicecomitum, et hundredorum, licet iidem homines, tenentes residentes et non residentes, ac alii residentes aut eorum aliquis officiarii seu ministri nostri hæredum vel successorum nostrorum fore contigerint vel contigerit, aut licet iidem homines tenentes residentes, vel non residentes, ac alii residentes, vel eorum aliquis de nobis hæredibus seu successoribus nostris seu de aliis tenementa aliqua tenuerint sive tenuerit. Concessimus etiam pro nobis hæredibus seu successoribus nostris, et hac præsenti carta nostra confirmavimus, præfatis Abbatissæ et Conventui et eorum successoribus, quòd ipsi imperpetuum habeant visum franciplegii, letas, lawedays et wapentakes de omnibus hominibus tenentibus residentibus, et aliis residentibus, prædictis in quibuscumque locis per eandem Abbatissam vel successores suos limitandis ubi eis meliùs videbitur expediendum infra dominia terras tenementa feoda et possessiones prædictas per senescallum sive officiarium suos tenendum; necnon quicquid ad visum franciplegii, letas, lawedays et wapentakes pertinet, una cum assaia, emendatione, et assisa panis, vini et servisiæ, ac omnimodorum aliorum victualium, ac mensurarum et ponderum quorumcumque, ac quicquid ad officium clerici mercati hospicii nostri hæredum vel successorum nostrorum pertinet faciendum et excercendum, cum finibus, amerciamentis et aliis proficuis inde provenientibus, ac cum soka, saka, infangenthef, outfangenthef, wayf, stray, thesauro invento, wrecco maris, deodandis, catallis felonum fugitivorum et fugiendorum, utlagatorum et utlagandorum, waiviatorum et waiviandorum, dampnatorum et dampnandorum, felonum de se, escapia felonum, annum, diem, vastum et streppum, ac omnia alia commoditates, forisfacturas, et proficua quæcumque, cum omnibus et singulis ad omnia et singula præmissa pertinentibus sive spectantibus, infra dominia terras tenementa feoda et possessiones prædicta nunc et infuturum emergentibus accidentibus sive contingentibus. Acetiam quòd ipsi furcas, pilorium et tumberellum erigi possint et habere in quolibet loco ubi sibi meliùs

videbitur expedire infra dominia terras tenementa feoda et possessiones prædicta, pro punitione et judicio malefactorum quos ibidem deprehendere vel invenire contigerit, juxta libertates suas prædictas concessas et exequendas. Et quòd præfati Abbatissa et Conventus et successores sui habeant omnes fines tam pro licentia concordandi quàm omnes alios fines, necnon exitus amerciamenta redemptiones et forisfacturas tam coram nobis hæredibus et successoribus nostris quàm coram Cancellario Thesaurario et Baronibus de Scaccario nostro Justiciariis ac Commissionariis nostris hæredum vel successorum nostrorum quibuscumque facta forisfacta seu adjudicata facienda forisfacienda vel adjudicanda, omnium hominum tenentium residentium et non residentium ac omnium aliorum residentium de et in dominiis terris tenementis feodis et possessionibus prædictis, necnon plegiorum et manucaptorum eorumdem et cujuslibet eorum, licet iidem homines tenentes residentes et non residentes ac alii residentes plegii vel manucaptores aut eorum aliquis de nobis hæredibus vel successoribus nostris aut de aliis terras seu tenementa aliqua tenuerint sive tenuerit, aut licet ipsi vel eorum aliquis officiarius vel minister noster hæredum vel successorum nostrorum existant vel existat, aut licet iidem plegii vel manucaptores seu eorum aliquis tenentes vel non tenentes ipsorum Abbatissæ et successorum suorum aut residentes vel non residentes desuper vel infra dominia terras tenementa feoda et possessiones prædictas non existant sive existat. Et quòd præfati Abbatissa et Conventus et eorum successores imperpetuum habeant liberam warennam de et in dominiis terris tenementis feodis et possessionibus suis prædictis cum omnibus ad warennam pertinentibus. Et quòd prædicti Abbatissa et successores sui in quolibet comitatu ubi aliqua parcella dominiorum terrarum tenementorum feodorum et possessionum prædictorum existit vel infuturum existere contigerit, infra dominia terras tenementa feoda et possessiones prædicta, in quolibet loco certo per eandem Abbatissam vel successores suos limitando, tenere possint et habere coram Senescallo vel Ballivis suis pro tempore existente de tribus septimanis in tres septimanis curias suas, pro querelis coram Senescallo vel Ballivis curiarum prædictarum vel cujuslibet earum faciendis, omnimoda placita compoti, debiti, detentionis cartarum scriptorum munimentorum et catallorum, captionum et detentionum averiorum vel catallorum, transgressionum vi et armis, vel aliter, in nostri hære-

dum vel successorum nostrorum contemptum, contra formam aliquorum statutorum nostrorum vel inclitorum progenitorum nostrorum factorum, conventionum, contractuum, et actionum personalium, infra dominia terras tenementa feoda et possessiones prædicta emergentium et contingentium, et infuturum emergere contingentium; similiter tenere ad quascumque summas prædicta compota, debita catalla, aut dampna transgressionum seu conventionum vel aliorum placitorum contractuum et hujusmodi actionum se extendant, ac personas, versus quas hujusmodi querelæ in curiis prædictis seu aliqua earumdem prosequi vel moveri contigerit, per corpora sua attachiare, et prisonæ committere, et retinere, necnon omnia placita prædicta audire, et ea per consimilia processus, considerationes, judicia et executiones judiciorum deducere et terminare, prout hujusmodi placita in curiis nostris deducuntur terminantur et exequuntur, in curiis suis prædictis et in earum qualibet facere valeant. Et quòd prædicti Abbatissa et Conventus et successores sui habeant cognitiones omnium placitorum de quibuscumque contractibus et actionibus realibus et personalibus et mixtis, et omnium aliorum placitorum, infra dominia terras tenementa feoda et possessiones sua prædicta quæ nunc sunt et erunt ac aliorum querelarum contractuum et omnium aliarum, rerum, tam placitorum assisarum quam vetiti namii, infra eadem dominia terras tenementa feoda et possessiones accidentium factorum et emergentium et ibidem infuturum accidere fieri et emergere contingentium, tam coram nobis hæredibus et successoribus nostris quàm coram Cancellario Thesaurario et Baronibus de Scaccario, Justiciariis ad placita coram nobis, Justiciariis de communi banco, et Justiciariis assisarum tam generalium quam specialium nostri hæredum vel successorum nostrorum tenenda assignatis et assignandis, motorum et movendorum, et quòd eadem placita coram præfatis Senescallo vel Ballivis in curiis prædictis et in qualibet earumdem habeantur teneantur deducantur et terminentur, ac judicia inde reddantur et exequantur, modo et forma supradictis. Et quòd præfati Abbatissa et Conventus et successores sui imperpetuum habeant wardas et custodias terrarum et tenementorum omnium et singulorum tenentium suorum de ipsis per servitium militare tentorum, hæredibus suis infra ætatem existentibus, ac cum releviis escaetis forisfacturis et aliis proficuis exitibus et emolumentis quibuscumque, licet iidem tenentes de nobis hæredibus

seu successoribus nostris in capite ut de corona vel aliter aut de aliis teneant quoquo modo. Concessimus etiam eisdem Abbatissæ et Conventus et successoribus suis quòd si aliquis subditus serviens vel minister prædictæ Abbatissæ et successorum suorum infra limites vel septum dicti Monasterii vel habitationis eorumdem manus violentas in alterum injecerit, ita quòd non sit mahemium, ipsa Abbatissa et successores sui, vel eorum locumtenens, inde habeant sive habeat plenariam cognitionem correctionem et punitionem: Ita quòd nullus officiarius seu minister nostri hæredum vel successorum nostrorum ullo modo se inde intromittat. Et quòd præfati Abbatissa et Conventus et successores sui imperpetuum habeant retorna omnium brevium præceptorum billarum vel mandatorum nostri hæredum et successorum nostrorum quorumcumque, tam illorum quæ tangent nos hæredes vel successores nostros, seu erunt ad sectam nostram hæredum et successorum nostrorum, quàm aliorum brevium præceptorum billarum et mandatorum brevium assisarum et appellorum summonitionum et districtionum scaccarii nostri hæredum et successorum nostrorum, ac omnium Justiciariorum Commissionariorum et ministrorum nostrorum hæredum et successorum nostrorum. Acetiam retorna billarum et præceptorum retornabilium coram Admirallo Angliæ seu coram aliquo officiariorum et ministrorum suorum pro tempore existentibus, ac coram Senescallo et Mariscallo hospicii nostri hæredum et successorum nostrorum, necnon executiones omnium et singulorum præmissorum quorumcumque infra dominia terras tenementa feoda et possessiones prædicta. Et ulteriùs quòd nullus vicecomes vel alius officiarius vel minister noster hæredum vel successorum nostrorum aut aliorum attachiet arestet seu capiat aliquem hominum tenentium residentium seu aliorum residentium prædictorum per breve præceptum warantum mandatum vel causam quamcumque infra comitatum ubi sunt vel erunt residentes, licet ipsi aut eorum aliquis extra dominia terras tenementa feoda et possessiones prædicta inveniantur sive inveniatur set mandentur sive mandetur eisdem Abbatissæ et successoribus suis aut eorum ministris ad executionem inde faciendam. Et quòd nec prædicti Abbatissa et Conventus nec successores sui ad pensionem corrodium sive sustentationem aliquam alicui ad rogatum vel mandatum nostrum hæredum vel successorum nostrorum concedendum ministrandum sive inveniendum nullatenus teneantur set inde exonerati sint et quieti

imperpetuum. Et ulteriùs concessimus præfatis Abbatissæ et Conventui et successoribus suis ac omnibus tenentibus residentibus et non residentibus ac aliis residentibus prædictis quòd provisores et captores sive emptores hospicii nostri nec provisores et captores sive emptores hospicii et successorum nec aliquis alius nulla bona neque catalla prædictorum Abbatissæ et Conventûs et eorum successorum tenentium residentium vel non residentium seu aliquorum aliorum residentium prædictorum pro provisione hospicii nostri nec hæredum vel successorum nostrorum nec alicujus alterius capiant sive capiat: Set quòd prædicti Abbatissa et Conventus et eorum successores ac tenentes residentes et non residentes ac alii residentes prædicti necnon eorum firmarii de provisione hujusmodi quieti sint et penitus exonerati imperpetuum. Et ulteriùs de uberiori gratia nostra concessimus et hac præsenti carta confirmavimus præfatis Abbatissæ et Conventui et eorum successoribus quòd ipsi imperpetuum habeant gaudeant teneant et possideant omnia et singula dominia terras tenementa feoda et possessiones eis aut alicui prædecessorum suorum jam collata et imposterum conferenda cum omnibus et singulis libertatibus immunitatibus privilegiis et quietanciis de pro aut in sive eisdem spectantibus pertinentibus incumbentibus accidentibus emergentibus seu contingentibus, adeo liberè integrè et quietè sicut aliquis progenitorum nostrorum aut aliquis alius dominia terras tenementa feoda et possessiones prædictas seu aliquam eorumdem parcellam perantea habuit sive tenuit, et adeo integrè liberè et quietè, cum omnibus et singulis libertatibus immunitatibus privilegiis et quietanciis, prout nos eis meliùs liberiùs et quietiùs dare concedere sive confirmare possumus, licet dominia terræ feoda et possessiones prædicta aut aliqua inde parcella aut libertates immunitates privilegia et quietanciæ illic per verba specialia per præsentes minimè expressantur, et licet dominia terræ tenementa feoda et possessiones prædicta aut aliqua eorumdem parcella in manibus nostris aut in manibus aliquorum progenitorum nostrorum post tempus memoriæ extiterint sive extiterit, licet etiam prædicta Abbatissa vel successores sui libertatibus immunitatibus privilegiis et quietanciis illis seu aliquo eorundem abusi fuerint vel non usi. Ita quòd nullus Escaetor vicecomes Ballivus vel aliquis alius officiarius vel minister noster hæredum vel successorum nostrorum de et in dominiis terris tenementis feodis et possessionibus prædictis nec

in aliqua parcella eorumdem ingrediantur vel ingrediatur, nec aliquid infra dominia terras tenementa feoda et possessiones prædicta nec aliquam parcellam eorumdem ad quicquid ibidem faciendum aut excercendum se intromittant seu intromittat quovismodo. Et quòd præfati Abbatissa et successores sui exonerati sint imperpetuum et quieti de omnibus finibus tam pro carta de confirmatione præsentis cartæ nostræ quàm pro aliis cartis litteris patentibus et brevibus nostris hæredum et successorum nostrorum in quibuscumque curiis nostris hæredum et successorum nostrorum habendis, ac de omnimodis feodis sigillorum nostrorum hæredum et successorum nostrorum quorumcumque. Concessimus etiam per præsentes quòd bene liceat præfatis Abbatissæ et Conventui et eorum successoribus de et in omnibus et singulis finibus exitibus amerciamentis redemptionibus forisfacturis commoditatibus et emolumentis quibuscumque per nos per præsentes eisdem concessis, quociens et quando acciderint, per se vel eorum ballivos aut ministros ponere se in plenam seisinam et possessionem, ac illa ad opus et proficuum dictorum Abbatissæ et Conventûs et successorum suorum percipere levare et colligere. Et quòd etiam bene licebit præfatis Abbatissæ et Conventui et successoribus suis hominibus tenentibus residentibus ac aliis residentibus prædictis et eorum servientibus et eorum cuilibet, quibuscumque officiariis seu ministris nostris hæredum aut successorum nostrorum sive aliis incontrarium præsentis concessionis facientibus vel facere proponentibus aut præsumentibus resistere, ac eis et eorum cuilibet rescissum facere, sine impedimento vel occasione nostri hæredum vel successorum nostrorum seu aliorum officiariorum ministrorum et ligeorum nostrorum hæredum et successorum nostrorum quorumcumque. Et quòd iidem Abbatissa et successores sui imperpetuum habeant et teneant omnia et singula dominia terras tenementa feoda et possessiones prædicta liberè quietè et exonerata de omnibus et omnimodis oneribus redditibus servitiis annuitatibus apportibus firmis et arreragiis firmarum et apportuum exactionibus et demandis ad nos aut hæredes vel successores nostros aliquo modo pertinentibus sive spectantibus, et quæ de ipsis ratione vel causa eorumdem dominiorum terrarum tenementorum feodorum et possessionum ad nos hæredes vel successores nostros pertinent seu pertinere poterunt, absque aliquo pro aut de eisdem dominiis terris tenementis feodis et possessionibus nobis hæredibus seu successoribus nostris

reddendo vel faciendo. Eo quòd onera redditus servitia exactiones annuitates apportus firmæ arreragia et demanda prædicta in præsentibus per verba specialia minimè expressantur, aut eo quòd dominia terræ tenementa feoda et possessiones prædicta aut eorum aliqua parcella quondam Prioratûs vel possessionum alienigenarum extiterint sive existunt, eo eciam quòd auctoritate parliamenti apud Leycestriam tempore domini Henrici nuper Regis Angliæ patris tenti ordinatum fuit quòd omnes possessiones Prioratuum alienigenarum (exceptis Prioratu Conventu et aliis in quodam actu ejusdem parliamenti exceptis) sibi et hæredibus suis remanere, sub certa forma in eodem actu contenta, aut eo quòd pax inter Angliæ et Franciæ regna reformata existit vel existet, aut eo quòd in præsentibus non fit mentio de vero valore omnium et singulorum præmissorum aut alicujus parcellæ eorumdem seu de aliis donis sive concessionibus per nos seu aliquem progenitorum nostrorum nunc Abbatissæ et Conventui prædictis ac eorum successoribus seu alicui prædecessorum suorum peranteà factis, hic facta non existit, aut quacumque omissione variatione seu superfluitate nominationis sive recitationis Prioratuum dominorum terrarum tenementorum feodorum et possessionum prædictorum seu eorum alicujus factis vel imposterum faciendis quoquo modo, vel aliquo alio jure titulo vel interesse quæ nobis in hac parte competunt aut nobis hæredibus vel successoribus nostris competere poterunt infuturum, aut statuto de terris et tenementis ad manum mortuam non ponendis edito, aut aliquibus aliis statutis ordinationibus actibus restrictionibus vel mandatis incontrarium præmissorum aut alicujus eorumdem factis sive faciendis, non obstante. Hiis testibus: venerabilibus patribus J. Archiepiscopo Cantuar' tocius Angliæ Primate Cancellario nostro; W. Lincoln', Marmaduco Karleol' Thesaurario nostro Angliæ, et A. Cicestren' Custode Privati Sigilli nostri, Episcopis; carissimis consanguineis nostris Ricardo Eborum et Humfrido Buckingham Ducibus; carissimis consanguineis nostris Edmundo Dors' et Willielmo Suff' Camerario nostro Angliæ, Marchionibus; ac carissimis consanguineis nostris Ricardo Sarum et Johanne Salop' Comitibus; necnon dilectis et fidelibus nostris Radulpho domino de Sudley Senescallo hospicii nostri, et Johanne Stourton Thesaurario ejusdem hospicii nostri, Militibus, et aliis. Data per manum nostram apud Maydeston viii die Januarii. Per ipsum Regem et de data prædicta, &c.

*Explanation of the Saxon terms of privilege occurring in the preceding Charter.*

*Pannage.*—The money taken by the agistors for the food of hogs, with the mast of the King's forest.

*Passage.*—The hire paid for leave to cross or transport men, goods, &c. over seas or rivers.

*Lastage.*—A custom exacted at fairs and markets, or that paid for such things as were sold by the last, as herrings, &c.

*Stallage.*—The liberty of erecting stalls in fairs or markets, or the money paid for the same.

*Cariage.*—A custom for the conveyance of goods.

*Piccage, Terrage.*—Money paid in fairs, to the lord of the soil, for breaking of the ground to set up booths or stalls.

*Tronage.*—A custom or toll taken for weighing of wool.

*Pontage.*—A contribution towards the maintenance and re-building of bridges.

*Chiminage.*—A toll for free passage through a forest, or private lands.

*Anchorage.*—A duty taken of ships for the pool of the haven where they cast anchor.

*Wharfage.*—Money paid for landing wares at a wharf, or for shipping or taking goods into a boat or barge from thence.

*Tallage.*—A share of a man's substance paid by way of tax.

*Theolonium.*—A writ lying for the citizens of any city, or burgesses of any town, that have a charter or prescription to free them from toll, against the officers of any town or market, who would constrain them to pay toll of their merchandize contrary to their said grant or prescription.

*Scot.*—A certain custom or common tollage, made to the use of the sheriff or his bailiffs.

*Geld.*—A mulct or fine for an offence.

*Hidage.*—An extraordinary tax payable anciently to the King for every hide of land.

*Scutage.*—A tax raised from those that held lands by knight's service towards furnishing the King's army, at one, two, or three marks for every knight's fee.

*Danegeld.*—A tribute formerly laid of 1*s.*, after of 2*s.*, for every hide of land through the realm, by the Danes, or by the Saxon Kings for those people.

*Hornegeld.*—A tax within a forest to be paid for horned beasts.

*Carucage.*—A tribute imposed on every plough for the public service.

*Wapentake.*—The same as the hundred of a county.

*Shewing.*—An acquittance of attachments in any court, and before whomsoever in plaints *shewed*, and not avowed.

*Miskenning.*—An exemption from amercement for a complaint prosecuted out of the demesne.

*Swainmote.*—A court touching matters of the forest, and held by the charter of the forest three times during the year, before the verderers as judges.

*Thesauro ducendo.*—The right to take treasure found.

*Ward-peny.*—Money paid to sheriffs or castellans, for keeping of strong holds, or guarding the country.

*Ward-corne.*—A duty incumbent on the tenants to guard the castle by sounding a horn upon the approach of an enemy.

*Aver-peny.*—Money contributed towards the King's averages, being service due to him by horse or by carriage with either of them.

*Hundred-peny.*—A tax laid upon the hundreds.

*Borthal-peny.*—Money paid in fairs and markets for setting up tables, *boards*, and stalls for sale of wares.

*Trithing-peny.*—A discharge of paying of tenths to the King.

*Kayage.*—A toll paid for loading and unloading goods at a quay or wharf.

*Murage.*—A toll levied for the building or repairing of public walls.

*Paage.*—A toll for passage through another person's grounds.

*Barbicanage.*—A tribute towards the repairing or building a bulwark.

*Girthbreche.*—A fine for breach of the peace.

*Forstal.*—A stoppage of goods or passengers.

*Homesoken.*—The privilege or freedom which every man hath in his own house.

*Bloodwite.*—A customary fine paid as a compensation for bloodshed.

*Hengwite.*—A discharge for having hanged a thief without due process.

*Fightwite.*—A mulct of 120 shillings for creating a quarrel in breach of the peace.

*Lairewyte.*—A fine for debauching or committing adultery with a native villain.

*Soc.*—The liberty of holding a court, and exercising jurisdiction over tenants within the demesne or franchise.

*Sac.*—The right of imposing fines in case of trespass, arising between tenants, determined in the court of franchise.

*Infangentheof.*—A privilege or right granted unto lords of certain manors to judge any thief taken within their Fee.

*Outfangentheof.*—The liberty of citing a felon in any other place, and judging him in the court of the Lord of the Fee.

*Waif.*—The right to goods left by a felon in flight, on the lands of the Lord of the Fee.

*Estray.*—The right to strayed beasts found unclaimed within a lordship.

*Timbrel.*—An instrument of punishment, formerly in every liberty that had view of frankpledge, for the correction of scolds.

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## No. VII. p. 78.

### Indulgencia monasterii de Syon.

[MS. Ashmol. 750. fol. 140. in Bibl. Bodl. Oxon.; Harl. MS. 955. fol. 72.]

"To all verraie contrite and confessid that comen by cause of devocioun tho the cherche or monasterie and ther knelyng saie a pater noster and ave, or what othir devoute praier it be, or in the same monasterie praie hertile for the pees, tranquillite, and stabilnesse of this reume, or for the unite of holy cherche, or for the encrese of cherite as welle in hemselfe as in all Cristen peple, or for synners that they be convertid, or for rightwes that thei be confermed. To hem all also that at evene at knyllyng of the belle saie thre aves or put helplie handes to the makyng or consecration of the said monasterie, as often as thay doo any these thynges devoutelie, so often iiij Cardinalles trustynge in the mercye of Allemyghty God, and in the merites of the gloriouse virgin Marie, of the holy apostles Petre and Poule, by auctorite of the Pope committed unto hem in that parte, relesen mercifullie in our Lorde eche of the sayd cardinales an C daies of pardon of penaunce enjoyned, that is, iiij C daies for doyng devoutelye any of the thynges abovesayd.

"Also to alle verraie contrite and shryven that are present with devocion whenne the worde of God is preched by the brethren of this ordre, so often Pope Boniface the IX. releseth mercifullie an C daies of penaunce enjoynded, whiche al other Popes sithen have confermed. And the archibysshop of Caunturburye hath graunted unto the same xl daies of pardon. And

the Archbysshop of York also xl dayes, and the bysshop of London xl dayes, and the bysshop of Duram xl dayes.

" Also to all verraie contrite and shryven that devoutely visiten this cherche frome the begynnynge of the firste evensonge of the feste of Seynt Peter ad vincula unto the ende of the evensonge in the last daie of the utas, every day withinne these viij dayes is graunted plenerie remission of al synnes.

" Also every daye in the yere is graunted remission of the thredde partie of alle synnes, and a M$^{l}$ ȝere, and xl ȝere, and as many lentes, and in advent and lenten al is doubled.

" Also the iiii sondaye of lente, is graunted pleiner indulgence of alle synnes from the begynnyng of the first evensonge unto the ende of the last evensonge.

" Also the first mondaie of lente, and the mondaie in Pentecoste weke, either day the same indulgence, that is, a stacion in Rome, whiche is holde pleyner forgevnes of alle synnes.

" And frome the fridaie of the thridde sondaie of lente unto the utas of Esterne is every daye at leste iiM$^{l}$ and xxxiii yere of pardon, and as many lentes, besyde alle other indulgences to forsayde.

" Also in alle the grete festes of the ȝere ther is into an viiiM$^{l}$ yer of pardon, and as many lentes.

" Also ther is alle the pardon that is graunted to any place of Saynt Austyns ordre throught alle the worlde."

End of the Syon Indulgences.

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## The Pardon of the Monastery of Shene, which is Syon.

[Harl. MS. 4012. art. 9. Printed in Hearne's Appendix to Fordun's Scotichronicon, vol. V. p. 1399.]

Here begynneth the pardon of the monastery of Shene, whiche is Syon. Firste, euery day in the ere hosumeuer cometh to the saide monastary, deuotly geuyng sumwhat to the reperacions of the saide monastery, and say fiue Pater nosters and fiue Aues, and a Crede, shall haue CCCCC daies of pardon.

¶ And alsoo ho sumeuer saith deuotely owr lady sauter in the saide monastery, shall have CCCCC dayes of pardoune.

¶ And in the fest of Sent John the baptiste, who so will com to the saide monastery deuoutly, and saithe a Pater noster, and an Aue, before the image of Sent Briget and Sent John ther in the same place, schal haue CC dayes of pardoune.

¶ Also whoo sumeuer viset the said manaer of wise the saide of (sic) monastery in the fest of Sent Mathe the apostill, shall haue with any dede of charite shall haue C daies of pardoun.

¶ Also in the first sonday of clene Lente who will viset the said monastery from Saturday none till Sonday euensong, shall haue iiic Lentes, and the thirde parte of penaunce relesid for his synne, if he be in state to receue pardoun.

Item, in fest of the Annunciacion of our Lady, what man that cometh to the saide monastery shall haue C daies of pardoune and xl.

¶ Item, in the fest of Sent Gregory, whoo that cometh to the saide monastery, geuyng any good to the edefiing of the saide monasteri, shall haue lxx daies of pardoune.

¶ Item, on Mydlent Sonday, from Saturday none till Monday euensong, be donne clene remission of all synne, excepte in the pointes whiche are reseruid to the pope, with the third parte of pennans enyoined.

¶ Item, on Shere Thursday and Good Friday, who sumeuer cometh to the saide monastary, for as many Pater nosters and as many Aues as he saith in the saide monastary, shall haue C days of pardoune tociens quociens.

¶ Item, on Pase day, in the same monastery, is graunted to all them (sic) cometh thether, and saith fiue Pater nosters and fiue Aues in the worship of Cristis resurreccion, CCCCC daies of pardoune.

¶ Item, in the fest of Sent George, who sumeeuer comith to the saide monastery shall haue C daies of pardon for euery Pater noster.

¶ Item, in the feste of the Inuention of thee Crosse enlikewise, who saithe a Pater noster, or geue any goodis or catallis to the reperacions or ddefiing (edifying) of the same monastary, shall haue C daies of pardoune.

¶ Item, in the feste of Fabian and Sebastian (sic), that deuotely visitith the saide monastary, shall haue the same pardoune and indulgens, as is graunted by diuers popes unto the place of Fabian and Sebastian in Rome, that is to say, iiic lentis and ii partes of pennans iniuned (enjoined), and iiiic daies of pardoune.

¶ Item, in the fest of Sent John the Baptiste, who so will come to the said monastery, and deuotely say a Pater noster, shall haue lxxxx daies of pardoune.

¶ Item, who someuer will come to the saide monastari in the feste of Sente Peter, for euery Pater noster that he saithe, and for euery peny or peny worthe that he geuith to the reparacion and edefing of the same monastery, shall haue C and xl daies of pardoune.

¶ Item, who so will come to the saide monastery in the feste of Sen Thomas the martir, for euery Pater noster and euery Aue Maria that he shall say in the saide monastery, he shall haue lx daies of pardon for as many as he saith.

¶ Item, who sumeuer will come to the saide monastari in the fest of Sent Paule the apostill, say one Pater noster and one Aue Maria, shall haue C daies of pardoune.

¶ Item, in the feste of Sent Brigit, who sum euer will come to the saide monastery, deuotely ther visiting the Holie Virgen Sent Brigit, geuyng sum almes to the sustentacion of the same monastery, shall haue pardon, and clene remyssion in all casis reserued and unreserued, and this pardon enduright from begynnyng of the first euynsong till the last euynsong be donne.

¶ Item, in the fest of Asumpcion of our Lady, Concepcion, Annunciacion, Salutacoun, and Purificacoun, shall haue C lx daies pardon.

¶ Item, in the feste of Pentecoste, and euery day within the Utas, who sumeuer visitith the saide monastery, with Pater noster, or any other praier, shal haue CCC daies of pardoune, beside the daily pardoune, whiche is C daies.

¶ Item, who sum euer will com to the said monastary in the feste of Sent Luke the Evangelist, and in euery fest of the Euangelistis, shall haue an C daies of pardon, with remission of the fourth parte of pennans.

¶ Item, in the feste of Mare Maudele (sic), who sum euer cometh to the saide monastory shal haue C daies of pardoun grauntid by Bishop of (sic) Stafford, Archebishop of Caunterbury.[1]

¶ Item, in the festes of Sent Anne, Sent Margarite, and Sent James the Apostill, shall haue the same indulgens.

¶ Item, in the fest of Sent Thomas the postell and in the fest of Seynt Michael the Archangill, shall haue iiiᶜ yeris and xl daies of pardon.

¶ Item, in the fest of Sent Peter, whiche is callid Lammas

[1] John Stafford, Archbishop of Canterbury, from 1443 to 1452. Also Cardinal and Lord Chancellor.

or Advincula, shall have, from the first euensong till viii daies be complete and endid, that is to say, duryng the Utas, shall, that is to say, from the Euen of the saide Advincula, unto the ende of the saide Utas, fully viii daies completid and ended, shall haue playne remission in all casis reserued and unreserued, thre owte take, that is, the voo of chastite, beheste to Sent James, and violently smytyng and killing a preste, this except shall haue playne remission, and the thirde parte of pennans enyoyned and relesid, with a thousant yere of pardoune, CCCCCCC daies and fifte.

¶ Item, in the feste of Sent Michaell the Archangel, ho sumeuer cometh with deuocion unto the saide monastary shall haue iiic yere of pardon. Item, in the feste of all Haloue will visit deuotely the saide monastery, shall haue iic yeres of pardoune and xl dayes for euery Pater noster and euery Aue Maria, doing sum dede of charite or almes to the sustentacion and edefiing of the saide monastery.

¶ Item, in the feste of Sent Andrue the apostill shal haue C daies of pardon for euery Pater noster, Aue Maria, and Crede. Item, in the feste of Sent Nicholas the Confessor shall haue the same pardoune.

¶ Item, in the feste of Sent Kateryne the Virgen, shall haue C daies of pardoune; whosumeuer will viset the saide monastery, doing sum dede of almes and charite, for the sustentacion and helping of the saide monastery, shall haue the same pardoune, and xl daies grauntid by a Bishop of Norwiche kallid Lyhert.[1]

¶ Item, who sumeuer will come to the saide monastery in the fest of Cristismas, Estren, Whitsonday, Ascencion, shall haue euery daie, and eueri daye within the Utas of them shall haue, for euery Pater noster, Ave Mare (sic), and Crede, or geuith any almes or goodes, with the whiche the saide monastory shalbe edifide, and goddis seruice therin mayntayned, shall haue CCCCCCC dayes of pardoun and forte.

The sum of the indulgens and pardoune cometh to this, grauntid by diuers Holy faders, popes of Rome, Archebisshoppis and Bishoppis, Cardinallis and Legatis, beside the cotidiall pardon, which is sheuid in the begynnyng, and the playne

[1] Walter Lyhert, alias Hart. He was Bishop of Norwich from 1446 to 1472. Also Provost of Oriel college, Oxford.

remyssion iiii thousant yere of pardon, x Lentis, xiii hounderd daies.[1]

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## No. VIII. p. 82.

### Funeral of Thomas 1st Earl of Derby, 13 Hen. 8. A. D. 1521.

[MS. Coll. Arm. I. 15. p. 147.]

Thomas Lorde Stanley, Earle of Darbie, departed this life on Thurseday the xxiiij$^{tie}$ day of May, betwene v & vj of the clocke in the aftre none, A$^{o}$ M.v$^{c}$.xxj$^{tie}$. the xiijme yere of Kinge Henrye theight, at his place of Collam, whiche beinge chested, there remaned untill Sonday followinge in the paryshe of Hellyngton.

Then the Sonday next beinge the xxvi$^{tie}$ daye, aboute viij of the clocke at nyght, the corps was conveid to the paryshe churche, beinge a myle and a halfe, where it remaynid till the x$^{the}$ day of June next followinge, and in the meane ceason was every day dirige solemplye songe, and masse, with other servyce.

Then the x$^{th}$ day of June, betwene a xi and xij of the clocke at none, the corps was conveid toward Sion, as followethe :—

Furst, the procession of the seid parryshe churche, and then the standarde borne by Humfrey Kynerston.

Then gentlemen in blake gownes and hodes, ij and ij in ordre.

[1] A document belonging to a Guild at Brisingham, in Norfolk, gives the following statement of the various capabilities of pardon professed by several houses of religion.

"The pardoun of the beyds, pardonnd by the *Priour* of the *Chartur-house* of *Mount-grace*, for every of our *Ladies-Sawter* said ower, 26,000 years of pardon.

"The pardun of the beads at the *Charter-house* of *Schene* for saying our *Ladies-Sawter*, is for every word in the *Pater noster*, *Ave Maria*, and *Crede*, 24 daies of pardon, as often as the aforesaid *Sawter* is said, and is 10,000 years of pardon.

"The pardon of the beads at *Syon*, saying our *Ladies-Sawter*, every *Pater* and *Crede* 500 days of pardon.

"The pardon of the *Cross Fryerys* besyde *London Tower*, 500 days of pardon."—Blomefield's History of Norfolk, vol. I. p. 67.

In 1486 Edward Plumpton writes thus to Sir Robert Plumpton : "S$^{r}$, the first gift that my lady of Syon [Elizabeth Gybbes] gave to me was a par of Jeneper beads *pardonet*, the which I have sent to you by the bringer ; and if I had a better thinge, I wold have sent it," &c. Plumpton Correspondence, (Camden Society, 1838,) p. 51.

Then the banner of his armes, borne by William Worthington.

Then his cote of armes, borne by Roudgcrosse pursyvante.

Then the charyott as followethe, covered with black veluet with a crosse of whyte damaske, the horsses trappyd with black clothe garnysshed with schoocheons, and at eche corner a banner of seyntes.

The banner of Saynt Thomas, borne by Gilberte Brist'.

The banner of our Ladie, borne by John Egleston.

Then the corps in a herse lyttre couered with blacke veluett, and a crosse of white damaske, the horsses trapped with blacke, garnysshed with schoocheons.

The banner of Seynt George borne by John Oglas.

The banner of the Trynytie, borne by Pyers Andreton.

His worde,

Dieu et ma foy.

Then Mr James Stanley, chiefe mourner, brother to the defuncte.[1]

Then Sr Henrye Halsall and Sr John Irelande, Knyghtes.

Then Sr Robert Bellingham and Thurston Tyngeley.

Then Sr George Ravencrofte and Thomas Stanley.

And after them all other gentlemen and yeomen of the said defuncte.

Item, on the sides afore the herce was xxx torches borne by xxxtie pore men all in blacke.

Item, on eche side the herse was borne viij staffe torches by xvj yeomen.

Item, at the seid Entierment was no man at armes that offered, as owght to be at thentierment of anye Erle.

Md. the churche of Sion was hanged with blake clothe, garnysshed with scoocheons of armes.

Item, Mr. Garter has his leuereys, and . . . iiijli

Item, to Clarenseaulx his leuerys, and . . . xls

Item, to Roudecroix pursyvant his lyuereys, and . xxs

Annexed to the account in the MS. are drawings of the banners carried, viz. Stanley, Lathom, Man, Monhaut, and Warren.

[1] Subsequently added the words "or rather uncle."

## No. IX. p. 84.

Letter from Thomas Bedyll to Secretary Cromwell, concerning his visit to Syon Monastery, where he had the Abbess and Sisters, with the Father Confessor and one Curson, favorable to the King's title as Supreme Head of the Church.

[Cotton. MS. Cleop. E. vi. fol. 168*.]

After my moost due thankes and hertie commendacions vnto you, I do you to understand that, as it was agreed bytwixt you and me at your departing, I haue deliuered al maister Fysshers bookes, late bisshope of Rochester, deuised by him in the defense of the Kinges grace first vnlawful marriage, and against his secund lawful marriage, to my lord of Cauntrebury, to be seene and weyed by him, and suche as gyve attendance on him at this tyme, for thaunswere to be made to Coolens bokes, and others, trusting that my said lord and the said other lerned men wol make so substantial aunswere to the said Maister Fysshers bookes, and the seid others, that not only the peple of this tyme, but also suche as shal rede the said aunswers at al tymes hereafter, shall wel perceyue thereby that al the Kinges procedinges in thoes maters haue beene grownded upon good reasons and auctorities founded in the law of God, whiche his grace was bounden in conscience to folow, not withstanding any other affection or intelligence.

I haue also beene at Syon sith your departing with my lord of London, where we haue found the Lady Abbas and Susters as conformable in euery thing as myght be deuised. And as towching the Father Confessor and Father Curson (whiche be the saddest men there, and best learned) they shewed thaimselfes like honest men, and I think the Confessor wool now on Sonday next in his sermon make due mension of the Kinges title of supreme hede according as he is commaunded. What towardnes or untowardnes we haue seen in some other of the brethren there I wel informe you at your retorne to London, and omitte it now bicause I haue some hope that by the wisdome of the Father Confessor and Father Curson the residue shal shortly be brought to good conformite, and if not, there be two of the bretherne must be weded out, whiche be sumwhat sediciose, and haue labored busily to infect thaire felowes with obstinacy against the Kings said title.

I had the Father Confessor alone in a verey secrete commu-

nication concernynge certen letters of the said Maister Fisshers, of whiche Father Rainold made mentione in his examination, which the said Fissher promised the Kinges grace that he never shewed to any other man, nouther wolde. The said Confessor hathe confessed to me that the said Fissher sent to him to the said Rainold, and to one other brother of thers decessed, whoes name I remember not, the copy of his said letters directed to the Kinges grace, and the copie of the Kinges aunswere also, but he hathe sworene to me upon his fidelite that the said copies tarried not with thaim but one nyghte, and that none of his bretherne saw thoes same, but thoes thre affore named.

He hathe knawledged to me also that the said Fissher sent vnto thaim with the said copies a boke of his made in the defense of the Kinges grace first marriage, whiche he confessed himself to haue in his keping, and whiche he hathe willingly deliuerd vnto me, and also Abels booke, and one other booke made by themporour his ambassitor (as I suppose).

My lord of Londone declared reasons for the confirmation of the Kinges title of supreme hede, and for the information and extinction of the Bisshope of Rome iurisdiction and power within this realme, in such manere and fasshione as was excellent and singuler. And maister Mor hathe vsed him self like a feithful true man to his prince, and I wol ye wold write him some commendatiouns or thankes to recomfort him.

Finally, maister Almaner and I wold know your mynd and pleasure concernyng the boke whiche we drewe out of my lord of Yorke his bothe deuises, whereof we withdrewe many thinges, and likewise added. And where ye willed vs to adde thereto suche substancial mater for the purpose as we shuld thinke conuenient that it myght be set furth to printe, albeit we haue gathered suche mater as part shal pleace you when ye se it, yet we wol not be so bolde as to put it to printe tyl ye se it and allowe it.

I have kept Londone at this yere, and haue had litel passetyme abrode. If it myghte pleace you to help me to a warrant or two in Kent, at Ledys or elswhere, or nyghe London, it wolde be muche to my comfort, whiche am alwayes at your commaundement. From Londone the xxviii$^{th}$ day of July.

By your owne, THOMAS BEDYLLE.

Copy of a Letter sent by Father Fewterer, General Confessor of Syon Monastery, and other discreet brethren there, to the brethren of the Charter-house of London.

[Cott. MS. Cleop. E. vi. fol. 179.]

The grace and peace of Jhesu Christe be with you. Amen.

Good fathers and deuoute brothren, sourye we be that ye be in the troublelouse estate we here of. And for the charitie that ys in vs towardys youe, and charitable request made vnto vs for youe, we thus doo interpryse to send letters unto youe, prayng youe of charytie to charytably reseve them, and applie your selfes withe charyte to charytably folowe that is charitably ment and purposyd vnto youe: ye haue harde, as we do perceyve, that we haue ben in suche opynyon as ye yete be, and been in troble dyspleasure and daunger therfore, as ye nowe bee. Alacke, lerne at summe personnes to resolve your concyens, and beleve that we, and many other of more perfeccion and verteu then we be, and of more depe lernyng, reason, and discrecion then we or ye be, haue with charytye, true faythe, and perfyte vnitie of Christes churche, resolved our concyens from the opynion that ye yete rest in, and conformed our selfes to vnitie and vniforme decree and ordre of this Realme in the cause. Judge not youe that either fere of bodely payn, penurye, or bodely deathe, dyd cause vs to suche resolucion of conciens, nor that feare of wordlye shame, or dyspleasure, dyd cause it, nor yete that wordly fryndshyp, fauor, honor, laude, or preferment dyd cause it. For yf ye so iuge, trewley the Juge of our and your harttes knowithe that ye then iudge vniustely. But iudge that veray deutie, informed and ordred charitie, dyd alone worke suche resolucion in vs; by whyche charitie we were desirous to lerne and knowe yf we might by any meane escape synne, yf we sholde depose our concyens, and so, by that we see and herde, by good and catholyke lerning we founde that well ynoughe and of deutye we awghte to depose and resolue our concyens, and thus vpon grounde of good lerning soo wee dyde, and see mater to absolue alle doubtes and scruple of consciens. Loo, good fathers, thus as in general wise we open our selfes vnto youe, trusting that ye willinge vs well in our so doing, and by vs, yea by the great multitude of the holy fathers and good peple that be as beforesayd in al verteu and lerning

moche beyonde vs, thincke youe that suche resolucions and disposicion of consciens with applicacion of your selfes to our Princys pleasure, and his lawes, ordre, and ordinance of the Realme, to conforme your selfes to the holy cumpanye of lerned and vnlerned, and see for Chrystes love that no suche be amonge youe that wold be oute of Religion, and so by ypocrysye rest in the opynions, and set other in hart so to reste, that he so as in glorye goo furth and bring other with hym to endles miserie. Marke therfor amonges youe yf eny wilfull person be that wilnot obey the preour that God hathe set to be obeyed, his prince I meane, nor his prelate. And marke what ye can saye to defende hys opynyon; yf he haue lernyng, cause hem to shewe it, and yf he will lerne he may be satisfyed with lernyng; yf he wille not lerne beware of hym, as Paule bydde; and yf he allege hys conscience, then must he shewe upon what sciens is concyence is grounded, and thereby most he lerne in what bounde he is by such concyence, that yf his concyence be grounded vpon a precepte of God, that he may not depose the conscience yf yt be grounded upon a counsayl of scrypture, then he is no more bounde to his conscience, but as he ys to the observyng of suche counsail, nor leve nor to followe suche conscience, is no more synne then not observe and kepe the counsayll of Scripture. And with those let him lerne that obedience to his prince and prelate doo bynde hym to doo theyr commaundement, yf it be not expresly againste the lawe of God, as doctors and canons doo teche. And nowe what the lawe of God wille in the cause, for bothe parties, for the autoryte of our prince upon the churche of England, and for thautorytie of the bisshope of Rome upon the same, we haue moche labored, and founde by the word and will of God, bothe in the olde and newe testament, great trewthes for our prince, and for the busshope of Rome nothing at all. Of whiche our labors I dyd as for your comforthe delyuer to the reuerend Father of Shene certan and dyuers papers, with matier of Scripture, counsailles, canons, and doctors, to open vnto youe the clernes in thies matiers in both respectes, that ys to say, touchyng bothe thautoryte of our prince and of the bisshope of Rome. And nowe, by this bringer, my brother, of his greate zele and charitie unto youe and your housse, doo sende unto youe a boke of suche matiers, rehersyng the doubtes that brought many in scruple. And ther absolvyng the same, wiche wille satisfye

alle them that will here lerning, and what doubte or scruple elles be among youe, yf we haue yt sent vnto vs we will diligently, in all charytie, send our mynde and lerning in hit. And forbycause that nowe ye haue sent a question or two ye shalle receyve aunswer to them herin. And for the furst, concerning our Prince to be Supreme Hede of the Church of Englande, next and immedyatly undre God, know youe for truthe, yf England be a churche, or yf eny churche be in Englande, his grace is supreme as aforesayd of yt. Saint Paule dothe bed all the churche to be obedient to his grace *quia superior potestas* (as to the hyest power and auctorytie). Saint Petre dothe bed al the churche to be subiecte to hys grace as the most precellent personne amonge them. And loke youe nowe whether the hole churche of this Realme, and the partyculare churche, and the partycular hedys of them, yey your hede, oure bisshope, with al the particular prelates, and alle other, do not so take hym, so vse and confesse hym. Be not ye therfor to styffe in the contrarye. And though yt seme to youe that his grace dothe in the spiritualte that other princes dyd not before, yete the trouth ys that in this doing he dothe not breke the lawe of God. For docters do graunte that the bysshop of Rome may dyspence and lycence a lay man to be iuge in a spiritual cause, which yf he maye, then yt ys not against the lawe of God that our prince so dothe as iudge directe spiritual causes. For yf yt were agaynst the lawe of God, the bysshop of Rome might not dispence in it: this knowen unto youe I thinke wil ease your consciences moche; but to fortefye this the Scripture of tholde testament dothe shew of Davyd, Josyas, Josaphat, Ezechias, that were of the most perfect Kynges, what ordres and ordynaunces that set amonge the prestes and the levytes. And Cryste in the newe testament dyd nothyng imbrige the autoryte, nor depresse, nor mynyshe the power of Kynges. But warned his apostles that they shuld not looke for suche domynyon nor auctorite (*vos autem non sic*), but to be ministers and servantes to all personnes. And Anthonye dothe graunte Kinges to be *vicarii Christi*, and, namely, Saull and David; and the Scripture grauntithe Saull the hede of the peple and churche of God. Many thynges hereof I have to shew youe, whiche, with all my herte, I will doo yf ye nede or requyre. But I praye youe in tendre bowelles of our lord Jhesus let it not nede, but obey your prince and your prelate. Stande not

in this disobedyence to the perseuerance of perillous state of your sowlles, be not so uncharitable to alle Christes churche as ye make yt lose the prayer that may be in your deuoute house unto the wordels ende, depose not ye the laude and praise that is instute (sic) to be geven to God by thaim that shulbe in your deuoute house, let not the people lose the good ensample of lyfe, that is ordeyned to be ledde in your deuoute house. For the love of God make conscience of this, and in the other feare not to do with vs after the pleasures of our Prynce and lawe of hys Realme. But nowe, as touchyng the wordys of the counsaylle of Basylle, ye take thaim wronge, for they were wryten but for that one man Felice, and yete were not so receyved for him but of certain people, and not of alle people. And agayn, Adryanus, the bysshope of Rome, last of that name, dothe not allegate that counsaylle but as suspecte to be of auctoryte: *de auctoritate illius plures dubitant. Et communiter ei pondus auctoritatis non tribuitur.* So that the wordys of that counsaylle be not materialle agaynst vs: looke the xxxv chapter of the canons of the Apostles, looke the counsayl of Nicene, looke the vi^th^ of Carthage, looke the 99 dist. of the decrees, looke Crysostom, Jerome, Ambrose, Augustyne, Gregorye; and ye shall see that from the begynnyng whas no suche pontificalytie geven to the bysshop of Rome, and so ye shall welle lerne that it growythe not of lawe and Scripture of God that suche prelacye belongithe vnto hym, nor yet of no antique counsayll, nor counsayll receyved as a counsayll. Therfor dye not for the cause, salve your selfes and your house, lyve long and lyve welle to the honor of God, welthe by your prayer and edyfying by your lyf to the people. Submitte your selfes to your noble prynce, gette his gracyous favor by your dewtey doyng to his grace, and so brynge your selfes oute of troble and ruine to the quyet of your selfes, and prouffyt of soulles, and godly pease to be in the Realme: *hoc facite et vincitis, in Christo Jhesu domino nostro.* Pray for vs as we doo, have doon, and wyl doo, for youe to oure lord Jhesu, who blesse vs alle. Amen.

Your bedmen, JOHN COPYNGER, R. LACHE.

Good brethren, yf I ware in good helthe I wolde wryte my full mynde vnto youe, but nowe I beseche youe to be contented wythe the charytable wrytyng of my lerned and deuoute brether, which ye may suerly folowe with god conscience. Per me JOHANNEM FEWTERER, Confessorem Generalem.

Letter from William Brooke and B[artholomew] Burgoyn to the Father Confessor of Syon Monastery, thanking him for his good instruction.

[Cott. MSS. Cleop. E. IV. fol. 38b.]

Jesu, dirige ad te
tuorum corda suorum.

To the Father Confessor of Syon.

Righte Worshipfulle Father, we twoo your childrene and sonnes vnworthy, recommend vs to you in our most louing maner. We haue hard by our worshipfulle Father Prior parte of the greate paynes whiche (of a syncere loue and pure charite that ye haue to God and our religion) ye take with our ij bretherne, now beynge with you, for whome we thanke you as for our own selfes. We can not but thynk Saynt Paules wordes to be verified in you, viz. *Charitas non quærit que sua sunt, sed que Iesu Christi vel aliorum in Christo.* We haue not yet forgotten the paynes, pacience, and longanymyte that ye had with us when we were with you, and howe hard it was (and in maner ympossible) to vs to folow your counsell, but in processe of tyme we did folowe your cownsell, thankes be to Jesu. This we write, for we suppose it be thus with our bretherne; and if it be thus, we instantly desire you to continew your pacience to them, *et fidutialiter age quod agis, et erit Deus merces tua magna nimis.* Gladde wolde we be to heare that thei wolde surrender their wittes and consciences to you, that they myght comme home, and as bright lanterns shew the light of religiouse conuersation among us, as they can right well, to God be the glorye. If it chaunce otherwise, as God forbid, we wolde thei had neuer comme to you. We can not be fully mery till we heare some goode tydynges from you of them, but we depende all in hoope, and it is written, *Qui spe aluntur pendunt non vivunt. Valeas in Christo pater nobis amantissime, precamurque ut nostro salutes nomine filios tuos Syonenses et fratres nostros Cartusienses. Script. in domo nostra Cartus. London. in presenti die Mart. valde diluculo per gemellos tuos.*

Wylliam Broke,
B[artholomew] Burgoyne.

Letter from Thomas Bedyll to Secretary Crumwell, dated at Oxford 28 Aug. 1534, respecting the state of opinion as to the King's right to be Supreme Head of the Church.

[From Cromwell's Correspondence in the Chapter-house, Bundle B. See also State Papers, temp. Hen. VIII. vol. I. pt. ii. p. 422.]

As I am greatly bounden to youe, so I commende me hertly to you. I am right sory to se the folisshenes and obstinacy of diverse religious men, so addict to the Bisshop of Rome, and his usurped power, that they contemne al counsell, and likewise the jeopardie of thair bodies and soules, and the suppression of thair houses, as careles men, and willing to die. If it were not for the opinion whiche men had, and som yet have, in thair apparent holinesse, which is, and was, for the most part, covert hipocrysy, it made no greate mater what became of thaim, so their soules were saved; and as for my part, I wold that al suche obstinat persons of thaim, whiche be willing to die for the avauncement of the Bisshop of Rome his auctoritie, were ded in dede, by Goddes hand, that no man shuld run wrongfully into obloqui for thair just punisshement. For the avoiding wherof, and for the charite that I owe to thair bodies and soules, I have taken som paynes to reduce thaim from thair errors; and wol take more, if I be commaunded specially; to thentent that my soveraine Lord, the Kinges Grace, shuld not be trobled or inquietted with thair extreme madnes and folie. I meane this, not only by diverse of the Charter-houses, and chefely at London, but also by others, as by diverse of the Frirys at Sion, whiche be mynded to offer thaim self in sacrifie to the greate idole of Rome; and in thair so mynding, they be cursed of God, as all other bee whiche put thair trust and confidence in any man concernyng everlasting life. And in caas they had not suche confidence in the Bisshop of Rome, they would never be so redy to lose thair temporall life for him, and for his sake, whiche is the greate impostor and disceyver of the worlde.

Yesterday, Maister Mores, surveyour of the landes of Sion, being a right honest man, and a feithful to his Prince, as far as I coulde ever perceyve, came to me to Otford to declare to me the state of the house of Sion concernyng the Kinges grace title of the Supreme Hed of the Churche of England, as he had

knowlege bv the confessor of that house, whiche is a sad man, bothe tractable and comformable to do every thing according to his duetie: whiche Mores, knowing by relation of the said confessor, and of others, suche thinges as hereafter ensue, thought that it was his part to utter it, as it myght com to your knowlege; and, by you, to the Kinges Grace, if ye demed it to be expedient: and, therefor, he desired me (whiche had medled sumwhat in that mater affor) to write unto you, as here after foloweth:—

First, that the Confessor there hath preched twice, sythens my Lord of London and I wer at Sion, and dyd his dutie, concernyng the said title accordingly; and likewise did Maister David Curson, two tymes, saving that he brought in, one tyme, these wordes, "mea culpa," out of frame, as diverse did report. Percaas he thought no harme thereby, but was a terme that he commonly used, and so came into his speche unadvisedly.

Item, on Sonday last, one Whitford, one of the most wilful of that house, preched, and wold speke no worde of the Kinges Grace said title; and this man hath but small lernyng, but is a greate rayler.

Item, on Sainct Bartilmews day, one Ricot preched, and declared the Kinges title, as he was commaunded; but he had this addicion, that he, whiche commaunded him so to preche, shuld discharge his conscience; menyng thereby (as I suppose) outher the Bisshop of London, or els the Confessor. And assone as the said Ricot began to declar the Kinges said title, nyne of his brethern, Friers of Sion, departed from the Sermon, contrarie to the rule of thair religion, to the great sclaunder of al the audience; and the names of thaim whiche so departed, be thes, Coppinger, Lache,[1] a very wilful and sedicious person in this cause, Letell, Bisshop, Parker, Browne, Turlington, Androw, and Bowell.

It may please you therfor to forese and judge, whether, in this caas, it shalbe better, for a season, tyl you retorne to London, to commaunde thaim to surcesse of al preching, or els to provide som remedy in the meane tyme against thaim whiche shal preche, and wol not do thair duety; and against them whiche wol fle from the sermon of thair brethern declaring the Kinges Grace said title. If any suche remedie shalbe put in execu-

[1] The letter of Copynger and Lache, already printed in p. 433, seems to have been written subsequently to this.

tion, as towching the attachement, or putting in prison, of any of thaim, it shuld be best bestowed, in myne opinion, upon Frire Whitford, and upon Lache, whiche bee the vauntperlers,[1] and heddes of thair faction, as I evidently perceyved whan I was there meself; yet, upon trust of reformation of thaim to be goten by the persuasions of the Confessor (whiche promised to do the best that he myght therein), I forbor hitherto to shewe any thing of thair lewde behavor, shewed in open audience when I was at Sion. But now, understanding that the Confessor can do no good with thaim, and that the obstinat persons be not in fere of him, but he in greate fere and dainger of his life, by reason of thair malice, whiche grudge sore against him, for that he hath consented to the Kinges said title, and hath preched the same, I can do no lesse but certify you thereof, seing I am in muche dispaire of thair reformation by any gentyl and favorable maner. Item, it shuld not be ill doen, in myne opinion, if som of the Kinges Grace servantes, inhabited thereabought, were commaunded to be present at thair sermons, and in caas any of thaim fayled to declare the Kinges said title, acording to the commaundement gyven to thaim in that behalf, or wold wilfully depart from the sermon of thaim which wold do thair duetie in declaring the said title, that the Kinges Grace said servant, or servantes, shuld attache the said misdoers, and bring thaim to prison, to the terrible example of thair adherentes, and to the discharging of the house of Syon of suche corrupt and malicious persons. The Confessor there, and som other of the wisest of his brethern, the Abbas, and al her religious susters, like good, wise, and feythful ladyes to our soveraine Lord, be wel contented with the Kinges Grace said title, and wolbe redy to declare thair consentes to the same, when so ever they shalbe required; as I am now informed, and as I also perceyved meself, when I was at Sion. It is doubted that sum of the Frires of Sion wol attempt to escape out of thair cloyster; and if they so did, so men shuld never here tidings of thaim, nouther know where they became, it were no greate lost.

The Brethern of the Charter-house of London have caused a frend of thairs to write a letter to me, desiring that I wolbe meane to my Lord of London to come thither againe, ons affore your coming to London, and to come with him; affirmyng that

[1] Ringleaders, from the French *avant* and *parler*.

there is good liklyhood, that than they wolbe brought to good comformite, according to thair duety. Whiche I wolbe the more redy to accomplisshe, if I may have sum commaundement so to do; and without that I wolbe lothe to medle with thaim any more; seing I labored so much alredy in vayne to bring thaim from thair inveterat error to the very deuty of a feithfull subject to his naturall Prince.

I am long in thes my letters, and yet I write not al whiche is nede to be writen, reservyng the same to your commyng to London, where I wolbe sone, upon the knowlege of your commyng thether, by the grace of God, who preserve youe in long helthe and welthe to his and your pleasure. And I pray you to remember me as one of your owne. From Otford, the 28th day of August.

By your owne,

(*Superscribed*) (*Signed*) THOMAS BEDYLL.

To the Right Honorable Maister
Secretary, my moost especial
frende.

An order of Visitors to Father Coppinger, Confessor General of Syon Monastery, to remove the scruples of two monks of the Charter-house of Beauvale, 31 Aug. 1537.

[Cott. MSS. Cleop. E. IV. fol. 247.]

Father Confessour, in our Savyour Jesu be your salutacion. We have send to yowe our bretheren, Foxe and Chauncye,[1] to whome we beseche yowe to showe your charitie as yowe have done to dyverse other of our bretheren, befor this. They be verye scrupulouse in the mater concernyng the bishop of Rome; but they be nat obstinate. We truste yow shall fynde them reasonable and tractable, for they be myche desirouse to haue your counsell, and to speke with yowe *facie ad faciem*. Yche of

[1] Maurice Chauncye, above named, from a brother of whom the celebrated Hertfordshire historian, Sir Henry Chauncy, was descended, wrote an account of the sufferings of the eighteen Carthusians, his brethren, who suffered for their contumacy, entitled "*Passio Octodecim Carthusianorum.*" On the accession of Queen Mary, Maurice Chauncye, who was then beyond sea, was made her confessor. On the Queen's death he became a Prior over some of his fellow monks at Bruges, and from him, according to Anthony Wood, do our English Carthusians beyond the sea, at Newport, in Flanders, derive their succession in the Charter-house near London to this day.

them hathe a boke, wherin be such authorites as they do leane unto. We praye yowe here all that they will propose, and therto make suche answares as your learnyng and wisdome shall move yowe. We were purposyd to haue resonyd with them in euerye poynte contenyd in ther bokes; but ther desyre was so myche to speke with yowe, and to be removyd frome the house wher they were, that we thoght it goode to condiscende to ther request, and nat to spend so long tyme with them, for we had myche busynes with certen other, as they can tell yowe. Therfor, good father, for the love that yowe have to Goddes honor and the Kynges, to the welth of ther sowles and to the honestye of our religion, helpe to remove ther scruples, as our trust is that yowe will. We pray you recommend us to our goode mother Ladye Abbesse, desyryng her goode will and fortherance herein, and we shall se that suche costes as they shal put your house to shalbe recompensyd, by the grace of Jesu, who augment hys grace in yowe. Frome the charterhouse of Bewvall the last daye of August. Your lovyng bretheren in God.

HENRY MAN, } Visitors of that order assigned by the
JOHN MICHEL, } Kynges grace.

Indorsed.

To the goode Religiose Father, mayster Copynger, generall confessour at Syon.

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No. X. p. 89.

## Valuation of Syon Monastery, A. D. 1534.

[Valor Ecclesiasticus, 26 Hen. VIII.; Record in the First Fruits Office.]

MIDDLESEX.—In the farm on the site of the Monastery aforesaid, with the houses, dove-cots, pools, fisheries, orchards, gardens, and the courts, is worth—Nothing, because it is reserved in the hands of the Lady Abbess and Nuns there, and no profits thence arising.

| | £ | s. | d. |
|---|---|---|---|
| The farm of arable land, meadow, feeding and pasture, in the hands and occupation of the Lady Abbess, to the use of the Monastery, is worth . | 20 | 15 | 6 |
| The rents of assise, with the rents and farms of | | | |

| | £ | s. | d. |
|---|---|---|---|
| the tenants in divers villages, parishes, and hamlets there, are worth, to wit,— | | | |
| In Isleworth . . . . . | 25 | 9 | $8\frac{3}{4}$ |
| Heston . . . . . | 12 | 9 | $3\frac{1}{4}$ |
| Whitton . . . . . | 11 | 16 | 2 |
| Twickenham . . . . . | 14 | 11 | $1\frac{1}{2}$ |
| Sutton . . . . . | 13 | 4 | $0\frac{1}{2}$ |
| Worton . . . . . | 3 | 3 | 5 |
| Aydestone . . . . . | 1 | 9 | $7\frac{1}{2}$ |
| And the land pertaining to All Angels Chapel near Brentford . . . . | 23 | 11 | 6 |
| In all, as appears by the declaration thereof made, examined, and remaining, may more fully appear . . . . . | 115 | 15 | $10\frac{1}{2}$ |
| The issues arising from the perquisites of the court and other amerciaments at Isleworth "communibus annis," are of the annual value of . . . . . | 11 | 10 | 4 |
| The wood there belonging is in value as follows :— | | | |
| In Isleworth . . . . . | 3 | 2 | 0 |
| And Brentford . . . . . | 1 | 4 | 0 |
| In all . . . | 4 | 6 | 0 |
| Pension received by the Abbot of Westminster for the obit of the most illustrious prince Henry the Seventh, King of England . . . . . | 3 | 6 | 8 |
| And oblations offered at the image of St. Bridget within the Church of Syon "communibus annis" | 6 | 13 | 4 |
| In all, as appears, &c. . . . | 10 | 0 | 0 |
| KENT.—The Rectories there are worth as follow :— | | | |
| The Rectory of Chilham . . . | 26 | 13 | 4 |
| ——— Molessh . . . | 10 | 0 | 0 |
| ——— Trewlegh . . . | 20 | 0 | 0 |
| In all . . . | 56 | 13 | 4 |

SUSSEX.—The rents of assise, with the rents and farms in divers hamlets, villages, and parishes there, are worth as follow :—

| | £ | s. | d. |
|---|---|---|---|
| In Brede | 44 | 14 | 8 |
| Hampton and Tortington | 49 | 16 | 6 |
| Wiggenholt | 20 | 18 | 5¾ |
| Gate | 30 | 1 | 9 |
| Ecclesdon | 59 | 4 | 4 |
| Strodewikwode | 2 | 8 | 4 |
| Bassett's Fee and Kyddeford | 6 | 6 | 5¼ |
| Warminghurst | 28 | 12 | 5 |
| Shortfield | 20 | 6 | 5¾ |
| Witham | 6 | 0 | 3¼ |
| Soumting | 16 | 16 | 0½ |
| Charlton Ashhurst | 56 | 5 | 2¼ |
| Steyning | 4 | 7 | 5¼ |
| Fishborn | 28 | 2 | 8 |
| Adrington | 34 | 11 | 9 |
| | 408 | 12 | 9 |

The wood being there, and estimated to be in value "communibus annis" in divers villages, hamlets, &c. as follows :—

| | | | |
|---|---|---|---|
| In Brede | 7 | 0 | 0 |

The issues arising from the perquisites of the Courts and other amerciaments in divers villages, hamlets, and parishes there, are worth as follow :—

| | | | |
|---|---|---|---|
| In Hampton and Tortington | 4 | 12 | 0 |
| Wiggenholt | 7 | 3 | 5 |
| Gate | 1 | 1 | 2 |
| Ecclesdon | 4 | 2 | 1 |
| Bassett's Fee and Kyddeford | 0 | 17 | 5 |
| Warminghurst | 3 | 0 | 10 |
| Shortfield | 5 | 14 | 1 |
| Witham | 5 | 1 | 3 |
| Soumting | 0 | 16 | 6 |
| Charlton Ashhurst | 2 | 16 | 2 |
| Steyning | 1 | 1 | 4 |
| Fishborn | 3 | 1 | 8 |
| Adrington | 1 | 7 | 11 |
| In all, as appears, &c. | 40 | 15 | 10 |

The farm of the rectory of Hampton and Tortington, with the tenths there, is worth annually . . £4 13 4

CAMBRIDGE.—The rents of Assise with other rents and farms of the tenants of Hynton are worth . . 17 11 10½

The issues arising from the perquisites of the Court there, "communibus annis," as appears by the said declaration, are worth . . . . . 1 6 6

SOMERSET.—The farm of the rectory of Yeovil, with the tenths there, is worth annually . . . 45 0 0

The farm of the rectory of Martock, with the tenths there, is worth annually . . . . . 37 4 10½

BUCKS.—The farm of the rectory of Olney, with the tenths there, as appears by the said declaration, is worth annually 46 13 4

DORSET.—The rents of assise, with other rents and farms of the tenants in divers villages, hamlets, and parishes there, are worth as follow :—

| | | | |
|---|---|---|---|
| In Lodres . . . . . | 71 | 5 | 0 |
| Sale of Wheat there . . . . | 5 | 6 | 8 |
| Up Lodres . . . . . | 2 | 0 | 0 |
| Upton . . . . . | 1 | 13 | 4 |
| Endon . . . . . | 1 | 6 | 8 |
| Bradpole . . . . . | 12 | 0 | 0 |
| Bothenhampton . . . . . | 10 | 2 | 0 |
| In all, as appears by the said declaration thereof examined . . . . . | 103 | 13 | 8 |

The profits arising from the perquisites of Courts there, "communibus annis," are worth . . 8 19 7

DEVON.—The rents of assise, with other rents and farms of the tenants in divers villages, hamlets, and parishes there, are worth as follow :—

| | | | |
|---|---|---|---|
| In Yarcombe . . . . . | 41 | 8 | 0 |
| Axmouth . . . . . | 37 | 6 | 1 |
| Otterton . . . . . | 47 | 19 | 2¾ |
| Rents and farms in Cliston and Hetherlond . | 5 | 14 | 4 |
| ——————— Sidmouth . . . | 26 | 17 | 0 |
| ——————— Budleigh . . . | 13 | 1 | 9½ |
| In all . . . | 172 | 6 | 5¼ |

| | £ | s. | d. |
|---|---|---|---|
| The woods being there are worth . . . . . | | | |
| The issues arising from the perquisites of Courts there, are worth as follow :— | | | |
| In Yarcombe . . . . . | 12 | 6 | 0 |
| Axmouth . . . . . | 9 | 15 | 2 |
| Otterton . . . . . | 18 | 9 | 2 |
| Sidmouth . . . . . | 14 | 10 | 7 |
| Budleigh . . . . . | 2 | 7 | 9 |
| In all, as appears by the said declaration . . | 56 | 8 | 8 |

The oblations, with the tenths of sheaves there, are worth as follow :—

| | | | |
|---|---|---|---|
| Oblations in the chapel of Donyngton . . | 0 | 1 | 8 |
| The tenths of sheaves in Yarcombe . . | 7 | 0 | 0 |
| The tenths of sheaves of Axmouth . . | 9 | 0 | 0 |
| ——————— Otterton . . | 10 | 0 | 0 |
| ——————— Normeston . . | 2 | 0 | 0 |
| ——————— Hampton Pasford . | 2 | 0 | 0 |
| ——————— Harpford . . | 4 | 0 | 0 |
| ——————— Patteston . . | 1 | 10 | 0 |
| ——————— Sidmouth . . | 13 | 10 | 0 |
| In all . . . | 49 | 1 | 8 |

LANCASHIRE.—The rents of assise, with other rents and farms of the tenants in Lonsdale, as appears by the said declaration, are worth . . . . . 100 0 0

| | | | |
|---|---|---|---|
| The farm of the rectory of Poulton, with the tenths there, within the wapentake of Amounderness, is worth . | 3 | 12 | 0 |
| Pension of the vicarage of Croxton . . | 53 | 6 | 8 |
| Pension of the rectory of Eccleston . . | 1 | 0 | 0 |
| In all . . . | 116 | 6 | 8 |

LONDON.—The farm of divers tenements in the parish of St. Bennett at Paul's Wharf, is worth, annually . 2 13 4

LINCOLN.—The farm of Aungee fee is worth, annually 2 0 0

| | £ | s. | d. |
|---|---|---|---|
| The pension of the rectory of Navenby is worth . | 2 | 0 | 0 |
| Pension received from the priory of Spalding . | 40 | 0 | 0 |
| Pension of the rectory of Boothby . . | 1 | 6 | 8 |
| Pension from the Dean and Chapter of Lincoln . | 1 | 4 | 0 |
| In all, as appears by the said declaration . | 44 | 10 | 8 |

GLOUCESTER.—The rents of assise, with other rents and farms in divers villages, hamlets, and parishes there, are worth as follow :—

| | | | |
|---|---|---|---|
| In Cheltenham . . . . . | 79 | 1 | 8 |
| Rents of assise, with other rents in Slaughter . | 31 | 19 | 9½ |
| Farm of the manor there . . . . | 6 | 13 | 4 |
| Rents of assise, with other rents in Minchinhampton | 47 | 0 | 5½ |
| Farm of the manors of Hampton and Lesemere . | 19 | 0 | 0 |
| Farm of meadows and pastures . . . | 10 | 10 | 0 |
| Farm of the manor of Pymbery . . . | 6 | 0 | 0 |
| Rents of assise, with the farm of the site of the manor of Avening . . . . | 29 | 2 | 4½ |
| Rents of lands and tenements lately of the Lady Alicia Hampton . . . . | 9 | 4 | 5 |
| In all . . . | 238 | 12 | 0½ |

The wood there, being within the lordship of Minchinhampham, and Avening, with its members, as appears by the said declaration, is worth . . . . 16 13 4

The issues arising from the perquisites of Courts there, are worth as follow :—

| | | | |
|---|---|---|---|
| In Cheltenham . . . . . | 6 | 14 | 3 |
| Slaughter . . . . . | 2 | 13 | 2 |
| Minchinhampton and Avening, with its members | 5 | 18 | 8 |
| In all, as appears by the said declaration . | 15 | 6 | 1 |

ESSEX.—The farm of the lordship of Felstead, with the rectory there, is worth, annually . . . 93 0 0

The wood there, "communibus annis," is worth 6 0 0

| | | | |
|---|---|---|---|
| CORNWALL.—The farm of certain lands and tenements at Mount St. Michael, in Cornwall, is worth there . | £26 | 13 | 4 |
| The oblations there, "communibus annis," are worth . . . . . | 6 | 13 | 4 |
| WILTS.—The farm of the manor of Tilshead is worth, annually . . . . . | 31 | 0 | 0 |
| The farm of the rectory of Cosham, with the tenths there, are worth . . . . | 26 | 13 | 4 |
| The sum total of this Monastery . | £1944 | 11 | $5\frac{1}{4}$ |

## REPRISES.

| | £ | s. | d. |
|---|---|---|---|
| MIDDLESEX.—Rents paid annually, issuing from certain lands and tenements aforesaid, to wit, | | | |
| Of our lady the Queen, issuing out of the manor of Hanworth . . . . . | 0 | 0 | 4 |
| The heirs of Roger Bendbow . . . | 0 | 1 | 0 |
| The heirs of John Chacy . . . . | 0 | 4 | 6 |
| Rents paid issuing out of the manor of Isleworth . | 4 | 14 | 6 |
| In all, as appears by the said declaration . | 5 | 0 | 4 |
| Fees paid annually, to wit, | | | |
| To Master Thomas Cromwell, chief secretary of our lord the King, and chief steward of Syon . | 3 | 6 | 8 |
| To Thomas Watson, steward of the household of the said monastery, and steward-general of all and singular the lordships and other possessions to the aforesaid monastery pertaining, to wit, for his fee in money 5*l.*, and for his table 1*s.* 4*d.* a week, and each of his three servants 1*s.* a week, 11*l.* 5*s* 4*d.*, and for his livery and clerk 1*l.* 10*s.*; also for hay and provender for four horses 6*l.* in all . . . . . | 23 | 15 | 4 |
| To John Morres, receiver-general of the aforesaid monastery, to wit, for his fee in money 5*l.*, and for his table as above, and his two servants, 8*l.* 13*s.* 4*d.* per annum; and for his livery and and clerk 1*l.* 10*s.*; also for hay and provender for three horses 4*l.* 10*s.* per annum, in all . | 19 | 13 | 4 |

| | £ | s. | d. |
|---|---|---|---|
| To John Mynne, auditor 6*l.* 13*s.* 4*d.*; for his livery and clerk 1*l.* 10*s.*, in all . . . . | 8 | 3 | 4 |
| To John Thomas, receiver of the counties of Somerset, Dorset, and Devon . . . | 6 | 13 | 4 |
| To Sir Andrew Windsor, knight, Lord Windsor, chief steward of Isleworth per annum . . | 3 | 0 | 0 |
| To John Edys, steward of the court there . | 1 | 0 | 0 |
| To John Pilkington, bailiff there . . . | 2 | 13 | 4 |
| To the same John Pilkington, bailiff of the lands pertaining to All Angels Chapel at Brentford . | 0 | 13 | 4 |
| In all . . . . | 68 | 18 | 8 |
| Pensions paid annually, to wit, | | | |
| Pension paid to the warden of the college of Winchester, proprietors of the rectory of Isleworth, by two compositions . . . . | 4 | 6 | 8 |
| To the prior of the Carthusian house of Sheen, for the maintenance of the poor and other charges in the chapel aforesaid . . . . | 20 | 0 | 0 |
| To the vicar of Isleworth, by composition, viz. | | | |
| In money 2*l.*, in livery 1*l.*, for his own table, at 1*s.* per week, 2*l.* 12*s.*, and for his servants at 8*d.* per week 1*l.* 16*s.* . . . . . | 7 | 8 | 0 |
| In all, as appears, &c. . . . | 31 | 14 | 8 |
| KENT.—In the annual pension paid to the vicar of Chilham . . . . . | 2 | 12 | 0 |
| Pension paid to the vicar of Trewlegh . . | 2 | 5 | 0 |
| In all, as appears by the said declaration thereof examined . . . . . | 4 | 17 | 0 |
| SUSSEX.—Rents paid annually, issuing from the lands and tenements aforesaid, to wit, | | | |
| To the prior of Tortington, issuing from lands in Hampton and Tortington . . . | 0 | 0 | 6 |
| To the Earl of Arundel, issuing out of his hundred of Stockbridge . . . . . | 0 | 2 | 0 |

| | £ | s. | d. |
|---|---|---|---|
| To John Gyles, receiver of all the lands in the county | 3 | 0 | 0 |
| To John Ingeld, steward of courts there | 2 | 0 | 0 |
| | 5 | 2 | 6 |
| Fees paid annually, to wit, | | | |
| To John Mores, steward of Hampton and Tortington, and other lordships in the county | 1 | 6 | 8 |
| To John Gyles, bailiff there | 2 | 3 | 4 |
| To Edward Henley, steward of Brede | 1 | 6 | 8 |
| To John Gyles, bailiff of Wiggenholt | 1 | 0 | 0 |
| To the same John Giles, bailiff of Gate | 0 | 13 | 4 |
| To Sir Anthony Windsor, knight, steward of Eclesden, and other lordships in the said county | 1 | 0 | 0 |
| To John Giles, bailiff there | 1 | 0 | 0 |
| To William Garton, bailiff of Bassett's fee, and Kyddeford | 0 | 13 | 4 |
| To William Hobson, bailiff of Warminghurst | 0 | 13 | 4 |
| To the same William Hobson, bailiff of Shortfield | 0 | 16 | 0 |
| To the same William Hobson, bailiff of Withiam | 0 | 9 | 0 |
| To the bailiff of Soumting | 0 | 16 | 4 |
| To the bailiff of Charlton and Ashhurst | 1 | 0 | 0 |
| To the bailiff of Steyning | 0 | 6 | 8 |
| To Sir John Dawtry, knight, steward of Fishborn | 0 | 13 | 4 |
| To Thomas Hane, bailiff there | 0 | 16 | 8 |
| To John Giles, bailiff of Adrington | 1 | 0 | 0 |
| In all, as appears by the said declaration | 20 | 14 | 8 |
| Pensions annually paid, to wit, | | | |
| To the vicar of Soumting | 0 | 3 | 4 |
| Pension paid annually to the church of Steyning | 0 | 13 | 4 |
| In all | 0 | 16 | 8 |
| CAMBRIDGE.—Fees annually paid, to wit, | | | |
| —— Richemond, issuing from Hinton | 0 | 4 | 0 |
| To Robert Harding, steward there | 0 | 13 | 4 |
| To William Wyse, bailiff there | 1 | 0 | 0 |
| In all, as appears by the said declaration | 1 | 17 | 4 |

| Bucks.—Pensions, with other spiritual payments annually outgoing, to wit, | £ | s. | d. |
|---|---|---|---|
| Pension paid to the vicar of Olney | 13 | 6 | 8 |
| Procurations and sinodals to the bishop of Lincoln | 0 | 10 | 8 |
| Indemnities to the archdeacon of Bucks | 0 | 2 | 0 |
| Indemnities to the cathedral church of Lincoln | 0 | 4 | 0 |
| Alms distributed there according to an ordinance of the appropriator | 0 | 6 | 8 |
| Indemnities to the bishop of Lincoln | 1 | 6 | 8 |
| In all, as appears, &c. | 15 | 16 | 8 |

| Somerset.—Rents paid annually, issuing from lands and tenements there, to wit, | | | |
|---|---|---|---|
| To the lord the King, from the hundred of Stone, as appears by the said declaration | 0 | 2 | 0 |
| Fees annually paid, to wit, | | | |
| To Sir John Horsey, knight, steward there, as appears by the said declaration thereof examined | 2 | 13 | 4 |
| Pensions, with other spiritual payments, to wit, | | | |
| Pension paid to the commissary of the cathedral church of Wells | 1 | 0 | 0 |
| For procurations and sinodals there | 0 | 18 | 9 |
| Annual pension paid to the treasurer of the cathedral church of Wells | 5 | 0 | 0 |
| In all | 6 | 18 | 9 |

| Dorset.—Rent paid to the church of Bradpole, issuing from Lodres | 0 | 0 | 6 |
|---|---|---|---|
| As appears by the said declaration thereof examined | 0 | 0 | 6 |
| Fees annually outgoing, to wit, | | | |
| To John Morres and John Orenge, chief stewards of Lodres | 1 | 6 | 8 |
| To John Thomas, steward of the court there | 0 | 6 | 8 |
| To Richard Nichoni, bailiff there | 2 | 0 | 0 |
| As appears by the said declaration | 3 | 13 | 4 |

| | £ | s. | d. |
|---|---|---|---|
| Pensions annually paid, to wit, | | | |
| To the vicar of Bradpole . . . . | 2 | 13 | 4 |
| To the vicar of Lodres . . . . | 1 | 13 | 4 |
| To the archdeacon of Dorset . . . | 0 | 7 | 5 |
| Pension to the sub-chauntor in the cathedral church of Salisbury . . . . . | 2 | 0 | 0 |
| In all . . . . . | 6 | 14 | 1 |

DEVON.—Rents paid annually, issuing from the lands and tenements there, to wit,

| | | | |
|---|---|---|---|
| Issuing from the lordship of Yesty . . | 0 | 3 | 0 |
| Issuing from the hundred of Axmouth . . | 0 | 4 | 5½ |
| In all . . . . . | 0 | 7 | 5½ |

| | | | |
|---|---|---|---|
| Fees annually outgoing, to wit, | | | |
| To John Thomas, steward of the courts in the county | 0 | 13 | 4 |
| To John Roo, steward of Yarcombe . . | 0 | 13 | 4 |
| To the bailiff there . . . . | 0 | 6 | 8 |
| To John Thomas, steward of the court of Axmouth | 0 | 6 | 8 |
| To John Mohon, bailiff there . . . | 1 | 0 | 0 |
| To Sir Thomas Denys, knight, steward of Otterton, and other lordships in the county . . | 2 | 0 | 0 |
| To Leonard Thomas, bailiff there . . . | 2 | 0 | 0 |
| To the bailiff of Oakhampton . . . | 0 | 4 | 0 |
| To John Mynne, auditor . . . . | 0 | 3 | 4 |
| To Thomas Luppyncote, bailiff of Sidmouth . | 1 | 0 | 0 |
| To the bailiff of Budleigh . . . . | 0 | 4 | 0 |
| In all, as appears by the said, &c. . . | 8 | 11 | 4 |

| | | | |
|---|---|---|---|
| Pensions, with other spiritual payments annually outgoing, to wit, | | | |
| To the vicar of Harpford . . . . | 2 | 13 | 4 |
| To the church of Harpford . . . | 0 | 2 | 0 |
| To the church of Bulton . . . . | 0 | 1 | 8 |
| To the bishop and archdeacon of Exeter for procurations and sinodals . . . . | 0 | 9 | 4 |
| In all, as appears by the said declaration . | 3 | 6 | 4 |

LANCASTER.—Fee to John Lambert, steward of the county courts, as appears by the said declaration . . 1 0 0

LINCOLN.—Fees annually paid to John Witham, receiver there, as appears by the said declaration . . 0 13 4

GLOUCESTER.—Fees annually paid, to wit,

| | | | |
|---|---|---|---|
| To Thomas Matson and Edward Tame, chief stewards of Cheltenham . . . . . | 3 | 6 | 8 |
| To John Straunge, steward of the courts there . | 1 | 6 | 8 |
| To Andrew Grenehill, bailiff there, one livery . | 2 | 13 | 4 |
| To the same Thomas Matson and Edward Tame, stewards of Slaughter . . . . | 1 | 0 | 0 |
| To Thomas Haile, one livery . . . | 2 | 0 | 0 |
| To William Kingston, chief steward of Minchinhampton . . . . . | 2 | 0 | 0 |
| To William Compton, steward of the court there | 1 | 6 | 8 |
| To Edward Tame, steward of the abbey of Cirencester, for view of frankpledge, to be annually held in the lordship . . . . | 0 | 6 | 8 |
| To Giles Kyn', bailiff and receiver of money arising from sale of wood . . . . | 4 | 0 | 0 |
| To the same Giles, bailiff of Avening . . | 0 | 13 | 4 |
| In all, as appears by the said declaration | £18 | 13 | 4 |

Money paid in alms distributed weekly to three poor persons in a certain alms-house there, to wit,—To each of them 7*d.* per week from the foundation of the Lady Alicia Hampton, together with 3*s.* 9*d.* for delivery and carriage of eight loads of wood annually for the same poor persons,

As appears by the said declaration thereof examined . . . . 4 14 9

WILTS.—Fee annually paid to Edward Baynton, steward of Tilshead and Cosham, as appears by the said declaration 1 0 0

| | | | |
|---|---|---|---|
| Sum total of Reprises . . | £213 | 5 | $0\frac{1}{2}$ |
| And there remains clear . . | £1731 | 8 | $4\frac{3}{4}$ |

## Valuation of Syon Monastery, A. D. 1540.

[Ministers' Accounts, 32 Hen. VIII.; Roll in the Augmentation Office.]

### *The late Monastery of Syon.*

IN THE COUNTY OF MIDDLESEX.—Site of Syon, &c., the manors of Heston, Whitton, Aydeston, Isleworth, and Brentford, &c. &c.

No answer, because they are annexed to the Honor of Hampton Court.

| | £ | *s.* | *d.* |
|---|---|---|---|
| KENT.—Chilham rectory | 26 | 13 | 4 |
| Molash rectory | 10 | 0 | 0 |
| Trewleigh farm | 20 | 0 | 0 |
| SUSSEX.—Brede manor | 50 | 6 | 8 |
| Gateborough marsh | 1 | 6 | 8 |

The lordships or manors of Hampton, Tottington, Gate, Strodewyckwood, Bassets-fee, Kyrdford, Charlton, Ashurst, Steyning, Fishbourne, Adrington.

No answer, because they are annexed to the Honor of Hampton Court.

The lordships or manors of Wiggenholt, Eccleston, and Worminghurst.

No answer, because they are granted to Edward Shelly.

The manors of Shortfield and Sumpting.

Thomas, Duke of Norfolk, had and received the issues and profits.

| | | | |
|---|---|---|---|
| Withiams farm | 11 | 18 | 0¼ |
| CAMBRIDGE.—Hinton, farm of the manor | 14 | 18 | 1 |
| BUCKINGHAM.—Olney farm | 30 | 16 | 8 |
| DORSET.—Lodres, rents of assise | 57 | 16 | 2 |
| Lodres, increase rent | 0 | 2 | 2 |
| ——— demesne lands | 44 | 8 | 8 |
| ——— moveable rents | 1 | 5 | 0 |
| ——— new rent | 0 | 1 | 4 |
| ——— perquisites of the court | 15 | 9 | 8 |
| SOMERSET.—Yeovil rectory | 45 | 0 | 0 |

| | £ | s. | d. |
|---|---|---|---|
| DEVON.—Sidmouth, rents of assise . . | 24 | 1 | 1½ |
| Sidmouth, new rent . . . . | 1 | 14 | 2 |
| ——— works rented . . . . | 1 | 17 | 2¾ |
| ——— farm of the mill . . . . | 4 | 13 | 4 |
| ——— works sold . . . . | 0 | 12 | 9 |
| ——— moveable rents . . . . | 0 | 3 | 4 |
| ——— tenths of sheaves . . . . | 8 | 10 | 0 |
| ——— new rent . . . . | 0 | 0 | 4 |
| ——— perquisites of the court . . . | 33 | 0 | 11 |
| Axmouth, rents of assise . . . . | 35 | 7 | 8½ |
| ——— new rent . . . . | 0 | 10 | 2 |
| ——— farm of the mill . . . . | 0 | 4 | 0 |
| ——— tenths of wheat, &c. . . . | 9 | 0 | 0 |
| ——— new rent . . . . . | 1 | 4 | 0 |
| ——— perquisites of the court . . . | 0 | 15 | 10 |
| Yartcombe lordship. | | | |
| No answer, because granted to Queen Katharine. | | | |
| Otterton and Budleigh, manors. | | | |
| No answer, because they are granted to Richard Duke.[1] | | | |
| SOMERSET.—Clifton and Hetherland, rents of assise . . . . . | 5 | 7 | 8 |
| LANCASTER.—Lonsdale, wapentake . . | 100 | 0 | 0 |
| Amounderness, wapentake . | 30 | 6 | 8 |
| LINCOLN.—Aungey fee, farm . . . | 2 | 0 | 0 |
| Botheby, pension from rectory . | 1 | 6 | 8 |
| Naveby, pension from rectory . | 2 | 0 | 0 |
| Spalding, pension from priory. | | | |
| None, because in the King's hands. | | | |
| Wellingore, pension . . . | 1 | 4 | 0 |
| GLOUCESTER.—Cheltenham, rents of assise, &c. . | 55 | 16 | 4 |
| Cheltenham, new rent . . . . | 0 | 1 | 8 |
| ——— farm of the manor . . . | 13 | 17 | 4 |

[1] Otterton continued to be the property and seat of the Dukes till the death of Richard Duke, Esq. in 1741. This gentleman bequeathed Otterton to his nephew, John Heath, Esq., who took the name of Duke, and died without issue, 1775. In or about 1777, the manor of Otterton was purchased of his co-heirs by Dennis Rolle, Esq. for the sum of 90,000*l.*, and is now the property of Lord Rolle.—*Lysons.*

| | £ | s. | d. |
|---|---|---|---|
| Cheltenham, works of tenants | 6 | 13 | 4 |
| ——— Teethyng sylver | 3 | 8 | 4 |
| ——— tolls of fairs | 0 | 6 | 8 |
| ——— perquisites of the court | 1 | 17 | 0 |
| Slaughter, rents of assise | 32 | 13 | 7½ |
| ——— farm of the manor | 6 | 16 | 8 |
| ——— perquisites of the court | 1 | 13 | 4 |
| Minchinhampton, rent of assise and customary tenants | 9 | 6 | 8 |
| ——— farm of lands | 34 | 0 | 0 |
| ——— panage for hogs | 0 | 0 | 0 |
| ——— quarries, &c. | 0 | 3 | 0 |
| ——— perquisites of the court | 4 | 10 | 6 |
| ——— receipt of fines | 83 | 4 | 4 |
| ——— sale of wood | 1 | 16 | 3 |
| Avening, rent of assise, free and customary tenants | 21 | 1 | 2½ |
| ——— farm | 8 | 1 | 0 |
| Cornwall.—Mount St. Michael, farm | 26 | 13 | 4 |
| Wilts.—Tilshead, farm of the manor | 31 | 0 | 0 |
| Colsham, farm of the rectory | 26 | 13 | 4 |

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Rents belonging to the late Monastery of Syon, in the county of Middlesex, received, since the dissolution of the same, by John Mores, Esquire, late deceased, being receiver there.

[Receivers' Accounts, temp. Hen. VIII.; Record in the Chapter-house, Westminster, A. 3. 9.]

Cheltenham.—The xiiij$^{th}$ daye of Decembre, of William Bagger, Baylye there, for percell of his charge 4*l.* 16*s.* 8*d.*

The same daye, of Andrew Wyndsore, knight, Lorde Wyndsor, ffermer there, for percell of his fferme . 67*l.* 8*s.* 9*d.*

Slawghter.—The xiiij$^{th}$ of Decembre, of Andrew Wyndsore, knight, lorde Wyndsore, fermer there, as percell of his fferme . . . . 32*l.* 19*s.* 9½*d.*

Mynchinghampton.—The xxj daye of Decembre, of Walter Compton, baylye there, as parcell of his charge 50*l.*

The vth daye of ffebruarye, of the seid Walter, dew upon the determynacion of his accompt . . . 40*l.* 0*s.* 17*d.*

Molasshe.—The last daye of Decembre, of John Bachelor, assigne to Pawle Clarans, ffermer there, as parcell of his rent . . . . . 10l.

Yevell.—The xxvijth daye of Januarye, of Gyles Pennye, ffermer there, as parcell of his fferme . . xxl.

Awclyf.—The last daye of January, of Fraunces Tunstall, fermer there, as parcell of his fferme . . Cl.

Pulton cum Membris in Amondernes.—The iijde day of ffe bruarye, of Thurstan Tyldysley, ffermer there, as his hole yeres rent, ended at the ffeast of the Puryfycacion of our Ladye . . . . . 30*l.* 6*s.* 8*d.*

Cossham.—The vth daye of ffebruarye, of Rychard Byllett, ffermer there, his halphe yeres rent, dew at Myddsomer last 13*l.* 6*s.* 8*d.*

Martoke.—The xth daye of Decembre, of Rycharde Buckland, ffermer there, his di. yeres rent at Mighelmas last 16*l.* 2*s.* 5*d.*

Amondernes.—The xvth of Aprell, of George Singleton, ffermer there, his hole yeres rent dew at the Puryfycacion of our lady last, wth Cs. in partt of payment of his ffyne 36*l.* 13*s.* 4*d.*

Pynbery.—The xvjth daye of Apryll, of Thomas Seman, ffermer there, his halffe yeres rent dew at thanunc. last 60*s.*

Olney Rectory.—The xvijth day of Aprell, of Thomas Lawe, ffermer there, as parcell of his fferme . . 15*l.* 8*s.* 4*d.*

Croxston Pension.—The xxjth day of Aprell, of Thomas Bond, vycar there, his half yeres pension dew at the feast of the Puryfycacion of our Ladye . . 26*s.* 13*s.* 4*d.*

Osterley.—The xxiijth daye of Aprell, of Robert Cheseman, ffermer there, his halfe yeres rent dew at the Annunc. iiijl.

Weeke.—The xxvijth daye of Aprell, of William Arthur, ffermer there, as parcell of his rent . . 57*s.* 10*d.*

London.—The vijth daye of Maye, of John Churston, his halff yeres rent dew at thannunc. . . xxvjs viijd

Chylham.—The viijth of Maye, of Rychard Mores, ffermer there, his halff yeres rent dew at the Annunc. 13*l.* 6*s.* 8*d.*

Brayneforde-Ende.—The xth day of Maye, of John Pylkyngton, ffermer of certen land belonging to the Chappell there, as parcell of his rent . . . 73*s.* 4*d.*

COSSHAM RECTORY.—The xiij$^{th}$ daye of Maye, of Rychard Byllett, ffermer there, his halphe yeres rent dew at the Puryfycacion of our Ladye last . . . . 13*l.* 6*s.* 8*d.*

BREADE.—The ix$^{th}$ of June, of Syr Anthonye Browne, knight, fermer there, as parcell of his rent dew at M$^{as}$ last 44*l.* 14*s.* 8*d.*

TREWLEIGH RECTORY.—The x$^{th}$ daye of June, of Anthonye Saunds, Esquyer, ffermor there, as parcell of his rent . 9$^{l}$.

HAMPTON AND LOSEMERE.—The xiiij daye of June, of Robt Wye, ffermer there, his halff yeres rent dew at thannunc. last 9$^{l}$ 10$^{s}$.

MARTOKE.—The xv$^{th}$ daye of June, of Rychard Buckland, fermer there, as parcell of his rent . . . 16*l.* 2*s.* 5*d.*

LODERS.—M$^{d}$ that one Rychard Buckland hath a byll of xx$^{l}$ for parcell of maner of Loders w$^{ch}$ byll is not indented xx$^{l}$

LYNCOLN PENSION.—M$^{d}$ that John Clayton hath a byll that is not indented of the sume of . . . 26*s.* 8*d.*

Sum of recepts . vjcvj$^{l}$ ij$^{s}$ iij$\frac{1}{2}$$^{d}$ (£606 2*s.* 3$\frac{1}{2}$*d.*)

PAYMENTS made by John Mores, Esquyer, late decessed, recevor of the revenuȝ late apperteyning to the saide Monastery, of certen pencions and annuytes going out of the same, frome the dissolucion of the seid Monastery unto the v$^{th}$ daye of Julye, w$^{ch}$ day the seid John Mores departed, as followeth,—

The xij$^{th}$ daye of Decembre, to John Harvye, vykar of Istelwoorthe, the money appoynted to be payed to hyme by the comyssyoners at the dissolucion . . . xl$^{s}$.

The xx$^{th}$ daye of Decembre, to Thomas Matstone, steward, his hole yeres ffee, dew at M$^{s}$. last past . . c$^{s}$.

The ffyrst day of Marche, to Thomas Ingler, his hole yeres ffee, dew at M$^{as}$ last past . . . . liij$^{s}$ iiij$^{d}$.

Then follow the names (as given in p. 89) of the religious persons of the said late Monastery; and the money to them paid due from one half year ended at the feast of Easter last past.

ANNUYTES.

The xx$^{th}$ daye of Aprell, to John Mynne, his di. yeres ffee dew at Ester last 8*l.* 6*s.* 8*d.*, and for his di. yeres annuyte C$^{s}$. 8*l.* 6*s.* 8*d.*

The fyrst daye of May, to John Hawtherne xxvj$^{s}$. viij$^{d}$., and to Rychard Armestronge xiij$^{s}$. iiij$^{d}$. for theire di. yeres rate dew at the Annunc. . . . . xl$^{s}$.

The viij$^{th}$ daye of Maye, to John Wyllowghbye, vycare of Chylham, his hole yeres pencion dew at M$^{as}$ . lij$^{s}$.

The ix$^{th}$ daye of June, to Thomas Matston, his annuyte to hyme. dew for di. yere, ended at thannunc. . 13*l*. 5*s*.

The x$^{th}$ daye of June, to John Harvye, vycar of Istelworthe, his di. yeres annuyte dew at the Annunc. last past C$^{s}$.

The xv$^{th}$ daye of June, to Thomas Skydmore, his annuyte, rated from the dyssolucion to the feast of thannunc. last past xl$^{s}$.

The last daye of June, to John Hythe, his hole yeres annuyte dew at the Anunc. last . . . . xl$^{s}$.

M$^{d}$ Master Mores di. yeres annuyte, dew at the Anunc. xx$^{l}$. Item, his di. yeres ffee for the solycytorshyppe ix$^{l}$. x$^{s}$. Item, his di. yeres ffee, for the recevorshyppe and portage viij$^{l}$. Item, his di. yere ffee for the surveyorshyppe l$^{s}$. Item, his ffeez for the stewardshyppes in Sussex xl$^{s}$. . xlij$^{li}$.

S'm of payments . . . cccxxl$^{i}$. vj$^{s}$.

And remayneth clere to be paied clxxxv$^{li}$. xv$^{s}$. iij$^{d}$. ob.

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## No. XI. p. 140.

### Survey of the Manors and Rectories of Isleworth and Twickenham, A. D. 1649.

(Parliamentary Surveys, Lambeth MSS. v. 16. p. 176.)

A survey of the mannors and rectoryes of Isleworth and Twicktenham, in the county of Middlesex, with all and singulare theire rights, member, and apurtenances thereof, late parcell of the possessions, or late belonging to the late Deane and Cannons of the Free chappell of St. George in Windsore, made and taken by us whose names are hereunto subscribed in the month of December 1649, by virtue of a commission to us graunted, grounded upon an Acte of the Comons of England in Parliament assembled for the abolishinge of Deanes, Deanes and Chapters, Cannons, Prebends, &c. under the hands and seales of thirteene of the trustees in that behalf named and appointed.

Henry Mildmay, Esq. Tenante.—A particular of the rec-

toryes and mannors of Isleworth and Twicktenham, in the county of Middlesex.

All those tythes ariseing, comeing, or groweinge in the parish of Isleworth are per annum . . . 87*l.* 9*s.*

The vallue of the gleab and tythes of Isleworth are per annum . . 135*l.* 18*s.* 4*d.*

All that gleabe land being meadowe ground lying and beinge in the parrish of Twickenham, comonly called Lynn Mead, conteyninge by estimacion nyne acres, more or lesse. The comon feild of Twicktenham on the south, and the newe ryver on the north, worth per annum . . . . 18*l.*

Paid out of this 18*l.*, to the poore of the parrish 1*l.* 2*s.* for severing of the gleabe from being Lamas ground.

All those tythes arriseinge, comeinge, or groweinge in the parrish of Twicktenham, are per annum . 92*l.*

The vallue of the gleabe and tythes of Twicktenham, are per annum . . 110*l.*

Memorandum, the two last mentioned rectorys and mannors were by the Deane and Cannons aforesaid, by indenture dated 6° May, 13° Car., leased unto Gidion Amondisham alias Ansam, Esq. except the pressentation of the viccarages of the said churches hereafter specified, the royaltie of the said mannors, the church house, to hold from thanunciation before the date thereof unto the end and terme of 21 yeares, payinge yearely unto the said Deane and Cannons, or theire successors, the some of 35*l.* 12*s.* 4*d.* ob. att Michaelmas and Lady-day, by equall portions, and is worth over and above the said rent per annum . . . . . ccxviij$^{li.}$ xiiij$^{s.}$ ij$^{d.}$

| | *l.* | *s.* | *d.* |
|---|---|---|---|
| Redd' xxxv$^{li.}$ xij$^{s.}$ iiij$^{d.}$ ob. | | | |
| Apportioned, viz. to the lands . | 10 | 12 | 4 ob. |
| to the tythes . | 25 | 5 | 0 |
| | 35 | 12 | 4 ob. |

1650, May 6th. WILL. WEBB.

With Covenants, the leassee to repaire, to provide horsemeate and mans meate for the steward and other officers twice every yeare, two dayes and 2 nights, and a dinner, and a dynner for the jury. The lessee to collecte the ffynes, not to alien, except by will, to pay all taxes except the tenthes, the lessee

to have necessary books, with forfeiture for non paym$^{t}$ of rent, or alienatinge without licence.

The entertainm$^{t}$ for the steward and other officers not before valued is worth per annum . 2*l.*

The Vickaradge of Isleworth is worth per annum . 40*l.*

Mr. Samuell Rolls is minister, and hath the Viccaridge, and hath had an augmentation of 20*l.* per annum out of the foresaid rents, which belongeth to the poore knights and poore schollars.

The chauncell is in good repaire.

The Viccaridge of Twickenham is worth per annum . 70*l.*

Mr. Thomas Willis is minister there.

The chancell is in noe good repaire.

Med. these two last mentioned rectoryes are part of those lands which are called the new rents, and given by Henry the viiij$^{th}$, and confinrmed by Queene Eliz. towards the maintenance of the poore knights in Windsore, and some poore scollers, and other pious uses.

DENYS TAYLOR,
WILLIAM STISTED,
EDMOUND MOUNTJOY,
HENRY LANGLEY,
THOMAS CROSSE,
} Surveyors.

Ex$^{d}$. per WILL. WEBB, Supvi. Gen$^{l}$. 1650.

Ex$^{d}$. RA. HALL, Regist. Deput.

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The following presentment made by the jurors of the hundreds of Isleworth, Elthorne, and Spelthorne, in the county of Middlesex, A. D. 1649, is also extracted from the Parliamentary Surveys, vol. xii. p. 155.

"Imprimis, Wee present that we have within our parish of Isleworth one parsonage belonging to Henry Mildmaye, Esq. who had the grant thereof from the late Deane and Chapter of Windsor, for a certaine tearme, of which there is seaven yeares to come att Ladye-daye nexte. And wee conceive the parsonage-house, barnes, out-houses, and tythes, with the gleabe lands thereto belonging, to be worth aboute one hundred, thirtye-ffive pounds and ffive shillings per annum. And that Mr. Samuell Rowles is our present preaching minister, placed in our viccaridge by consent of the parishioners, and hath the proffitts thereof (wch amount to about thirtye pounds per annum) for his sallarye."

## No. XII. p. 214.

### Testamentum Galfridi Goodlocke.

(Lamb. MSS. Archbp. Kempe's Regist. f. 261.)

In Dei nomine, Amen. Duodecimo die mensis Octobris anno domini millessimo CCCCmo quinquagesimo secundo Ego Galfridus Goodlokke compos mentis et bonæ memoriæ condo testamentum meum in hunc modum. In primis lego animam meam Deo omnipotenti, beatæ Mariæ et omnibus Sanctis ejus, corpusq. meum sepeliend. in ecclesia paroch. Omnium Sanctorum de Istelworth London dioc. Item, lego eidem ecclesiæ pro sepultura corporis mei vjs. viijd. Item, lego ecclesiæ Sanctæ Trinitatis de Houndeslowe vjs. viijd. Item, do et lego novæ fabricæ ecclesiæ parroch. Sancti Leonardi de Heston vjs. viijd. Residuum vero bonorum meorum non legatorum do Elizabeth' uxori meæ. Hujus autem testamenti mei facio ordino & constituo prænominatam Elizabeth' uxorem meam executricem meam, ut omnia prælegata compleat cum effectu prout coram Summo Judice voluerit respondere.

Probatum fuit præscriptum testamentum coram domino apud Lamhithe viijo die Novembris, anno domini Millessimo CCCCmo. quinquagesimo secundo. Et per ipsum virtute prærogativæ suæ & ecclesiæ suæ Cant. approbatum & insinuatum & legitime pronunciatum pro eodem; Commissaque fuit administratio omnium bonorum dictum defunctum & ejus testamentum concernentium ubicunq. existentium Elizabeth' relicte & uxori dicti defuncti in eodem testamento executrici nominate, de fideli inventario omnium & singulorum bonorum dicti defuncti conficiendo, et domino citra festum Annunciationis beatæ Mariæ Virginis prox. futur. exhibend. compotumque fidelem, &c.

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## No. XIII.

### Translated at p. 215.

### De Hospitali et Fraternitate sive Gilda in honorem novem ordinum Sanctorum Angelorum juxta Syon fundandis.

[Rot. Pat. 25 Hen. VI. p. 1. m. 9. in Turr. Lond.]

Rex omnibus ad quos, &c. salutem. Sciatis quòd cum sæpissimè mente conceperimus quàm favorosè et gratiosè Rex

Conditor, equales nos nolens esse solùm rebus sensibilibus nec vegetabili vita virentibus, set intellectu convenire cum Angelis cœlestibus, per ampliùs quoque nos etiam ad similitudinem personarum in divinis prærogativo quodam exaltationis honorum humani in opus exameron facere et perficere, quodque donum gratuitum omni homini gratiosè dederat, et exinde ne tanta hac talis electa et dilecta Deo creatura in profundi rueret criminis præcipicium, per consequensque cœlum Angelorum non attingerit, set in jehennam miserrimè caderet, unicuique hominum singularium ad ejus custodiam angelum lucis validum hominis consolatorium consiliatorem ac defensorem dederat, statibus quoque dignitatum hominum secundum inferius et remissius pluralitatem angelicam eorum tinctoriam assignaverat, ac cum demum, pro tanta intranea consideratione nostra, ex scriptis sanctis et piis concepta, optaverimus sanctos Dei cœlestes Angelos nobiscum esse semper, et maximè in mortis hujus articulo, pro protectione nostra contra inimicorum insultus spiritualium, atque nos proinde venerationem devotissimam Omnium Sanctorum Angelorum Dei ex intimis cordis celebrare debere et laudes eorum hac vita mortali accumulare. Considerato quòd in regno nostro Angliæ hucusque de fundatione ædificatione vel dedicatione Capellæ aut ecclesiæ cum suis in Omnium Sanctorum Angelorum Dei decus nullatenus constat notitia, Imo revera in ædificationem fundationem et dedicationem hujusmodi ad virum mediatorem suggestorem et ordinatorem electissimum habere opus et necesse. Et idcirco cùm dilectus et fidelis noster servitor ad personam Magister Johannes Somerseth, Cancellarius Scaccarii nostri, nuper quandam capellam in quodam fundo sive solo nostro continente ducentos et viginti pedes terræ in longitudine et quadraginta pedes terræ in latitudine, jacente ad finem occidentalem pontis cujusdam lignei vocati de Nova Braynford in comitatu Middlesexiæ inter nunc altam viam nostram propè pontem novum lapideum quæ ducit de Braynford prædicta versus villam de Houndeslowe ex parte boriali et quandam parcellam terræ dicti Magistri Johannis Somerseth ex parte australi, (cujus quidem capellæ constructionis fundamento nos primariam petram ex magna devotione manibus nostris propriis ac sumptibus et expensis nostris apposuimus,) ad honorem Dei et beatissimæ Virginis Mariæ Matris Christi ac Omnium Sanctorum Angelorum de novo construxerit erexerit et ædificaverit, intendens

piè et devotè quoddam hospitale pro novem viris pauperibus laicis et secularibus necnon quandam fraternitatem sive gildam in honore novem ordinum Sanctorum Angelorum in eodem hospitali sustentandis in quodam fundo sive solo ipsius Johannis quod de nobis tenetur præfatæ Capellæ contiguo de novo annuente domino fundare erigere et construere nobis supplicando quatinus ad præmissa sic devote incepta et inchoata nostram licentiam regiam finiendi et perimplendi gratiosè concedere dignaremur, Nos præmissa ac pium et devotum præfati Johannis affectum, Deo et Omnibus Sanctis Angelis in hac parte cordialiter intentum, intimè considerantes, humilique supplicationi ejusdem Johannis libentiùs inclinati, ad honorem omnipotentis Dei gloriosæque Virginis Matris suæ ac Omnium Sanctorum Angelorum, de gratia nostra speciali concessimus, pro nobis hæredibus et successoribus nostris, quantum in nobis est, illud fundum sive solum nostrum in nuper antiqua via nostra alta cum aqua de Braynt et solo ejus quondam antiquo ponti ligneo et econverso pertinentibus, sicut jam per metas et bundas manifestantur ad oculum, ab oriente in occidentem, quæ sunt immediata altæ nunc viæ nostræ ibidem et ponti novo lapideo, in quo quidem antiquo solo sive antiqua via prædicta capella ad præsens constructa existit, venerabilibus in Christo patribus Reginaldo Assavensi et Nicholao Landavensi Episcopis, Magistro Johanni Somerseth Cancellario Scaccarii nostri, Magistro Petro Hynford, Magistro Willielmo Lychefeld, Ricardo Hakeday armigero, Johanni Colop et Ricardo Plokyndon, una cum capella prædicta super fundum sive solum illud sic de novo constructa: Habendum sibi hæredibus et assignatis suis, de nobis hæredibus et successoribus nostris in puram et perpetuam elemosinam imperpetuum absque aliquo nobis hæredibus seu successoribus nostris inde reddendo. Et ulteriùs concessimus pro nobis hæredibus & successoribus nostris prædictis Reginaldo, Nicholao, Magistro Johanni Somerseth, Petro, Willielmo, Ricardo Hakeday, Johanni Colop, et Ricardo Plokyngton, quantum in nobis est, quòd ipsi tres vel duo eorum executores vel assignatores sui quandam Fraternitatem sive Gildam Perpetuam de uno magistro ac fratribus et sororibus ejusdem tam de seipsis quàm de aliis, qui ex eorum devotione de eadem fraternitate sive gilda esse voluerint, in hospitali et capella prædictis de novo facere fundare erigere creare unire et stabilire valeant. Et quòd fraternitas sive gilda illa, cum ea sic

facta fundata erecta creata et stabilita fuerit, " *Fraternitas sive Gilda Novem Ordinum Sanctorum Angelorum juxta Syon*" imperpetuum nominetur et nuncupetur. Et quòd iidem magister fratres et sorores eandem fraternitatem sive gildam augmentare possint de tempore in tempus quociens et quando eis imposterum videbitur necessarium et oportunum. Et quòd prædicti fratres et sorores fraternitatis sive gildæ prædictæ, vel saltem major pars eorumdem, et eorum successores quolibet anno, videlicet in festo Sancti Michaelis Archangeli vel in crastino ejusdem, infra dictum Hospitale sive Capellam convenire valeant, et unam personam de seipsis magis discretam, ydoneam, devotam, politicam, et sanam conscientiam habentem, ad eandem fraternitatem sive gildam, et quicquid ad eam extunc infuturum pertinere poterit, pro et in omnibus, benè et honestè regendam et gubernandam, pro uno anno integro, eligere possint perficere et ordinare; Qui sic electus, immediatè post hujusmodi electionem coram fratribus et sororibus quos ad ejus electionem præsentes esse continget, ad eandem fraternitatem sive gildam, cum cultu divino sacerdotis et clerici novem viris pauperibus eorum duobus servitoribus et omnibus suis pertinentiis, benè et honestè pro uno anno integro ab eodem festo regendam et gubernandam juramentum præstet corporale; quòdque in casu quo idem magister sic electus pro sana gubernatione et regimine dictæ fraternitatis sive gildæ infra eundem annum cesserit, vel aliàs ipsum ex causis licitis amoveri contigerit, fratres et sorores dictæ fraternitatis sive gildæ, vel saltem major pars eorumdem, ut prædictum est, aliam personam ejusdem fraternitatis sive gildæ discretam, ydoneam, devotam, politicam, et sanam conscientiam habentem, ut prædicitur, loco ipsius magistri sic sedentis decedentis vel amoti, adcitiùs quo poterint in magistrum eligere, ac ipsum magistrum perficere et ordinare, ut præfertur, absque licentia nostri hæredum seu successorum nostrorum aut alterius cujuscumque, valeant licitè et impunè; Qui sic electus sacramentum suum ad fraternitatem sive gildam prædictam benè et fideliter, pro residuo anni illius usque dictum officium inclusive, regendam et gubernandam, coram fratribus et sororibus prædictis corporaliter etiam præstet, et sic tociens quociens opus fuerit eisdem fratribus et sororibus et successoribus suis necesse videbitur faciendum. Et prætereà concessimus pro nobis hæredibus et successoribus nostris prædictis quòd iidem magister fratres et sorores dictæ fraternitatis sive gildæ, cum sic facta fundata erecta unita creata et stabilita fuerit, sint in

re et nomine unum corpus et una communitas perpetua, habeantque successionem perpetuam. Et quòd ipsi et eorum successores "*Magister Fratres et Sorores Fraternitatis sive Gildæ Novem Ordinum Sanctorum Angelorum juxta Syon*" imperpetuum nuncupentur. Et quòd ipsi et successores sui, per nomen et sub nomine magistri fratrum et sororum prædictæ fraternitatis sive gildæ, sint personæ habiles ac in lege capaces et perpetuæ ad impetrandum recipiendum et perquirendum terras tenementa redditus et servitia quæcumque, tam de nobis hæredibus et successoribus nostris quàm de aliis quibuscumque, licet ea immediatè de nobis vel hæredibus nostris per servitium militare aut alio modo quocumque teneantur. Habendum et tenendum eisdem magistro fratribus et sororibus fraternitatis sive gildæ prædictæ et successoribus suis imperpetuum. Statuto de terris et tenementis ad manum mortuam non ponendis edito non obstante. Et quòd iidem magister fratres et sorores ac eorum successores imperpetuum habeant unum sigillum commune pro negotiis causis et agendis suis serviturum. Ac insuper quòd ipsi et successores sui prædicti, per nomen prædictum, placitare possint et implacitari, ac prosequi et defendere omnimodas causas querelas et actiones reales personales et mixtas cujuscumque generis fuerint vel naturæ, ac eis respondere et in eisdem responderi valeant, sub nomine prædicto coram nobis hæredibus et successoribus nostris, acetiam coram Justiciariis et Judicibus secularibus et ecclesiasticis quibuscumque. Concessimus insuper et licentiam dedimus pro nobis hæredibus et successoribus nostris, quantum in nobis est, prædictis magistro fratribus et sororibus quòd ipsi et successores sui perquirere possint in feodo et perpetuitate terras tenementa redditus servitia et alias possessiones quæcumque ad valorem quadraginta librarum per annum, licet ea tam de nobis in capite quàm de aliis per quodcumque servitium teneantur, ultra fundum sive solum prædictum, de quibuscumque personis quæ ea eis dare concedere sive assignare voluerint, pro sustentatione unius capellani in capella prædicta divina pro salubri statu nostro ac carissimæ Consortis nostræ Margaretæ Reginæ Angliæ, dum vixerimus, ac pro salubri statu prædictorum Reginaldi, Nicholai, Johannis Somerseth, Petri, Willielmi, Ricardi Hakeday, Johannis Colop, et Ricardi Plokyndon, dum vixerint, ac anima nostra et anima dictæ Consortis nostræ cum ab hac luce migraverimus, necnon animabus prædictorum Regi-

naldi, Nicholai, Johannis, Petri, Willielmi, Ricardi, Johannis, et Ricardi, cum ab hac luce migraverint, ac animabus omnium fidelium defunctorum imperpetuum celebraturi; Ac unius clerici similiter in eadem capella in divinis, et dicto capellano servituri, ac novem virorum pauperum debilium et impotentium, scilicet cæcorum claudorum aridorum debilium et impotentium, necnon duorum virorum sedulorum sobriorum servientum, eisdem novem viris pauperibus in hospitali prædicto qui ministrare debent eis imperpetuum, juxta ordinationes et statuta prædictorum Reginaldi, Nicholai, Johannis Somerseth, Petri, Willielmi, Ricardi Hakeday, Johannis Colop, et Ricardi Plokyndon, trium vel duorum eorum, in hac parte facienda: Et eisdem magistro fratribus et sororibus quòd ipsi terras tenementa redditus et servitia usque ad valorem annuum supradictum[1] ultra reprisas de quibuscumque personis ea eis dare concedere sive assignare volentibus ex causa prædicta recipere possint et tenere sibi et successoribus suis imperpetuum. Habenda et tenenda eisdem magistro fratribus et successoribus suis imperpetuum, absque molestatione impetitione seu impedimento nostri hæredum seu successorum nostrorum aut aliorum quorumcumque, statuto predicto non obstante: Dum tamen per inquisitiones inde debite capiendas et in cancellariam nostram heredum sui successorum nostrorum ritè retornandas compertum sit quòd id fieri poterit absque dampno seu prejudicio nostri hæredum seu successorum nostrorum aut aliorum quorumcumque, absque aliquo feodo sigilli magno seu parvo, aut fine quocumque, nobis hæredibus vel successoribus nostris, seu ad opus nostrum vel eorumdem hæredum et successorum nostrorum, reddendo solvendo vel faciendo pro præmissis, vel aliquo præmissorum, aut pro aliqua executione eorumdem seu alicujus eorumdem: Aliquo actu ordinatione statuto restrictione seu provisione factis vel faciendis, aut eo quòd expressa mentio de vero valore annuo fundi sive soli prædicti vel alicujus præmissorum, seu de aliis donis sive concessionibus eisdem magistro fratribus et sororibus et successoribus suis aut dicto magistro Johanni Somerseth per nos ante hæc tempora factis, in præsentibus minimè facta existit, aut alia re causa vel materia quacumque, non obstante. In cujus, &c. T. R. apud Westmonasterium xii die Octobris.

Per ipsum Regem et de data prædicta auctoritate parliamenti.

[1] So in the original, though no limit of landed property is previously named.

## No. XIV. p. 222.

Indenture of Agreement between Roger Lupton and others, executors to the will of Hugh Denys, Esquire; Agnes Jordan, Abbess of Syon Monastery; and John Joborne, Prior of the Carthusian Monastery of Sheen; relative to certain lands and tenements bequeathed by the same Hugh Denys to the last-mentioned Priory, subject to certain payments, for the purpose of augmenting the Chapel of All Angels near Syon.

[Harl. MS. N° 4640. in Brit. Mus.]

This Indenture tripartite, made the tenthe dey of Marche, the xxitie, yere of the raigne of King Henry the viiite, betwext Roger Luptone, clerke, executor of the testament of Hugh Denys, Esquier, decesed, and Gyles Capell, Knyght, and Mary his wyf, executrix, withe the seid Roger, of the testament of the seid Hugh Denys, of the ton parte; and Agnes, Abbes of the Monastery of Sent Sauiour, and of the Seyntes Marye the Virgyn and Byrgitt of Syon, of the order of Seynt Austen, Sent Savyour called, and the couent of the same place, of the second parte; and John Joborne, Prior of the Howse of Jhesu of Bethelem, of Shene, of the Order of Cartusien, and the Covent of the same, of the third parte; Witnesseth, that it is couenaunted, accorded, and agreed betwexte the seid partes in manere and forme folowing, that is to say, where the seid Hugh Denys, by his testament and last wylle, amonge other willed and declared that alle such persons, and ther heris, as then were enfeffed or seased to his vse of and yn his manneris of Osterlee, Wyke, Portpole called Greyes Inne, his landis and tenementis in the county of Midd. and of and in alle his other landis and tenementis, whiche he late purchased of Robert Chesman yn the seid county of Midd. scholld stond still seased therof to the vse of hym and his heris and assingnes to performe therewith his last wille for finding of too honest seculer prestis in the chapell of alle Aungellis, by West Braynford brige, yn the seid county of Midd. And also for fynding of .vii. poer men in certeigne mancionis ther in suche manner as yn the seide wille more at large apperith. And more ouer by the seide will amonge other gaue fulle auctorite and power to his executours, that yf enny articule, clause, or ony thing

comprisid in his seide wille, were not welle and sufficiently made, declared, and ordined, according to the lawe of Holy Cherche or the lawe of the londe, then he wollde that that thinge so being amysse in ony poynte scholld be reformed and mended by aduise of cownsell, bothe sperituall and temporall, of his executours, so that they schollde note chaunge the trewe entent and meaning of his seid wille and testament. And by the same testament made the seide Mary, then his wife, Roger Lupton, and John Heron, his executours, and died. After whose dethe the seide executours, by auctorite of the seide wille, called to them Rychard Broke, then seriant att the lawe, John Batemanson, Docter of lawe, and John Grene, Gentillman, lerned yn the lawe, to be of ther consell lernid, to haue ther aduise for the playner and clere declaracion therof. The seid Rechard Broke, John Batemanson, and John Grene, amonge other, gaue ther aduyse concerning the seide manneris of Osterlee, Wyke, and Portpole, and the other londis and tenementis yn the seide county of Midd. beforerehersid, yn manner and forme following, that is to say, that the seid wille and testament of the seide Hugh Denis as towching the seide manours, landis, and tenementis before rehersid. And as yn finding of the seide prestes and poore men was and schold be of suche effecte as yf the seide Hugh Denys, had made his seide wille by thes wordes that ensue, that ys to say, I wille that alle suche personis that be and shalbe tenauntis of the manours of Osterlee, Wyke, Portpoole otherwise called Greis Inne, and of alle other londis and tenements, withe ther appurtenaunces, in the county of Midd., which I the seide Hugh lately purchasyd of Robert Chesman, in the seide county of Midd., ther heris and assigns, schalbe of them still seased, to the vse and entent to find the seide too prestis and seven poore men, untylle suche tyme as the prior and couent of Shen beforeseid schalle opteygne and gett of the Kingis grace, his heyris or successoris, sufficient licence of admortisement of the same manours, landis, and tenementis to hym and to his successoris, and also lycence of the lordis therof, mediate and immediate, the chargis of the whiche licence schalbe sustenid and borne at the chargis of myn executours. And that after suche licence by them so obtenide, gottone, and hade, that then, and fromthensforthe alle the seide personis, ther heyres and assingnes, tenauntes therof, shall stond and be of the seide manours, londis, and

tenementes, seasid, to the vse of the seid priour and couent and ther successoris for euer. And therof they the seid personis, ther heyres and assingnes, shall make a sufficient graunte and estate to the same priour and couent. To have and hold to them and to ther successoris the seid manours, londis, and tenementis foreuer more, to thentent that the same priour and covent for the time being schalle yerely, wekely, and dayly foreuer, as longe as the worlde shall endure, fynde or cause to be fownde too honest seculer prestes yn the chapell of All Aungelles, beside Brayneforde brigge aforseide. And that they shall haue ther mancyons by the seide chapell made alle redy for them. Whiche prestis shall singe ther and sey masses dayly if they be disposid in the seid chapell, and specially pray for the soll of King Henry the VII$^{th}$, and for the prosperous estate of ower souereigne lord King Henry the VIII$^{te}$, and for the sowle of Master John Somersett, the sowlis of me the seid Hugh Denis and Mary my wyf, there kynsfolkes and auncetours sowles of the seid Hugh Denys and Mary, and alle cristen sowles. The seid priour and couent payeng yerely to euery of the seid prestes at Shene beforseid for ther salarye ix markes of good and lawfull money of Englond, and also shall fynde ther seven poore men, and they to haue mancions att the same chapell, ther redy made to pray for the sowles abouesaid. And also the same priour and couent, and ther successoris, shall wekely and yerely foreuer gif to euery oone of the seid poore men, vii d. ob. and oons yn the yere yerely to euery of them oone quarter of woode, and to euery of the seid prestis oone quarter of woode. Alle which woode shall be delyuered att the coste and charges of the priour and couente, and ther successoris, att the mancions of the seid prestis and poore men yerely for euer. And the seid priour and couent, and ther successoris, shall fromhensforthe and foreuer beer alle maner of charges of reparacionis of the forseid chapell and mancions of the seid prestis and poore men. Savyng that the executours of the seid Hugh Denys shall sufficiently repayre the same chapell and mancions of the seid prestes and poore men redy to the handes of the seid priour and couent. And the seid priour and couent, and ther successors, shall gyve yerely and foreuere to euerye of the seid poore men a gowne, price iiij$^{s}$. with dyuers other thingis as in the seid will apperithe. And ther appon Thomas Pygott, Rychard Broke, seriauntes att the lawe, John

Heron knyght, by the name of John Heron esquier, Roger Lupton clarke, Godfrey Toppes gentyllman, and Thomas Arthur, yn performance of the seid wille, and at the desier of the seid executours, by vertue of licence opteigned by the seid priour for the admortisment of the seid mannours, londes, and tenementes, accordyng to the seid wylle, haue gevyn to the seid priour and his sucessours all the seid manours, landis, and tenementys, aswell copy as ffree, to the vse and yntent in the seid wyll conteyned. And the seid priour and couent, for them and their successours, haue taken appon them to performe the forseid will, as by an Indenture bering date the third day of July, in the viiith yere of the reigne of King Henry the viiite, made betwexte the seid Sir Gyles and Mary, Roger Lupton, and the seid John Heron on the oone partie, and the seid priour and couent on that other partie, more playnly apperith. Neuerthelesse, by assent of the seid parties, for the sure and best contynuaunce of the seid allmeshouse, and in consideracioun that the seid chapell and allmeshouse, and certen manours, landes, and tenementes, parcell of the premisses, lye within the lordship of Istellworth, nygh adioning to the Monastery of Syon, and be holden of the seid abbes, and be within the libertes of the seid Monastery, and more lyke to be kepte and contynued in goode order, rule, and gouernaunce according to the will aforseid by the seid abbes and her successours and officers then otherwise, and for many other speciall consideracions, it is nowe further agreede betwene the seid partes in manner and forme folowing, that is to say, the seid Roger, Sir Gyles and Mary, and also the seid priour and couente of Shene, couenaunten and graunten to the seid abbes and couent of Syon, that the seid priour and couent before the fest of Seynt Andrewe Thappostell next to come after the date herof shall make to the seid abbes and couent of Syon, and to ther successours, att the indeferent charges and costes in the lawe of the seid executours and of the seid abbes and couent, excepte the licence for admortesing therof, which the seid abbes and couent haue opteyned afore tyme, suche sure and sufficient estate of and yn the manours of Osterley and Wyke, with thappurtenaunces and thauowson of a chaunterye of too chappleyns in the chapell nygh Braynford brigge, and thre mesuages, fiue hundred acres of land, foure hundred acres of pasture, and too hundredth acres of woode, with thappurte-

naunces yn Heston, Istillworth and Norwoode, in the seid countye of Midd. parcell of the seid londes before geven to the seid house of Shene for finding of the seid prestes and poore men as shall be aduised by the counsell of the seid abbes of Syon, or her successours, withoute warantie discharged of all rentes, and the arrerages therof, made or graunted by the seid priour, or by the seid executours, to thentent as herafter shall appere in thies indentures. And more ouer the seid executours att the inseling of thies Indentures haue delyuered to the seid prior of Shene too hundereth pounds sterlyng to purchace therwith landes and tenementes to the seid House of Shene, to the yerely value of ten poundis, towarde the charges of the seid prestes and poore men, to be borne in suche manner as herafter in this indenture shall appere. And it is agreed betwexte the seid partes that all the evidences, escriptis, and mynymentys only concernyng the seid maner of Portpole, or enny other of the seid londes and tenementes that shall remayne to the seid priour and couent, and to ther successours, before the seid fest of Sent Andrewe next commyng shalbe delyuered to the seid priour, or to his successours, and such evidences as only belong to the manours and londes before appoynted to the seid abbes of Syon, and to her successours, to be delyuered byfore the seid fest of Seynt Andrewe to the seid abbes of Syon, and to her successours. And suche evidences and writinges as concerne and belong as well to the londes and tenementes appoynted or remaynyng to the seid priour and couent of Shene, as also to the other manours and landis perteynyng or appoynted to the seid abbes of Syon, and to her successors, by these indenturis, to be orderede for the suertie of the seid abbes and priour, and ther successoris, as shalbe thought resonable by Rychard Lyster, chef baron of the Kingis escheker, and Antony Fitzharbert, knight, oone of the Kingis justes of the commen place, or by the counsell lerned of the seid abbes and of the seid priour. And, moreouere, the seid abbes and couent of Syon couenaunte and graunte unto the seid priour and his successours that they byfore the fest of the Nativite of owre lord next comyng after the date of these presence, by ther dede sufficiente in the lawe, seled with ther couent sealle, shall graunte for them and ther successours to the seid priour and couent of Shene, and to their successours, an annuyte or annuell rent of xx$^{li}$ rely, yeto be perseyuid at

the seid house of Syon the viiith day of Aprell and the xiiith day of October, bytwixt oon of the clok at after none andfoure of the clok at after none of the same days by evyn porcions. And, moreouer, to be conteynid in the seid dede, that if the seid annuyte or annuell rent of twenty powndes, or eny part therof, be behinde unpaid by the space of xiiii days after enny of the seid days in the which it ought to be payde if it be laufully asked, that then the seid abbes and couent of Syon and ther successours shall forfett and pay to the seid priour and couent of Shene, and ther successours, in the name of a payne, as ofte as the seid annuyte or annuell rent, or enny parte thereof, shalbe behind unpayd after ony of the seid xiiii days before appoynted, tene shillingis. And it is agreede that the seid abbes and couent of Syon, and ther successours, shall haue the namyng, admyttyng, and puttyng yn of the seid prestis and poore men frome tyme to tyme foreuer. And the seid abbes, and her successours, before the seid fest of Seynt Andrewe, shall appoynt sufficient howses and loggynges for the seid prestis and poore men asnigh adionyng to the seid chapell as they conuenyently may, with such gardeyns as shalbe conuenyent for the same. And shall suffer the seid prestis and poore men that nowe be, or enny tyme hereafter shalbe admytted to the seid romes, to haue and to inhabite the same foreuer. And also shall at all tymes kepe the reparacions, and also maynten, upholld, and repayre the seid chapell of All Aungelles, and the steple of the same, and howses and lodgingis, and all thingis perteynyng therto. And where the seid executours haue lefte and gyven unto the seid abbes a chalece, a pyx, bookys, vestments, and other ornamentis, and too chestys to remayn in the seid chapell, the seid abbes by thies presentis couenauntith and grauntith for her and her successours that they fromhensforth, from tyme to tyme, when it shalbe requisite, shall repayre the same, and fynde sufficient ornamentis for the same chapell, and two sufficient cofers for the sure kepynge of the ornamentis that shall apperteyne to the seid chapell foreuer. Also the seid abbes and couent couenaunte and graunte unto the seid priour and his successours, that att euery auoydence or decesse of eny of the seid two prestis or pore men that nowe be admytted to the seid romes, the seid abbes and her successours shall within the space of one moneth after eny suche auoydaunce putt yn a nother for hym so auoyded or deceased, to fulfill the seid

nomber of the seid two prestis and seven poore men, and so to contynewe for euer. And it is agreed bytwexte the seid parties, and they orden and establyshe by these presentes, that the seid chapell and houses appoynted for the seid prestis and poore men shall herafter be called the chapell of All Aungelles nygh Syon, and Allmeshouse of Hugh Denys, Esquier. And that the seid prestis shall not be beneficed, nor in no other seruyce, nor haue eny chauntery. And that they shalbe ther contynually abyding att bedd and borde, and nott to be absent without a resonable cause, and that with lycence of the seid abbes and her successours. And the seid prestis not to be absent ouer one moneth in a yere, and that monethe to be appoynted after the discrecion of the seid abbes, or her successours. And the seid prestes shall say masse at the seid chapell euery day, yf they be disposed, and pray for the sowles of King Henry the Seuenth and for the prosperus estate of King Henry the Eight, while he lyuyth, and for his soulle when he is deceased. And for the sowle of Maister John Somersett, and for the soule3 of the seid Hugh Denys and Mary, ther ffrendes and benefactours, and for all the soules of all other benefactours therof, and for all cristen soules. Also yt is ordeyned and establisshed that the seid poore men which nowe be and herafter shalbe admytted to the seid allmeshowse shall be resident and abyding at bedd and bord at the seid allmeshouse, and shall not be absent as is aforseid, and also shalbe at dyuyne seruice said in the seid chapell by the seid two prestes, and shall pray for the soules afore rehersed. And that one of the seid prestes ther to be assigned by the seid abbes of Syon, or her successours, shall haue the ouersight and rule of the seid poure men at the will and assignement of the seid abbes, or of her successours. And the seid abbes, or her successours, shall haue herafter frome tyme to tyme full auctorite and power to make suche newe ordynaunce for the goode order of the prestes and poure men, and of the seid chapell and allmeshowse, as they shall thinke conuenyent, not chaunging the daies of payment, nor the effecte of the wylle of the seid Hugh Denys, nor the effecte of this present indenture. And if enny of the seid prestes or poore men breke enny ordynaunce of this present indenture, or eny such ordynaunce as shall hereafter be made by the seid abbas of Syon, or her successours, concerning the goode order of the seid chapell, allmeshowse, prestes, and poore men, as is afore-

seid, or be not of honest and of sade rulle, as they ought to be, then the ponysshment and correccion therof frome tyme to tyme shall holy ramayne to the seid abbas of Syon, and here successours foreuer. And the seid abbas and her successours shall haue full auctorite and power to amoue and putt owte any of the prestis and poore men so offendyng when they shall see cause, and to putt yn other in ther places, in suche manner as before apperith, withowte lett or interrupcion of the seid priour or his successours foreuer. Provided allwey that the seid prestes and poore men, ne ony of them, shall not be put owte for enny syknes or eny impotence, but to haue and enjoye their salarie and deutie during their lyves, yf other defaute be not in them wherfore they ought to be put owte. Also the seid priour and couent of Shene couenaunt and graunt that after the seid fest of Seynt Andrewe next commyng the seid priour and his successours shall yerely and quarterly content and pay the wages and salary of the seid two prestes at Shene aforeseid. And also shall pay for the salary of the seid seven poore men their mony to them appoynted by the seid wyll in manner and forme folloing, that is to say, the seid abbes of Syon and her successours continually, from tyme to tyme, shall name and assigne one of the seid two prestes, or one other sufficient person, at her pleasure, to resceyue of the seid priour or his successours at Shene aforeseid the seid mony for the said poore men, and shall geue notice of euery such namyng and assignment to the seid priour, or his successours, or to the procter ther for the tyme beyng. And the seid priour and couent of Shene couenaunt and graunt unto the seid abbes, and to her successours, that after the seid fest of Seynt Andrewe, and after such assignment of the seid prest or other persoun uppon notyce therof gyuen as is aforseid to the seid priour, or his successours or assignes, the seid priour and his successours shall pay unto the seid prest or other person that shalbe assigned to resceyue the mony of the seid priour or his successours att Shene aforseid, as muche mony as shall serue the seid poore men after the rate of the seid wyll for a monethe folowing, and so at euery monethes end the seid priour or his successours to pay att Shene aforseid the seid salary of the seid poore men to the prest or other person therunto assigned, as is aforseid, for euer. And the seid prest or persone so assigned frome tyme to tyme to make a bylle to the seid priour or his

successours of the reseite therof, and that bille and payment to be a sufficient discharge therof to the seid priour and his successours att all tymes. And then the seid abbes and couent of Syon, and their successours, to stond charged with the seid mony, and to see that the prest or person so assigned make the payment therof to the seide poore men wekely accordyng to the wyll of the seid Hugh Denys and the couenauntes of this indenture. And if defaute be in the seid prest or persone assigned, so that he make nott the payment ouere to the seid pooremen, then the seid abbes and her successours to make the the payment therof to the seid poore men for that tyme, and to take their remedy agenst the seid prest or other person so assigned, and he to stond charged therfore to the seid abbas and here successours foreuer. And yf enny of the seide poore men happen to dye after the seyd payment, or to be awey frome the seid allmeshowse after the seid payment, and within the seid monethe, otherwise then is appoynted by this indenture, so that the seid nomber of the seid poore men be nott full, then it is agreed that the seid priour, or his successours, from tyme to tyme, shalbe repayd by the handes of the seid prest or other person, or by the seid howse of Syon, of asmuche mony as shuld haue ben longed to hym or them so dede or beyng a wey, yf he or they had ben contynually abydyng in the seid allmeshowse. And also the seid priour and his successours to be charged to the payment of the seid prestes after the rate of their beyng ther, and for suche poore men as shalbe ther abiding accordyng to this indenture, and nott otherwise. And to the entent that the seid priour or his successours shall haue knowlege whether any of the seid prestes or poore men be lakkyng of the seid nomber, it is agreed, and the seid abbas and couent of Syon graunt vnto the seid priour, and to his successours, that it shalbe lawfull to the seid priour of Shene, and to his successours, and to his and their deputie, to entre into the seid chapell and almeshowse att their libertie, from tyme to tyme, to se and enquire whether enny of the seid prestes or poore men lake or be absent otherwise then accordyng to this indenture. And the seid priour and couent of Shene couenaunt and graunte that yf the seid priour or his successours do nott pay the wages and salary to the seid prestes according to this indentur, or yf the seid priour or his successours do nott pay the seid mony for the seid poore men euery monethe att Shene aforeseid to the seid

preste, or one person so assigned by the seid abbas or her successours to resceyue the same in manner and fourme as before apperith, and then the seid mony within fourten daes after hitt shuld haue ben payd be asked at Shene aforseid of the seid priour or his successours, or of the procter ther for the tyme beyng, by one of the seid prestes or other person therto assigned, as is byfore rehersed; and then, if the seid mony so behinde and asked be not payd accordyngly att Shene aforseid ymmediatly after the seid askyng, then the seid priour and couent of Shene and their successours, for euery suche defaute shall forfett and paye to the abbas and couent of Syon and their successours, in the name of a payne, asmuche mony as then shalbe behinde to the seid prestes and poore men, ouere and besidis the seid mony so being behind. And ytt is thentente of the seid partes that the prestes seruyng att the seid chapell, or on person that shalbe assigned as is aforeseid, shalbe bound to resceyue the seid mony for the seide poore men, and pay it to theym according to the seid will, and according to the couenauntis of this indenture. And that the seid abbas and her successours, att their libertie, may discharge and chaunge enny of the seid prestes or one person so assigned of that resceite, and assigne the other prest, or enny other person, to be resceyuor and payor, and so to chaunge as ofte as she or they shall thinke expedient foreuer. And the seid priour and his successours, after sufficient notyce shalbe geven after the seid new assignement as is aforeseid, frome tyme to tyme, shall pay the seid mony for the seid poore men to the preste or one person so newe assigned, and by that payment to be discharged as byfore apperith. And also the seid priour and couent of Shene shall gyve to euery of the seid poore men fore euery yere that they shalbe att the seid allmeshouse, att the feste of All Sayntis yerely, a gowne, the price foure shillingis. And, morouer, wher the seid priour and couent of Shene by the seid first rehersed indenture, bering date the seid third day of July, the viii$^{te}$ yere of the reigne of Kyng Henry the Eight, haue graunted and bounde theym selve to pay the seid monye to the seid prestes and poore men wekely, as in the seid indenture apperith, and also by the same first indenture to geve to euery of the seid poore men yerely a gowne, price foure shillingis, and to delyuer to euery of the seid prestes and poore men one quarter woode, to be delyuered att the mansions of

the seid prester and poore men, the seid executours and the seid abbas and couent of Syon by theise presentes, in consideracion that the seid priour and couent shall nott be doble charged, discharge the seid priour and couent of Shene and their successours of the couenauntes of the seid wylle, and of the seid first indenture, and of euery thing therin conteyned, and are further agreed by thies presentes, and graunte, that the seid priour and couent of Shene, and their successours, fromhensforth, shall stond charged with the articles in theise present indenture only. And the seid abbas and couent of Syon, and their successours foreuer, shall herafter geve yerely to euery of the seid prestes and poore men att their mancionis assigned a quarter of wodd according to the will of the seid Hugh Denys, that is to say, xxv fagottis, which is a quarter of one hundreth, as hathe ben contynually accustomed to euery such prest and poore man as hath ben ther afore this tyme. And ytt is further agreed betwixt the seid parties, and the seid priour and couent couenaunt and graunt to the seid abbas and couent of Syon, and to their successours, that yf it happen herafter enny of the seid manners, londes, and tenementes of free hold, which by this indenture be appointed with other londes, late holdene by copy of the seid abbas and couent of Syon, and to their successours, for recompence of the seid annuytie of xx$^{li}$, to be lawfully recouered or euicted uppon good just tytle from the seid abbas and couent of Syon, or their successours, without covyn, which londes and tenementes so euicted and recouered shalbe of the yerely value of vi$^{s}$. viij$^{d}$. or aboue. That then the seid abbas and couent, or their successours, from tyme to tyme, shalbe allowed and discharged ayenst the seid priour and his successours of so moch of the seid annuyty of xx$^{li}$. as the yerely value of the londes and tenementis so recouered or euicted from theym shall amount vnto ouer and aboue the yerely value of vi$^{s}$. viii$^{d}$. as is afore rehersed. The seid value, allowaunce, and discharge to be determyned and appointed by the chief justices of the Kingis benche, and of the comen place, and the chief baron of the escheker for the tyme beyng, or by two of theym, if they will so do by their writyng indented under their seales, to be delyuered to the abbas and priour of the seid howses for the tyme being. Except the abbas and priour, and their couentis ther for the tyme being, cane agree other wyse betwene them selfis. And either of the seid abbas

and priour, and ther successours, to be bounden by the seid appointment of the said too chief justices and chief baron, or by two of theym, for euer. And then fromthensforth the seid abbas and couent, and their successours yerely, to content and pay oonly that that shall remayne of the seid annuyte of xx$^{li}$. ouer and besidis the seid deduccion, att the seid days, place and howris before lymeted for the seide hole annuite of xx$^{li}$. by even porcions, under the same penaltie of ten shillingis, as byfore apperith, for the hole annuytie. And so the seid too chief justices and chief baron for the tyme beyng, or too of theym, frome tyme to tyme as often as eny such recouery or eviccion shall happen as is aforeseid, to haue lyke power to order the parties for the tyme being, yf the parties agree nott, as before apperith. And allwey such some as shall remayne of the seid annuyte of xx$^{li}$, beside the seid deduccion or deduccions, contynually to be paid, in such maner and under such penaltie as is byfore expressed. And, morouere, the seid abbes and couent couenant and graunt unto the seid priour and couent and their successours, that the seid abbes and her successours, from tyme to tyme, shall defend the title of the seid maners, londes, and tenementis, to them byfore appoynted by this indenture, and euery parcell therof, as fere as the lawe and conscience will suffere, without coven in that behalf. And it is in lykewyse agreed betwixt the seid parties to thies indenturis, that yf it happen herafter eny such deduccion or deduccions to be had of the seid annuite of xx$^{li}$. ouer and aboue the some of fourty shillingis by yere, then the seid priour and his successors, from tyme to tyme, shall haue deducted somoche of the seid charges for the seid prestes and poore men as shalbe deducted and abated of the seid annuyte of xx$^{li}$. ouer and aboue the seid some of fourty shillingis yerly. And yf it happen somoch of the seid annuytie to be deducted, or somuch of the londes and tenementis, which in this indenture ben appoynted to remayn to the seid priour and couent, or ellis of such londes as shall herafter happen to be purchased to the seid priour and couent, or to their successours, to the seid vse, to be recouered or euicted lawfully uppon juste title frome the possession of the seid priour, or his successours, without covyn, so that ther shall nott remayne clerely to the seid priour or his successours viii$^{li}$. yerely of the seid annuyte and londes to theym appoynted ouer the charges towardis the paymentis of the seid prestes and

poore men, that then the seid priour, or his successours, fro tyme to tyme, shall haue deducted and abated somuche of the seid charges for the seid prestes and poore men as they shall haue therby to theym, and to their successours, yerely viiiˡⁱ. ouer all maner chargis in that be half. The seid deduccion or deduccions in lykewise to be had and made fro tyme to tyme in such manner as shalbe be appoynted by the discrecions of the too chief justices and chief baron for the tyme beyng, or by too of theym, onles the parties, or the counsell of the seid parties, by their assent, can agree bytwene theym self as is aforseid. The same appoyntment of the seid too justices and chief baron, or of too of them, to be also delyuered in writyng to the abbes and the priour of the seid howses for the tyme beyng, and then they and their successours to be bounde therby foreuer, as ofte as enny such deduccion shall happen to be made. Prouided allway that the salary and wages of oon of the seid prestis be deducted rather than the wages of enny of the seid poore men, yf enny such deduccion shall happen. And more ouer the seid priour and couent couenaunt and graunte to the seid abbas and couent, and to their successours, that the seid priour and his successours, after the seid deduccion, shall contynually pay and bere the residue of the seid charges to the seid prestes and poore men, in like manner, with lyke penaltie, and lyke daies of payment, as is afore appoynted of the hole charge. And also the seid priour and couent, and their successours, from tyme to tyme, shall defend the tytle of the seid maner of Portepolle, with thappurtenaunces, foure meases, foure gardens, eight acres of land, and xˢ. rent, with thappurtenaunces, in the parissh of Seynt Andrewes Thappostell, in Holborne, without the Barres of the Old Temple of London, the advowson of the chauntrye to the seid maner belongyng, and of all the seid londes called Allcottys and Russhfeld, and of other landes that shalbe herafter purchased to the seid priour and couent, and their successours, to the seid vse, as fare as the lawe and conscience will suffer, with out covyne, in that behalf. And yt is further agreed that eyther of the seid abbes and priour shall delyuer to the other trewe copys of all evydences, escreptes, and mynymentes concernyng the landes and tenementys before appoynted to the fyndyng of the seid prestis and poore men, when they shalbe therunto requyred. In witnes wherof, to the one parte of this indenture remaynyng with the

seid abbas and her successours, aswell the said priour and couent haue putto their comen seale as the seid executours their seales. And to the other parte of this indenture remaynyng with the seid priour and his successours, aswell the seid abbas and couent haue put ther comen seale as the seid executours their seales. And to the thirde parte of this indenture remaynyng with the seid executours, aswell the seid abbes and couent as the seid priour and conuent haue seuerally putt their comen and conuentuall seales the day and yere aboueseid.

*Per me* ROGERUM LUPTUM.

# HISTORY

OF THE

# CHAPELRY OF HOUNSLOW.

# THE CHAPELRY OF HOUNSLOW.

The Chapelry of Hounslow (formerly a market town), partly in the parish of Isleworth, and partly in that of Heston (the chapel and site of the manor being in the latter parish), is situated on the principal road to the West of England, and consists of one wide street extending from east to west, somewhat irregularly paved, but lighted with gas.

The name of this place occurs in the Norman Survey as having given name to the hundred of *Honeslawe*, which it may be presumed was identical with the present Hundred of Isleworth, comprising the parishes of Isleworth, Heston, and Twickenham. It has been mentioned in a former place,[1] that Isleworth and Heston were divided into separate parishes by Richard Earl of Cornwall; and it is also on record[2] that Twickenham was anciently a hamlet of Isleworth: it may therefore be concluded that the whole of the present hundred was comprised within the Domesday manor of Gistelesworde. The adjoining manor of Hamntone, the only other in Middlesex belonging to Walter de St. Valeri,[3] is now considered to be in the hundred of Spelthorne.

It is difficult to determine the etymology of Hounslow. In ancient records and old leases it is written Honeslawe, Hundeslawe, and Hunslow. We have before stated that the district whereon Isleworth and other towns adjacent now stand was the forest or warren of Staines. It is therefore very probable that at this place was an establishment for the purpose of keeping hounds to hunt with in the forest, *Hundes* in the Saxon language signifying *Hounds*, whence the

[1] See p. 128. [2] Lysons.

[3] Mr. Lysons has quoted Domesday incorrectly, attributing the manor of Hampton to Walter Fitz Other.

spot was called Hundeslow, *the Hounds' place*, and which in process of time was corrupted to Hounslow.[1]

In the Parliamentary Survey[2] taken in the year 1650, it is said that the town of Hounslow contained 120 houses, most of them inns and ale houses, the chief dependance of the place being on the immense tide of road-traffic. In 1795 the population had considerably increased, there being then a greater number of houses belonging to the parish of Heston alone.

The population of Hounslow Chapelry is at present calculated to be 3000 persons, of whom 1800 reside in Heston parish, and 1200 in Isleworth parish; and assuming on an average there are six persons to each house, there would be, according to the above calculation, 300 houses in Heston, and 200 in Isleworth.

The quantity of land within the Chapelry of Hounslow is 851 acres, viz. in Isleworth parish 676 acres, and in Heston parish 175 acres.

### HOSPITAL OF HOUNSLOW.

At an early period a Hospital was founded here for Friars of the Order of the Holy Trinity.[3] The Trinitarians, Maturines, or Friars of the Holy Trinity, whose peculiar office it was to solicit alms for the ransom of Christians taken captive by the Infidels, were instituted in France by SS. Jean de Matha and Felix de Valois, in the year 1198. John de Matha was born of noble parents in Provence, and took his degree of Doctor in the University of Paris. Felix de Valois, so called from the country of Valois, lived as a hermit in a

[1] Lysons says that "The old name of Hounslow Heath was Hundeslawe. Qu. Hound's lawe? To *lawe* a hound was an obsolete word for laming him, by cutting out one of the balls of his foot, which was done by the foresters to all dogs kept on the King's forests that could be drawn through a stirrup provided for that purpose, and kept in the house where the swan-mote was held. Hounslow Heath was within the forest of Staines."

[2] Lamb. MSS. Lib.

[3] Leland, in his Itinerary, (vol. ii. p. 1,) says, "There was in the west ende of the Toune an House of Freres of the Ordre of the title of the Trinite."

wood, in the diocese of Meaux. Matha having had a vision of an angel presenting two captives to him, and thereupon resolving to devote himself to a religious life, joined himself with Felix de Valois; and having obtained permission from Pope Innocent III. to found a new order, they formed a Monastery, which was endowed by Margaret Countess of Burgundy, for twenty religious. This was no sooner done than Matha sent two Englishmen to Morocco to treat with Miramolin for the redemption of poor Christian captives, and in the year 1200 they redeemed 186 slaves. The same year they had a convent given them in the territory of Honscott, in Flanders, and another at Arles, in Provence. Afterwards John de Matha took a journey into Spain, where he prevailed upon the kings and princes of that country to make several settlements for the redemption of Christian captives. Their rule was confirmed by Pope Honorius III. and, after having been corrected and mitigated by the Bishop of Paris, and the abbats of St. Victor and St. Genevieve, commissioners appointed for the purpose by Pope Urban IV., was approved by his successor Clement IV. in the year 1267.[1]

According to the rule they were to have white woollen vestments, and a pilch and breeches each, which they were not to put off in bed. They were not to have feather beds, only pillows. In the Specimen Monachologiæ the costume is a hemispherical tonsure, a fillibeg, white woollen tunick tied with a black thong, a loose white hood with a short round pectoral hanging before, a longer pointed dorsal behind. A close scapulary shorter than the tunic. The scapulary and left side of the mantle marked with a red and blue cross, and a shirt and woollen vest. All their possessions were to be divided into three parts, one for their support and maintenance, another to relieve the poor, and a third to redeem such Christians as should be taken captive by the Pagans.[2] They were called Trinitarians, because all

[1] Helyot's Hist. des Ord. Relig. vol. ii. p. 310.

[2] Fosbroke's Brit. Mon. p. 385. edit. 4to. The Rule is printed in the same work, p. 116.

their churches were dedicated to the Holy Trinity, and Maturines from having their first house in Paris near St. Maturine's chapel. There were about twelve houses of this order in England and Wales.

It is not exactly known when or by whom the hospital at Hounslow was founded,[1] but there is every reason to suppose that it was the first of the order founded in England, as we find that within three years after its institution the Minister and Brethren of "The Hospital of Hundeslawe" had letters of simple protection granted them by King John.[2]

In 1296 Edward I. granted to the Minister and Brethren of the Holy Trinity of Hounslow a weekly market at that place on Tuesday, and an annual fair for eight days on the eve, the feast, and the morrow of the Holy Trinity, and the five following days.[3]

In 1313 Edward II. by letters patent, confirmed the grant made by John de Neville to the Minister and Brethren of Hounslow, of the manor of Bedfont, with the advowson of the church there,[4] and in the following year also confirmed the grant which Richard formerly King of the Romans had made to them of a certain place called Babworth, with the appurtenances, excepting the warren and fishery there, in free and perpetual alms for ever. Amongst the witnesses to this charter were John de St. Valeri, John de Esterlee (Osterley), and Gilbert de Wyk.[5]

[1] It is erroneously supposed to have been founded by some of the Windsor family, from the circumstance of that ancient and opulent family residing in the neighbourhood (at Stanwell), and choosing (though not till the sixteenth century) the chapel belonging to the hospital as their place of burial.—Newcourt's Repert. vol. I. p. 656; Weever's Funeral Mon. pp. 489, 529.

[2] Rot. Cart. 2 Joh. m. 32 d.

[3] Rot. Cart. 24 Edw. I. n. 21. The market has been discontinued for many years; but fairs are now held on Trinity Monday and Tuesday; the fair for the sale of horses, cattle, &c. takes place on Trinity Monday. The proprietor of the Manor of Hounslow receives a toll for all horses, cattle, &c. sold in the fair; viz. for every horse, mare, or gelding 4*d.*, for every score of sheep or lambs 4*d.*, for every cow, heifer, or calf 2*d.*, for every hog, sow, or pig 1*d.*; and one penny from every house that sells liquor, and all shops, stalls, &c. which is called the *show-penny*. The citizens of London are not toll-free at this fair.

[4] Rot. Pat. 6 Edw. II. p. 2. m. 9.—Pat. 7 Edw. II. p. 1. m. 7.

[5] Rot. Pat. 7 Edw. II. p. 2. m. 25.

In 1315 the Minister and Brethren of Hounslow made fine to the King of ten marks for licence to appropriate the above-mentioned church of Bedfont to their own use.[1] This fine, however, probably on account of their poverty, was pardoned them by the King in the same year.[2]

In the following year they were certified pursuant to writ tested at Clipston 5 March, as holding the townships of Stanwell and West Bedfont, in the county of Middlesex.[3]

In 1338 William de Odiham gave to this Hospital an estate situated in Bedfont, consisting of about 100 acres of land, with certain quit-rents, &c.[4]

During the reign of Edward III. several licences were granted by that monarch to the Brethren of Hounslow to acquire in mortmain divers lands and tenements situated in Staines, Stanwell, East Bedfont, co. Middlesex, and Kingston-upon-Thames, in co. Surrey, &c.[5]

In 1355 the Minister and Brethren of Hounslow owed 40*s.* for one knight's fee in Bedfont, as their aid towards making the King's eldest son a knight.[6]

In 1369 the King granted them licence to hold one messuage and three cottages, situated in the parish of St. Botolph, London, which John de Gloucester, late parson of the church of Harlington, had bequeathed to them by his last will, on condition that one of the brethren should celebrate divine service for the souls of Richard de Gloucester and Christina his wife, and for the soul of the said John, and all the faithful deceased for ever.[7]

[1] Orig. 8 Edw. II. ro. 8.

[2] Rot. Pat. 8 Edw. II. p. 1. m. 7.

[3] Parliamentary Writs, p[t] ii. p. 327. N° 2.

[4] Esch. 12 Edw. III. n. 38. Mr. Lysons supposes this to have been the manor of Pates, or Paites, which appears to have been formerly parcel of the possessions of the Hospital of Hounslow. After going through various hands it became, by purchase, the property of Edward Hewlett, Esq. who, in 1623, gave the whole to Christ's Hospital. Lysons's Middlesex Parishes, pp. 7, 8.

[5] See Rot. Pat. 12 Edw. III. p. 3. m. 11., 32 Edw. III. p. 1. m. 6 & 14., 36 Edw. III. p. 2. m. 21., and 41 Edw. III. p. 1. m. 31.

[6] Rot. Pip. 29 Edw. III. Lond. and Midd.

[7] Rot. Pat. 43 Edw. III. p. 1. m. 8.

Amongst the eleemosynary payments made by Edward III. to various religious houses, we find that the Minister and Brethren received ten marks to pray for the soul of Philippa, late Queen of England.[1]

In 1372 the Minister and Brethren received a gift of the advowson of the rectory of Littleton, in the county of Middlesex, from Sir Guy de Bryan.[2]

In 1376 Edward III. granted to the Minister and Brethren of the House of *St. Robert*,[3] of Hounslow, during his life, certain houses, buildings, and inclosures upon their ground, at a place called Hatton Grange, near Hounslow, for his sojourn in case of his going there, and at his death to their own proper use, with power to dispose of them as they pleased; and in the same year licence was granted for a chapel in that manor-house.[4]

In 1437 John Mulsey was minister of the hospital.[5]

In 1442 the minister and convent of the House of Hounslow were appointed collectors, in the archdeaconry of Middlesex, of the second moiety of a tenth granted to the King by the clergy in 1440.[6]

One of the certificates of admission to the privileges of this fraternity is preserved in the British Museum.[7] It was granted in the year 1446 by Brother John Wodhalle, then minister, and the name of the party who received it is written upon an erasure "Jacobo Gloys Capellano." From this document we learn that the following were the privileges

[1] Issue Roll of Thomas de Brantyngham, Bishop of Exeter, and Lord High Treasurer of England, A. D. 1370, 44 Edw. III. p. 428.

[2] Esc. 46 Edw. III. n. 46, 2d nos.

[3] Perhaps so called from the circumstance of St. Robert having been the tutelary saint of a priory founded very near St. Robert's chapel at Knaresborough for friars of this order by Richard Earl of Cornwall, A. D. 1218.

[4] Rot. Pat. 50 Edw. III. p. 1. m. 30; p. 2, m. 4. The manor has remained annexed to the manor of East Bedfont, now belonging to his Grace the Duke of Northumberland.

[5] Rec. in Scacc. 16 Hen. VI.; Mich. Rot. 83.

[6] Rot. Pip. 20 Hen. 6. Lond. and Midd.

[7] Topham Charters, T. 48.

which had been confirmed by the apostolic see to all who were admitted to the confraternity of this order.

"To all the truly penitent and confessed, or desirous of confessing, who have assisted towards the maintenance of the said order, as often as they shall have given alms shall be released a third part of the punishment of the penance of crimes confessed, and of six years and eighty days of their enjoined penance, and have our benediction to all eternity. Also we grant that all the brothers and sisters of the said order who shall have given a certain quantity of their goods, and annually bestowed their *beneficia* to the brethren or messengers of the same order, and left or assigned to it any goods at their decease, may be able annually to elect for themselves a fit priest as confessor, who shall have power to grant them plenary absolution of all their sins, of which they are truly contrite and confessed. And each brother shall have a writing from the said fraternity, and shall not be denied ecclesiastical sepulture of whatsover death he may happen to die, unless excommunicated by name. The priests and clerks, and other secular priests and religious men and women, of whatsoever religion and habit, if they shall have offered from their goods to the said house, and shall have omitted the observance of divine and canonical hours through impotence, negligence, forgetfulness, or bodily infirmity, shall have free remission of penance. If any benefactor should die within the year truly contrite and confessed of all his sins, he, by our especial grace, is absolved, the chapter concerning abuses notwithstanding."

This certificate was to be presented in the chapter of the convent after the death of the party, who would then be included in the commendation made for the deceased brothers. A portion of the seal of the fraternity is still attached, representing the Trinity, as noticed in p. 493.[1]

[1] In Hasted's History of Kent, vol. II. p. 391, is a translation of a similar certificate granted in 1494, by Richard, minister of the Trinitarian House of

In 1452, 31 Hen. VI., Geoffrey Goodlocke, by his will[1] dated 12th of October, bequeathed 6*s*. 8*d*. to the church of the Holy Trinity at Hounslow.

Some time during the reign of Edward III. that King, by letters patent, granted to the Minister and brethren of Hounslow 20*l*. sterling, to be received yearly at the Exchequer, at the feasts of Easter and Michaelmas by equal portions. These letters were cancelled by Hen. IV. who granted them in lieu 10*l*. yearly out of the fee-farm of the town of Kingston-upon-Thames, to be received by the hands of the bailiffs there for the time being, at the same feasts. Upon the accession of Edward IV. to the throne the grant made to them by Henry IV. not being deemed sufficient in law was annulled, and in 1462 the King, by letters patent, restored to them a pension of 20*l*. out of the fee-farm of the town of Kingston-upon-Thames.[2] This royal bounty, however, was in turn voided by an Act of Parliament made in the third year of his reign;[3] and in 1468 they were contented to accept again the pension of 10*l*., to be received at the exchequer; the King of his greater favour pardoning them those payments, which, under his letters patent, they had received of the larger annuity.[4] The Minister at this date was named Richard.

In the Bishop's registry at Winchester are letters dated 1507 and 1511 to the clergy of that diocese, exhorting them to make collections for "the Hospital at Houndeslowe, of the order of the Holy Trinity, for the redemption of captives."[5]

In 1520 Sir Raffe Bekwyth was minister of the hospital

Mottenden, in Kent, to John Dering, of Surrenden Dering, Esq.; and among the Ecclesiastical Documents, edited by the Rev. Joseph Hunter, F.S.A., for the Camden Society, 1840, is another of the same nature, granted by the Trinitarian House of Knaresborough in 1473.

[1] Printed in the Appendix.
[2] Rot. Pat. 2 Edw. IV. p. 2. m. 12.
[3] Rot. Parl. 3 & 4 Edw. IV.
[4] Rot. Pat. 7 Edw. IV. p. 3. m. 5.
[5] Regist. Fox, part ii. fol. 147$^{b}$, 148$^{a}$, and part iii. fol. 51$^{b}$.

at Hounslow. He died shortly after, and was succeeded by John Hammond.[1]

In 1538 (30 Hen. VIII.) William Hyde, "minister or prior," and the brethren of the house of the Holy Trinity at Hounslow, by their indenture,[2] dated 18th September, demised to farm unto Robert Cheeseman[3], of Southall, in the parish of Norwood, co. Middlesex, Esquire, " in consyderacion that the seyd Robert Cheeseman, of long continuaunce, hath been ther ayder, helper, compforter, and assyster, aswell unto the seyd mynystre and covent that now is, as to ther predecessors in tymes past, in all ther necessary busynez and cawses, tochyng and consernyng the benefytes and profyte of ther seyd house," all their manors, lands, tenements, &c. in the county of Middlesex and elswhere, for the term of eighty years, at the yearly rent of 26*l.* to be paid as follows, viz. 10*l.* to the Minister and his successors, and 16*l.* to the brethren, with a clause of re-entry. In the lease were included " all the barnes, stables, garnars, orchards, dovehouse, gardens, and all other housez and edyfycyons, whyche they have in or aboute the seyd monastery, or house of the Trynyte of Hounslowe aforesayde, except and recervyd unto the seyd mynystre and covent, and ther successors, the churche, and the only mancyon place, with the chambers wher the seyd mynystre and covent do lye, the kechyn, breuhouse, and bakehouse, within the seyd monastery and house." The document further recites two leases which the convent had made of the parsonage of East Bedfont,[4] one for twenty-nine years to Percyvall Brodebelt their butler,

[1] Rec. in Scacc. 18 Hen. VIII. Pasch. Rot. 15.

[2] Preserved in the Chapter-house, Westminster. Midd. Bag, N° 13.

[3] He was the King's Escheator for the County of Middlesex and Kent. Rot. Pip. 21 Hen. VIII. Lond. and Midd.

[4] " All that ther parsonage callyd Estbedfunt, and a baron callyd the parsonage barone, a house callyd a strawhouse, or a carthouse ; and the tythez of all maner of greynes or cornes to the seyd parsonage in ony maner of wyse belonging ; a close callyd the old Vykars, and an acre of medow londe lying in Hattam medowe."

dated 12th Jan. 1520, and the other in reversion to "Rychard Aunsham, jentylman, Grome Porter to the King's Grace," dated 6th April 1537, for which they received the rent of thirteen marks, which, with their other revenues, were demised to Robert Cheeseman. The signatures to this lease are as follow:—

"Per me fratrem Willielmum Hyde Ministrum.
Per me fratrem Ricardum Rycherdson.
Per me fratrem Willielmum Beilbe.
Per me Georgium Symson.
Per me fratrem Johannem Bekwyth."

On the passing of the Act of Parliament for suppressing all the lesser monasteries whose revenues did not amount to the yearly value of 200*l.* per annum, this hospital, the yearly revenue of which was only 74*l.* 8*s.* 1½*d.* was accordingly surrendered to the King. There is no surrender in the Augmentation Office.

*Valuation of the Hospital of Hounslow, temp. Hen. VIII.*

[Valor Eccl. vol. I. p. 402; Record in the First-Fruits' Office.]

LONDON AND MIDDLESEX.

Value of the farm of the site of the house aforesaid, with the court yards, orchards, pools, with divers other houses within the precinct of the said house thereupon erected.—Nothing, because it is reserved in the hands of the said minister and convent.

Value of the farm of certain lands, meadow and pasture there, being in the hands of the said minister, viz.

| | £ | s. | d. |
|---|---|---|---|
| In arable land and pasture, containing, by estimation, 73½ acres, price of each acre 6*d.* . . | 1 | 16 | 6 |
| And 33 acres of meadow, price of each acre 2*s.* . | 3 | 6 | 0 |
| In all, as appears by the aforesaid declaration thereof examined . . . | 5 | 2 | 6 |

Value of rents of assise, with other rents and farms held in divers towns, hamlets, and parishes, viz.

| | £ | s. | d. |
|---|---|---|---|
| As well within the city of London as in the suburbs of the same | 2 | 3 | 0 |
| Uxbridge | 2 | 6 | 8 |
| Hounslow | 22 | 1 | 8 |
| Harlington | 14 | 5 | 7½ |
| Bedfont | 13 | 0 | 6 |
| Heston | 1 | 9 | 4 |
| In all, as appears by the aforesaid value thereof made and examined | 56 | 5 | 9½ |
| Value of the wood there, being within the lordships aforesaid, by estimation, 13½ acres in value "communibus annis," as appears by the said declaration | 0 | 13 | 6 |
| Value of the profits arising from the markets at Hounslow | 0 | 6 | 8 |
| Value of the rectory of Bedfont, with the tithes there | 8 | 13 | 4 |
| Rectory of Hatton, with the tithes there | 4 | 0 | 0 |
| And oblations within the said church of Hounslow | 0 | 6 | 8 |
| As appears by the said declaration | 14 | 0 | 2 |
| Value of the farm of the mill there with certain lands and other appurtenances, as appears by the aforesaid declaration | 5 | 6 | 8 |
| Sum total of this house | £80 | 15 | 1½ |

## REPRISALS.

### MIDDLESEX.

| | | | |
|---|---|---|---|
| In rents paid annually arising from the aforesaid lands, viz. | | | |
| To the prioress of Burneham, arising from lands in Harlington | 0 | 14 | 4 |
| To the Earl of Derby, arising from tenements in Uxbridge | 0 | 4 | 0 |
| To the prior of St. Bartholomew, arising from tenements in the parish of St. Botolph without Aldersgate | 0 | 6 | 0 |
| Arising from lands in Bedfont | 1 | 0 | 0 |
| As appears by the aforesaid declaration thereof made and examined | 2 | 4 | 4 |

| | £ | s. | d. |
|---|---|---|---|
| Fees annually paid, viz. | | | |
| To the Lord Windsor, steward there . . | 2 | 0 | 0 |
| To John Thomson, bailiff there . . . | 1 | 6 | 8 |
| As appears, &c. . . . . | 3 | 6 | 8 |

SURREY.

| | | | |
|---|---|---|---|
| Rent paid, arising from a mill . . . | 0 | 16 | 0 |
| Sum total of reprisals . . | 6 | 7 | 0 |
| And there remains clear . | £74 | 8 | 1½ |
| Tithes there . . | £6 | 0 | 0 |

The following is an account of the plate received by Dr. Richard Layton, one of the commissioners, from the hospital of Hounslow at the time of its dissolution: "iiij$^{xx}$.x. oz. in gilte plate, iiij$^{xx}$.xj. oz. di. parcelle gilte plate; and in white plate vij. oz."[1]

In 1553 there remained in charge 1*l.* 13*s.* 4*d.* paid to Thomas Clerke, late brother there.[2]

The place of custos or warden of the hospital of St. Lawrence at Crediton, in Devonshire, was generally given to a member of the hospital at Hounslow. One of the brethren was also generally appointed to serve the chapel of the Holy Ghost and of St. Katharine, at Warlond,[3] near Totness, erected in 1270. The collation to it was, however, abso-

[1] Extracted from a curious work published by the Abbotsford Club, and edited by their secretary William Turnbull, Esq. from a manuscript in the possession of Mr. Thomas Rodd, of Newport-street, intituled "Account of the Monastic Treasures confiscated at the dissolution of the various houses in England, by Sir John Williams, Knt. late Master and Treasurer of the Jewels to his Majesty King Henry VIII." This important document consists of a roll of parchment, fifty-four feet long. It gives not only the estimated amount of the property taken from each of the several cathedrals, monasteries, &c. visited, but particulars respecting the ornaments, shrines, reliquaries, and costly jewels contained in them. Attached is a certificate, acknowledging the payment of the above, by Sir John Williams, into the Court of Augmentations and Revenues, signed by Ryche, Sadlyr, Pope, Mildmay; examined by Richardson and Dyx.

[2] Original Pension Roll (Add. MS. N° 8102.) in Brit. Mus.

[3] A house for a minister and friars of the order of the Holy Trinity, dedicated to the Holy Spirit, was founded at Warlond by Walter Bronescombe, Bishop of Exeter, temp. Hen. III.

lutely vested in the bishops of Exeter. The chapel was afterwards annexed by Bishop Oldam to the Vicars' College in Exeter.[1]

The first of the seals here engraved (from a charter in the Augmentation Office) is that of the Provincial of the Holy Trinity, or principal of the order in England.

On this seal the Godhead is represented as a single person, and below his feet is a shield charged with what has been termed the Trinitarian cross. Its legend, read at length, is, Sigillum provinciatus ordinis sancti Trinitatis.

The seal of the hospital of Hounslow is engraved from an (imperfect) impression attached to the charter in the British Museum, noticed in p. 486. Its deficiencies have been supplied from another copy, engraved in the Gentleman's Magazine for Dec. 1785; the matrix, which had been found at Oare, near Faversham, in Kent, being then in the cabinet of Mr. Jacob, the historian of that town. The device appears to have been intended for the usual representation of the Holy Trinity,[2] which was figured as an aged person, holding before him Christ fixed on his Cross, whilst the Spirit proceeds from his mouth in the form of a Dove: but in the present case the Dove is omitted. The legend is S. fraternitatis domus de Hundslow.

Another matrix was discovered at a place still further re-

[1] Oliver's Historic Collections relating to the Monasteries in Devon, pp. 28, 111.

[2] On the seal of the house of Knaresborough the Trinity was represented in a third manner, as three Persons in conversation.

moved from the locality of the hospital, that is, "about 100 yards above the bridge of the river Peterill, at the foot of Harroby Hill in Cumberland, about a mile from Carlisle." It is somewhat later in date, as may be supposed from the manner in which the name of Hounslow is spelt in its legend, S. frat'nitatis do. de Hotwnslotw. On each side of the figure of the Trinity is placed a shield bearing a cross as in the Provincial's seal above; but in other respects it resembles the earlier seal here represented, as will be found by reference to an engraving in the Gentleman's Magazine for Dec. 1784.

The circumstance of these matrices having both been lost so far from home may be accounted for by the well-known practice of the pardoners, who traversed the whole country like pedlars, hawking their spiritual wares; and for the use of these parties, the hospital may possibly have multiplied the matrices of its seal.

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The manor of Hounslow and site of the hospital having been annexed by Henry the Eighth to the honor of Hampton Court, were leased in 1539 to Richard Awnsham, Esq. for twenty-one years; and by Edward the Sixth, in 1553, to William Parr, Marquess of Northampton, for the same term, commencing after the expiration of Awnsham's lease.[1] In 1557 (27 Oct.) the reversion of the said premises, consisting of the Friars' house, 117 acres of land, with appurtenances, together with the fair, market, court-leet, &c. was sold for the sum of 905*l.* 13*s.* 4*d.* to William Lord Windsor,[2] whose son Edward Lord Windsor[3] in 1571 sold the hospital and all its appurtenances, with the demesne lands, to Anthony Roan,

[1] Both these leases are recited in the grant to Lord Windsor.

[2] Pat. 4 & 5 Ph. & Mary, p. 8. March 24. See also Harl. MS. N° 607, f. 110, for parcel of the lands and possessions belonging to the late hospital of Hounslow, afterwards sold to the Lord Windsor.

[3] By an Inquisition taken at Westminster Nov. 29, 1576, it was found that he died seised (*inter alia*) of the manor of Hounslow, held of the King of his manor of East Greenwich, in free socage. Harl. MS. N° 759. (Cole's Esch.)

# PEDIGREE OF BULSTRODE.

*(Vincent's Bucks, No. 138, f. 66. and 1. C. 26. 8. and K. 5. 176. in Coll. Arm. with Additions).*

ARMS.—*Bulstrode.* Sable, a stag's head caboshed argent, attired or, between the attires a cross patée fitchée of the last, and transfixed through the nostril by an arrow of the second, headed or, feathered of the second.
Crest, A bull's head erased gules, armed argent, between two wings expanded of the last.
ANCIENT MOTTO, "*Doe to please.*" Window of Hedgerley Church, Bucks.

John Bulstrode, of Upton, in com. Bucks, A° 5 Ed. II.=Agnes.

John Bulstrode, son and heir, A° 9 Ed. II.=Margaret, da. of Hugh Mountfort, of Chalfont St. Peter's.

Robert Bulstrode, of Upton, A° 12 Ed. III.[1]=Agnes, da. of .... Sampson, of Hedgerley.

William Brudenell, ancestor of the Earl of Cardigan, 2nd husband.[2] = Agnes Bulstrode, da. and heir. = John Chopingden, who afterwards took the name of Bulstrode, 1st husband.

Alice, da. and co-heir, wife of Robert Wedwick, of Rickmansworth, S. P.

William Bulstrode, of Upton, 1 Hen. V.=Agnes, da. of William Norris, of Bray.

Isabella, wife of William Langley, of Colnbrook.

Agnes, wife of Thomas, son of Sir Thos. Cheyne, Knt.

Richard Bulstrode, of Hedgerley, Keeper of the Great Wardrobe to Margaret, the Queen of Henry VI., and afterwards Comptroller of the Household to King Edw. IV. ma. 20th April, 34 Hen. VI. = Alice, dau. and heir of Rich. Kniffe, kinswoman and heir of John Wyott, of Coltney, and of Thos. Thorne, Nich. Clopton, of Langley Marsh, and Rouse, of Westminster.

Robert Bulstrode, mar. Margaret, dau. of John Abrahall, of Irchinfield, in com. Hereford, relict of Richard Penyston.
John Bulstrode, mar. .... dau. of .... Germendsworth, relict of William Pinnore, of Langley.
William Bulstrode, of London, draper, mar. Joan, dau. of Edward Franklin, of London, haberdasher.

Edmund Bulstrode, of London, fishmonger, mar. Catharine, da. of John Shaw, of Cheshire.
Thomas Bulstrode.
Roger Bulstrode, mar. Elizabeth, da. and heir of Thomas Thomas, of Sittingbourne.
Henry Bulstrode, mar. Elizabeth, da. of Thos. More, of Rochester.
George Bulstrode, merchant of London, youngest son.

Richard, John, John, Thomas.

Robert, Edward, Thomas, Richard.

.... dau. of .... Brent, 2d wife. = Edward Bulstrode, son and heir. (Cart. 24 Jun. 21 Hen. VII.[3]) = Mary, dau. of Sir Richard Empson, Knt. one of the Barons of the Exchequer, temp. Hen. VII. relict of John Ashfield.

Margaret, Alice, Bridget.

Elena, Letice, Margaret.

Anne, Maria,

Elizabeth, wife of Thos. son and heir of Richard Peniston, of Chesham, Esq.

George Bulstrode, of Wiwardesbury, Esq.=Joan, dau. of Thomas Pigott, of Whaddon, Serjeant-at-law 7 Hen. VIII.

Alice, dau. of Robert Lacy, 1st wife. = Thomas Bulstrode, of Hedgerley, ob. 9 Nov. 2 Eliz. at the parish of St. Sepulchre.[4] = Anne, dau. of Ambrose Barker, of Sunning, in com. Bucks.

Andrew.[5]

Edward Bulstrode, of Hedgerley Bulstrode, mar. 28 May, 1576, at St. Dunstan's-in-the-West[6]; High Sheriff of the county of Bucks in 1585. = Cecily, eldest dau. of Sir John Croke, of Chilton, in com. Bucks, Knt.[7] = Sir John Browne, Knt. 2nd husband.

Dorothy, Gentlewoman of the Queen's bedchamber, wife of Sir John Eyre, of Great Chalfield, Wilts, M.P. for Calne; who died S.P. 1639.

Bridget, da. of Henry Evans, of Whitlebury, in the co. of Northampton, relict of John Allen, citizen of London, 2nd wife. = Henry Bulstrode, of Hedgerley, Esq. Justice of the Peace. Governor of Ailesbury, 1643.

Anne B. wife of John Searl, of Lincolnshire, Esq. Counsellor-at-Law. Died Oct. 1611.
Cecily B. Gentlewoman of the Queen's bedchamber. Died 4 Aug. 1609.

Mary, dau. of Thomas Read, of Barton, near Abingdon, Berks, 1st wife.

Elizabeth, bo. 25 July, 1575, died at Fawley, 28 May, 1631.

Sir James Whitelocke, Knt. ch. justice of Chester, and afterwards one of the Judges of the King's Bench, born Nov. 28, 1570, died 21st June, 1632, bur. at Fawley, Bucks.[8]

Edward Bulstrode, of the Inner Temple, and of Astley, in com. Warwick, A° 1624. Afterwards of Soley-end in the same county. Also Chief Justice of South Wales in 1653. He died in 1659. = Margaret, dau. of Richard Chamberleyn, of Astley.

Elizabeth, wife of Edw. Whichote, of Shropshire.
Mary, wife of Thomas Knight, of Reading.
Cecily B.
Dorothy B.

Coluberry, dau. of Simon Mayne, of Dinton, in com. Bucks.[9] 1st wife, 1625. = Thomas Bulstrode, son and heir, mar. Nov. 3, 1625.

Susanna, dau. of Richard Hache, citizen of London, A° 1648. S. P. 2nd wife.

Edward Bulstrode, of Horton, co. Bucks, mar. Mildred, dau. of Geo. Brome, of Ashford, Kent.[10]

.... dau. of M. Stanford, Envoy at the court of England from the Duke of Newborough, afterwards Elector Palatine of the Rhine.

Three sons and four daughters.[11]

Sir Richard Bulstrode, Knt. Resident at the court of Brussells, temp. Ch. II. and James II. æt. 63, 1683. Died at St. Germains in France, Oct. 1711, aged 102.[12] = Joyce, dau. of Edward Dineley, of Charlton, in com. Worc. and sister to Sir Edw. Dineley, of Charlton, 1st wife.

Henry B. Esq. one of the gentlemen ushers to King Chas. II.

Edward B. Esq. unmarried 1683.

Edward B. of Tewkesbury, co. Glouc. æt. 31, 1683. = Mary, dau. of Samuel Gardner, of Evesham, co. Worc.
Edward B. only son, æt. 4, 1683.

Whitelocke Bulstrode, of Clifford's-inn, Lond. 1683, æt. circ. 30, Prothonotary of the Marshal's court, Barrister-at-Law, and Commissioner of Excise. Purchased the Manor of Hounslow in 1705, died 27 Nov. 1724, bur. at Hounslow.[13] = Elizabeth, dau. and coheir of Samuel Dingley, of Charlton, co. Worc. died Jan. 9, 1738-9; bur. at Hounslow Jan. 30.

Eliz. æt. 5, 1683.

Richard Bulstrode, Prothonotary of the Marshal's court, died May 21, 1770. aged 76, bur. at Hounslow.

Elizabeth, 4th dau. of Sir Philip Meadows, Knt. Marshal of the King's household. Bapt. at Kensington Jan. 14, 1705, died Feb. 17, 1746-9, bur. at Hounslow.

Anne, died July 28, 1785, aged 93, bur. at Harefield, 2nd wife. = William Ashby, of Breakspears, Esq. died 18 Apr. 1760, aged 63, buried at Harefield.[14]

Richard Bulstrode, in the Commission of the Peace for the county of Middlesex, bapt. June 30, 1738, died 9 June, 1781, aged 43, bur. at Hounslow.[15] = Sophia, dau. of Charles and Lady Mary Tryon, of Bulwick, in com. Northton, died 26 Jan. 1816, aged 78, bur. at Hounslow.

Dorothy, bap. at Hounslow March 31, 1730-1.

Henrietta, bapt. at Hounslow March 27, 1729, died Oct. 10, 1813, aged 84, bur. at Hounslow. = John Townshend, mar. 5 Mar. Esq. of Wandsworth.

[1] In 1530, Thomas Bulstrode de Childerlangle, in com. Hertf. died seised of a certain tenement there, called Bulstrode tenement. (Inq. p. m. 23 Ed. III. p. 2. n. 16.) In 1353, Edmund de Bulstrode, "dedit cuidam Capellano quasdam terras, &c. in Presteley, and Randynche in com. Bedf." (Inq. ad quod damn. 27 Ed. III. n. 38.)

[2] By this marriage, a manor, called Hedgerley-Bulstrode, passed from the Bulstrodes to the Brudenells. In the parish church are some memorials of the Bulstrode family. *Lysons, Bucks.*

[3] In the parish church of Upton are memorials for Edward Bulstrode, 'Squire of the body to King Henry VII. and King Henry VIII., and others of that ancient family, who were of Bulstrode in that parish. The manor of Bulstrode, which formerly belonged to the Abbess and Convent of Burnham, and Bulstrode House, with great possessions near Gerard's Cross, about four miles from Beaconsfield (in the chapel of which place, on the south side of the chancel, is an ancient altar tomb for one of the Bulstrode family), was sold by Colonel Bulstrode in 1665 to Mr. Burnet, of Gray's Inn, by whom it was sold to Lord Chancellor Jefferies, and by his descendants to the Earl of Portland. His Grace, the Duke of Portland, his son, being now the owner of it. (*Lysons.*)

[4] Cole's Esch. vol. I. f. 442. (Harl. MS. 756.)

[5] Cole's Esch. vol. I. f. 442. (Harl. MS. 756.)

[6] Collect. Topog. et Genealog. vol. V. p. 213.

[7] Sir Alex. Croke's Hist. of the Croke family, vol. I. p. 630.

[8] William Horton Lloyd, Esq. who married a descendant of Sir James Whitelocke, has in his possession some stained glass armorial bearings, originally put up at Fawley Court by Sir Bulstrode Whitelocke, two of which are the bearings of Sir James Whitelocke impaling Bulstrode.

[9] Thomas Bulstrode and Coluberry had issue five sons and two daughters, Samuel, Simon, Henry, Coluberry, Mary, Thomas, and Isaac. See Vis. Gloc. K. 5. 177. According to the Registers of Hounslow Chapel, Mr. Jonathan Taylor, of the parish of Isleworth, and Mrs. Mary Bulstrode, of the parish of Heston, were mar. Dec. 25, 1711. Jonathan Taylor was bur. at Hounslow May 14, 1721.

[10] George Brome was sub-prothonotary of the King's Bench, and died 1635. (I. 24, 36[b], in Coll. Arms.) A Mr. Edward Bulstrode officiated at Chipping Barnet Chapel 1650. (Clutterbuck's Hist. of Hertfordshire, vol. i. p. 152.)

[11] Kimber in his Baronetage (vol. I. p. 97.) states that Edward (who died 1729), eldest son of Sir John Hales, Bart. of Woodchurch, in Kent, married Mrs. Bulstrode, relict of Capt. Bulstrode, and granddaughter of Sir Richard Bulstrode, Knight. She died in 1749, and was buried at Tunstall in Kent. (Hasted's Kent, vol. II. p. 578.)

[12] Preface to his Letters to Lord Arlington.

[13] Collectanea Topog. et Genealog. vol. V. p. 139.

[14] Ibid. 130.

[15] Burke, in his History of the Commoners (vol. II. p. 220), gives a pedigree of Lister, wherein he states that Augustus Bulstrode, Esq. the last male representative of the ancient house of that name, died in Sept. 1823, having married, 12 Jan. 1802, Charlotte, youngest daughter of the late Nathaniel Lister, of Armitage Park, Esq. M.P. for Clitheroe, and uncle to Lord Ribblesdale. She died at King's Road Cottage, Chelsea, 19th Nov. 1808.

Esq. the Queen's Auditor, for the sum of 300*l.* reserving to himself the manor, with the right of holding courts in the great hall of the manor house, and an annual rent of 17*l.* Mr. Roan was bound also to keep in good repair the tombs of the Windsor family in the chapel.[1] These premises were repurchased by Henry the fifth Lord Windsor, before the year 1596,[2] when the hospital, with the manor, &c. were aliened by him to Thomas Crompton, Esq. of London,[3] afterwards Sir Thomas Crompton, Knight, whose daughter Katharine married Sir Thomas Lyttelton, and jointly with her husband conveyed this estate in 1625 to Justinian Povey, Esq. It was sold by the Povey family[4] in 1671 to James Smith and Henry Meuse, Esquires, who conveyed it the ensuing year to Henry Sayer, Esq. in whose family it remained until the year 1705, when it was purchased of his son and heir John Sayer, of Bedderton, in the county of Bucks, Esq. by Whitelocke Bulstrode, Esq. From him it descended to his grandson Richard Bulstrode, Esq. whose widow the late Mrs. Sophia Bulstrode, daughter of Charles Tryon, Esq. of Bullwick, in the county of Northampton, by Lady Mary Shirley, daughter of Robert Earl Ferrers, was lady of the manor. After her death it went to George Gardner Bulstrode, Esq. a distant relation, and a solicitor of Worcester, a bachelor.[5] This gentleman, who died 4th Jan. 1822, bequeathed it in trust to be sold, the proceeds to be laid out in stock, and the interest to be paid to his sister Elizabeth Bulstrode during her natural life, and afterwards in trust to pay certain legacies amounting to between 9,000*l.* and 10,000*l.* (including 1000*l.* to the British and

[1] Cl. 13 Eliz. p. 9.

[2] Auditor Roan was living at Hounslow in 1593; Harl. MS. N° 1551. f. 32. Middlesex Pedigrees.

[3] Cl. 38 Eliz. p. 23.

[4] Elizabeth, daughter of —— Povey, Esq. was buried in Hounslow chapel 25 May, 1723.

[5] Probably son of G. Bulstrode, Esq. of Worcester, who married (at Birmingham, 31 June 1791) Miss Bulstrode of Dover, only daughter of Capt. Bulstrode of the Royal Navy.

Foreign Bible Society, and a like sum to the Worcester Infirmary), and the residue to the five daughters of Mrs. Catharine Newsham, of Chelsea (daughter of Elizabeth, who was a daughter of ——— Bulstrode), all married. When the mansion at Hounslow, as well as the manor with its immunities, were sold, Mrs. Newsham's sons-in-law, viz. James Minns, Esq. of Harrow, James Eades, Esq. of Sevenoaks, John Willisford, Esq. of Chelsea, John Nichols, Esq. of the same place, and George Edwards, Esq. of Birmingham, purchased the latter as tenants in common, and still retain it, receiving the tolls at the fair.

The Bulstrode property in this neighbourhood was sold in the year 1818 to Thomas Cane, Esq.

In this manor lands descend to the eldest son, and in default of sons amongst the daughters equally.

There are no vestiges of the manor house, which was an ancient brick structure, and stood at the western extremity of the town adjoining the heath. The present chapel grounds occupy its site entirely.

The only remaining part of the hospital when Mr. Lysons wrote in 1795 was the chapel, which exhibited evident traces of the architecture that prevailed in the early part of the thirteenth century, particularly in the stone stalls, three of which were to be seen in the south wall of the chancel, and a double piscina, with narrow pointed arches, divided by a column. This chapel, which, since the Reformation, had been used as a place of worship for the inhabitants of Hounslow, was situated on the margin of the road, but within the grounds appertaining to the manorial residence. The interior comprised a chancel, nave, and south aile. The principal monument was attached to the north wall of the chancel, and was erected to the memory of Whitelocke Bulstrode, Esq. who died in 1724, having the following inscription :—

" In hâc suâ capellâ, in conditorio prope hoc marmor per seipsum structo, reliquias suas jacere voluit Whitelocke Bulstrode, Arm. Sacræ theologiæ amator, philosophiæ

naturalis cultor, justitiæ moderator; animi caritate, morum probitate clarus, in suos amantissimus, in totum genus humanum benignus. Filius fuit Richardi Bulstrode Militis, ad Bruxellas a regibus Carolo Secundo et Jacobo Secundo plurimis annis legati; nepos Edwardi Bulstrode de Soley-end, in com. Warw. Arm., Walliæ Septentrionalis Capital. Justic. pronepos Edwardi Bulstrode de Bulstrode in com. Bucks, Arm. Obiit 27 die Novembris anno Dom. 1724, ætatis 74. M. S. patris benignissimi H. M. P."

Arms of Whitelocke Bulstrode.—Quarterly of 13. 1. Bulstrode: Sab. a stag's head caboshed Arg. attired Or, in his mouth fesse-ways an arrow of the Last, on the scalp between the attire a cross formée fitchée of the Second, for Bulstrode. 2. Arg. a chevron between 3 eagle's heads erased, Norris. 3. Arg. 3 pales Az. on a chief Sab. two swords in saltier Arg. the hilts Or; Knyff. 4. Sab. three lozenges in fesse Arg.; Thorne. 5. Gules, a chief Az. over all a pair of horse barnacles Arg.; Wyot. 6. Arg. a chevron between 3 squirrels G. cracking nuts Or; Choppingden, or Shobington. 7. Arg. a bull's head G. attired Or, between a pair of wings Sab. (this, with a little variation in the colours, is the ancient crest of Bulstrode.) 8. Ermine, a pair of horse barnacles Gules; Spelling. 9. Arg. 6 cinquefoils, 3, 2, 1; on a canton Sab. a mullet Or, Clopton. 10. Arg. a fesse dauncettée G. in chief 3 leopard's faces Sab.; Pulteney. 11. Arg. 2 bendlets engrailed Sab. 12. G. an inescutcheon Arg. within an orle of mullets Or. 13. Az. a chevron between 3 escallop shells Or. Over all, an escutcheon of pretence Arg. a fesse Sab. in chief a mullet of the second between 2 pellets; Dineley.[1]

[1] Lysons's Environs, vol. ii. p. 469.; vol. iii. p. 39. An old seal (steel) of the Bulstrode Family having some of the above quarterings is in the possession of J. Willisford, Esq of Sloane-street, Chelsea.

In a catalogue of MSS. recently on sale by T. Rodd, 2, Great Newport-street, occurred "The Pedigree or Genealogy of the ancient family of Bulstrode, deduced in the several branches from Robert Bulestrode in the time of Henry III. In this pedigree are delineated the descents from (King Edward III.) the several families of Stafford Duke of Buckingham, Knyvet, Chamberlain, and the

This monument is now placed at the east end of the north gallery in the new chapel.

On the west wall was a monument to the memory of Mrs. Margaret Trevelyan with the following inscription:—

"Here lyeth Mrs. Margaret Trevelyan, y^e^ wife of George Trevelyan, of Nettlecombe, in the county of Somerset, Esq. daughter of Sir Robert Stroud, of Parneham, in the county of Dorset, Knt. deceased December 24, 1646, leaving issue eight sons and three daughters (viz.), George, John, Robert, Henry, Alexander, Francis, Amyas, Anthony, Margaret, Susan, and Katherine. For hir vertuous life and godly death, hir mortallity shall be made imortally glorious."

Arms. Per fesse Gules and barry wavy of six Arg. and Az. a demi-horse naissant of the Second, Trevelyan; impaling, Erm. on a canton Sab. a crescent Arg. Strode of Dorset.

This monument is now placed at the east end of the north aile under the gallery in the new chapel.

In the nave of the chapel was a small monument with the effigies of a man in armour, and his wife, in kneeling attitudes. It is now placed at the east end of the south aile under the gallery.

On the floor was a brass plate, to the memory of Thomas Lupton, who died in 1512, and his wife Alice. Weever[1] mentions a tomb at Hounslow to the memory of William Jacob, who gave a close called Bushiheme to find a lamp. He died in 1478. In the windows of the south aile was a figure of St. Katharine, and some other ancient painted glass.

There were no vestiges of any monuments of the Windsor family remaining in 1795, unless, as Mr. Lysons observes, that on the south wall of the nave was one. Andrews Lord Windsor, by his will, bearing date March 26th, 1543,

Lord Harcourt; and likewise is delineated the heiresses of Wyat, Knyff, Thorn, Gardner, and Lupton (Clopton), who have intermarried with this ancient family; the whole collected from the books and records of the College of Arms, and other authentick accounts, and illustrated with the arms to the several matches depicted, together with the monuments, by order of Edward Bulstrode, of the Inner Temple, Gent. who is now living, 1740." 5*l.* 5*s.* fol. It is now in the possession of Lord Berwick.

[1] Funeral Monuments, p. 529.

writing himself *Andrews Windsor, of Stanwell, in the county of Middlesex, Knight, Lord Windsor*,[1] orders his body to be buried "in the choir of the church of the Holy Trinity of Houndslow, in the said county of Middlesex, whether he deceases within the realm of England or without, if by any reasonable means he could be conveyed thither, and to be placed between the pillars where his entire well beloved wife, Elizabeth Lady Wyndsore,[2] lieth buried; and that there be made a convenient tomb of freestone, with such arms, images, and scriptures, as shall be thought best, by the discretion of his executors; likewise that his son George's tomb be also finished. And further directs that his said burial be conveniently done according to his degree, with such clothing to his household servants, and such mourners as shall be appointed by his executors, and to none others. And that, at the day of his interment, there be twenty-four torches and four great tapers about his hearse, to he holden by twenty-eight poor men, every torch weighing sixteen pounds, and every taper containing twelve pounds, and every of the poor men (which he desires may be of the parish of Stanwell) to have 6*d.* and a gown of frize."[3]

George Windsor, mentioned above, married Ursula, daughter of Sir George Vere, Kt., and sister and coheir of John Vere, the fourteenth Earl of Oxford, but died in vitâ patris, without leaving issue by her.[4] Of his monument there are no remains; but Weever,[5] in 1630, took this fragment of the inscription:—

[1] He was summoned to Parliament among the Peers of the realm Nov. 3, 1529 (MS. in Coll. Arm. 13. f. 398.) and was admitted into that house on the 1st of December following as Baron Windsor, of Bradenham, in Bucks. Margaret, his sister, was prioress of Syon Monastery; see p. 81, *ante.*

[2] She was daughter of William Blount, Lord Montjoy, and sister and coheir of Edward Blount, Lord Montjoy.

[3] Collins's Peerage, by Brydges, vol. iii. p. 667.

[4] Collins, *ut supra*, p. 669. She afterwards married Sir Edmund Knightley, of Fawsley, in com. Northampton.

[5] Funeral Mon. p. 529.

" Orate pro animabus Georgii Windsore, filii Andree Windsore de Stanwell, militis, et Vrsule uxoris ejus . . . . . suorum et heredis apparentis, Johannis comitis Oxonie . . . . ."

On the outside of Hounslow chapel, towards the road, was an escutcheon, with the arms (a Saltier between twelve cross-crosslets) and quarterings of Windsor, much mutilated and worn; this escutcheon is now placed in the south wall of the new chapel. Over the door was the following inscription: DOMVS DEI ORNATA A. D. 1710, now placed in the vestry of the new chapel.

The following are the names of the Curates or Chaplains of Hounslow Chapel:—

| | | |
|---|---|---|
| Lib. visit. 1561. | | John Pight, Cur. |
| Lib. Ham. | 218 | Milo Barrow, cl. licentiat. 20 Aug. 1580. |
| Stanhope Pars. II. | 111 | Sam. Hill, diac. licentiat. 2 Nov. 1592. |
| Lib. visit. 1612. | —— | — Bradshaw, Cur. |
| Ibid. 1615. | | — Joh. Gainsford, Cur. |
| Ibid. 1637. | | Benj. Geering, Cur. |
| Ibid. 1664. | | Hen. Walker, Cur.[1] |
| 1669. | | Samuel Rowles.[2] |
| 1715. | | John Godfrey.[3] |
| 2 Feb. 1718. | | Lawrence Brandreth.[3] |
| 15 May, 1742. | | J. W. Williams.[3] |
| Nov. 1742. | | U. Fetherston.[3] |
| 1748. | | Rev. Wetenhall Wilkes, M. A.[4] |
| 1772. | | Rev. John Chapeau.[5] |
| 1814. | | Rev. Joseph Benson, D.D.[6] |

[1] The foregoing names are from Newcourt's Repertorium, vol. i. p. 656.

[2] The sum of 30*l.* per annum was allowed him by the Committees. He supplied the cure of Isleworth church during the Rev. William Grant's sequestration. (Proceedings of the Committees, MSS. Lamb. Lib. vol. viij. and xxiij. See *ante*, p. 143.)

[3] Prom the Registers at Hounslow Chapel.

[4] He published a poem called Hounslow Heath.

[5] Appointed by the Bulstrode family, in whom the property of the chapel and the right of nomination were vested.

[6] Appointed by the late Mrs. Bulstrode, on the resignation of the Rev. John Chapeau.

Anthony Roan, Esq. auditor to Queen Elizabeth, gave 40*s.* per ann. to the minister of the chapel, upon condition that the inhabitants should contribute further towards his support. The net income of the curate, returned in 1831, was 125*l.*

A great part of the chapel was destroyed by fire in the early part of the seventeenth century, and was rebuilt with the assistance of a brief. It is said also to have been repaired by Whitelocke Bulstrode, Esq. soon after his purchase of the manor in 1705.

The Registers of theChapelry of Hounslow are as follow :—

Nos. I. and II. (very irregularly kept) Bap. 1708—1751, 1753—1757, 1772—1812; Bur. 1721—1812; Marr. 1708—1753.

The number of baptisms from 1708 to Nov. 1812 were 977; the number of marriages from 1708 to 1753 were 36; and the number of burials from 1721 to 1816 were 12. The only burials during the last century were of the Bulstrode family. There were no baptisms at Hounslow from 1812 until Dec. 1829, when the new chapel was opened. From the time that Mr. Chapeau was minister the registers were kept at Heston until the period last mentioned. The register books belonging to the old chapel were given by the late Mrs. Bulstrode to the present minister.

Lysons gives the following from the Registers at Heston :

" July 2, 1658, Frances Fenne, wife of Sir Richard Fenne, Knight, of Kensington, buried in Hounslow chapel." She was daughter of Sir Thomas Crompton.

" Mar. 9, 1663, matrimonio juncti Jacobus Howard, Thoma Howard armigero patre, avo prænobili Suffolciæ Comite; et Charlotta Boyle, patre Francisco Vicecomite Shannon, in capellâ de Hounslow." The Peerages call Charlotte Boyle, a natural daughter of Charles II. by Lady Shannon. Her only child by Mr. Howard was named Stuarta.

In 1731, 4th of June, was tried before the Lord Chief Baron Reynolds, a cause between the Rev. Mr. Wood, Vicar

of Heston, plaintiff, and Richard Bulstrode, Esq. defendant, the plaintiff claiming tithes for a farm which ever since King Henry VIII. was exempted, being one of those belonging to the dissolved hospital of the Holy Trinity of Hounslow. A verdict passed for the defendant.[1]

The ancient chapel above mentioned, which for many years had belonged to the Bulstrode family, and had been given by the late George Gardner Bulstrode, Esq. of Worcester, to Mr. Cane, having been sold by that gentleman to the Rev. H. S. Trimmer, Vicar of Heston (by whom it was presented to the Church Society), was taken down in the spring of 1828, it being proposed to erect a chapel on the same spot. In the same year his Majesty's Commissioners under the act for building additional churches and chapels agreed that, if the neighbourhood would raise 2000*l.* towards defraying the expence of building a new chapel, they would defray the remainder. A sale of the old materials (the galleries, pews, &c.) thereupon took place on Wednesday the 4th June in the above year, and as the line of foundation for the new building would pass immediately through the vaults of Whitelocke Bulstrode and the Blathwayt family,[2] it was found necessary to open the former vault and deposit its contents in another. On this being opened, five coffins were found, three large and two small ones, together with a box containing a quantity of human bones. The coffins were those of Whitelocke Bulstrode (his name was alone intelligible on the plate),—"Elizabeth Bulstrode, died January 9th, 1738, aged 83,"—"Richard Bulstrode, died May 21st,

[1] Gent. Mag. vol. i. p. 263.

[2] William Winter Blathwayt, Esq. Lieutenant-General of his Majesty's forces, and Colonel of the 27th Light Dragoons, died at his sister's house in Golden-square 12th March, 1801.—Mrs. Theodosia Blathwayt, his youngest sister, died suddenly in Golden-square 28th April, 1797.—Mrs. Sophia Thomasine Blathwayt, another of his sisters, died 20th March, 1806. A third sister is said to have been buried at the old chapel, but we have not been able to ascertain her name.

1770, aged 76,"—"Mrs. Elizabeth Blathwayt, died May 23, 1723," and another of an infant, but, the plate being entirely decayed, the name could not be discovered. It may be observed that the coffin containing the remains of *Mrs.* Elizabeth Blathwayt was only three feet and one inch in length.

Into the vault containing the coffins of the late lord and lady of the manor, Richard and Elizabeth Bulstrode, were removed, from a recess immediately at the foot of the former. the coffin of Henrietta Townsend (sister to the above Richard), together with some other remains, much decayed. In the last-mentioned vault were also deposited the coffins of Whitelocke Bulstrode, Elizabeth Bulstrode (his wife), and Elizabeth Blathwayt, besides some human bones and decayed portions of other coffins. These vaults were subsequently closed and arched over with brick.

The following is a list of subscribers, and amount of their subscription, towards the building of Hounslow chapel.

| | £ | s. |
|---|---|---|
| Duke of Northumberland | 500 | 0 |
| Late Bp. of London, W. Howley, now Archbishop of Canterbury | 105 | 0 |
| Rev. H. S. Trimmer, Vicar of Heston[1] | 300 | 0 |
| Rev. J. Benson, D.D. Perpetual Curate | 255 | 0 |
| Rev. H. Glossop, Vicar of Isleworth | 200 | 0 |
| S. Adams, Esq. | 10 | 0 |
| — Andrews, Esq. | 5 | 0 |
| Miss Andrews | 2 | 0 |
| Jas. Aslett, Esq. | 10 | 0 |
| Lady Banks | 50 | 0 |
| Rev. J. S. Baron | 2 | 2 |
| Mr. Beckley | 2 | 0 |
| J. Bentall, Esq. | 5 | 0 |
| Miss Bickham | 5 | 0 |
| Mr. Body | 3 | 0 |
| Mr. Boughton | 5 | 0 |
| Mr. Bristow | 10 | 0 |
| Mr. W. Butler | 10 | 0 |
| Miss Butler | 5 | 0 |
| G. Channer, Esq. | 10 | 0 |
| Mr. Charlton | 5 | 5 |
| Col. Clitherow | 50 | 0 |
| W. Cole, Esq. | 10 | 0 |
| Mr. Coomes | 3 | 0 |

[1] This was not received in money, but the ground, or some consideration, was given, thought to have been an equivalent.

| | £ | s. |
|---|---|---|
| Mr. Davis . . . | 5 | 0 |
| W. Day, Esq. . . | 25 | 0 |
| Josh. Dixon, Esq. . | 20 | 0 |
| J. Ede, Esq. . . . | 10 | 0 |
| Mr. Eley . . . . | 1 | 1 |
| H. Farnell, Esq. . | 25 | 0 |
| Messrs. J. and C. Farnell . . . . | 100 | 0 |
| Mr. Filley. . . . | 5 | 0 |
| Mr. Franks . . . | 30 | 0 |
| R. A. Frogley, Esq. | 20 | 0 |
| Mrs. Fish . . . . | 50 | 0 |
| Mrs. Gay . . . . | 2 | 0 |
| Mr. George . . . | 1 | 0 |
| Mr. Goddard . . . | 5 | 0 |
| Mr. Goodchild . . | 1 | 0 |
| Mrs. Gosling . . | 50 | 0 |
| Mr. Gotelee . . . | 5 | 0 |
| Mr. Gotelee, jun. . | 1 | 0 |
| Mr. Gough . . . | 1 | 0 |
| Mr. Gray . . . . | 2 | 0 |
| Mr. J. W. Greenfield | 1 | 1 |
| Mrs. Hesketh . . | 70 | 0 |
| Mr. Hiscock . . . | 2 | 0 |
| R. Hope, Esq. . . | 5 | 0 |

| | £ | s. |
|---|---|---|
| R. How, Esq. . . | 100 | 0 |
| Mr. Jennings . . . | 5 | 0 |
| Mr. Lambourne . . | 0 | 10 |
| W. Langdon, Esq. . | 100 | 0 |
| Mr. Ledger . . . | 1 | 0 |
| Mr. Lidgold . . . | 10 | 0 |
| Rev. J. Morgan . . | 5 | 0 |
| T. Palmer, Esq. . | 50 | 0 |
| Rev. W. H. Parker . | 10 | 0 |
| Mrs. Persley . . . | 3 | 0 |
| H. Pownall, Esq. . | 30 | 0 |
| Mrs. H. Pownall . | 20 | 0 |
| Mr. Sambrook . . | 1 | 0 |
| Mr. Slark . . . | 5 | 0 |
| J. W. Smith, Esq. . | 20 | 0 |
| Messrs. Stanbrough | 20 | 0 |
| J. Stanbrough, Esq. | 30 | 0 |
| Mrs. Strange. . . | 1 | 0 |
| Mr. Such . . . . | 2 | 0 |
| Mr. P. Walker . . | 10 | 0 |
| Mrs. Walker . . . | 5 | 0 |
| Mrs. Westbrook . . | 20 | 0 |
| Messrs. White . . | 20 | 0 |
| H. Wilkinson, Esq. | 20 | 0 |
| John Wilmot, Esq. . | 10 | 0 |

On the 30th June, 1828, the ceremony of laying the first stone took place, of which the following is a brief account :—

The committee, consisting of Colonel Clitherow, Messrs. H. Pownall, W. Day, J. Farnell, H. W. Smith, James Stanbrough, R. A. Frogley, C. H. Stanbrough, F. White, Thomas Palmer, R. How, &c. &c. met at the Rev. Dr. Benson's, and walked from thence in procession through the town, preceded by the band of the 15th Hussars and the charity children of Isleworth parish, and accompanied by a large concourse of persons. The members of the committee carried appropriate flags, &c. with emblematical devices, and after proceeding to the eastern extremity of Hounslow, returned to Dr. Benson's. Shortly afterwards the Duke of Northum-

berland, the Bishop of London (now the Archbishop of Canterbury), and several distinguished persons, arrived there, and partook of an elegant collation. The procession was then again formed, and the whole party proceeded to the appointed spot. A substantial platform, with raised seats for the accommodation of the spectators, had been erected there, and was graced by all the beauty and fashion of the vicinity. The ceremony commenced with the Old Hundredth Psalm, sung by the Isleworth charity children, under the direction of Mr. Wyvill; the bishop then delivered a solemn address, &c. at the conclusion of which, the Duke of Northumberland, after the various coins, &c. had been deposited, laid the first stone in the usual manner. His Grace used a handsome silver trowel, which, at the termination of the ceremony, was presented to him by Colonel Clitherow, in the name of the committee. The noble Duke expressed, in eloquent terms, the pleasure he experienced in assisting on so interesting an occasion, and declared that "he should deposit the trowel among the archives of his family as a lasting memorial of the event." It is worthy of remark that the performance of this ceremonial was the last public act of Bishop Howley, prior to his translation to the See of Canterbury. At the conclusion of the ceremony upwards of 200 of the most respectable inhabitants of the neighbourhood were most hospitably entertained by the Rev. Dr. Benson, who, it is but justice to add, was the sole originator of the laudable undertaking, and who had been most indefatigable in accomplishing this object. Amongst the clergy present were the Very Rev. Archdeacon Cambridge, the Rev. H. Glossop, the Rev. W. H. Parker, the Rev. E. Moore, the Rev. J. Trimmer, the Rev. — Lewis, &c. &c. The chapel was opened in July 1829.

In 1836 it was thought expedient by his Majesty's Commissioners to unite and consolidate the said contiguous parts of the parishes of Isleworth and Heston into a separate and distinct district, to be assigned to the said chapel for all

ecclesiastical purposes, and to constitute such district a consolidated chapelry, under the sixth section of an act passed in the fifty-ninth year of the reign of his Majesty King George the Third, " for the purpose of affording accommodation for attending divine service to the persons residing in the said district, and for enabling the spiritual person serving such chapel to perform all ecclesiastical duties within the said district attached to such chapel, and for the due ecclesiastical superintendence of such district, and the preservation and improvement of the moral habits of the persons residing therein; and that such district should be named the Consolidated Chapelry of Hounslow." The boundary assigned to this chapelry is as follows :—

In the parish of Isleworth the boundary commences on the right hand or south side of the turnpike road, leading from Staines to London, at Baber's Bridge, the western extremity of the parish of Isleworth, and then follows the boundary of Feltham parish, south-east, until it meets the boundary of Twickenham parish; then follows the same eastward, as far as the road leading from Hanworth to Hounslow, pursuing that road towards Hounslow as far as the northern extremity of the grounds belonging to George Gosling, Esq.; from this point, giving a frontage or depth of thirty-five yards east of the centre of the road, as far as the first road leading towards Whitton, following this road, and giving a frontage or depth of thirty-five yards from the centre, southwards, till it meets the road leading from Hounslow to Whitton; turns northward up this road as far as Heath Lane, then, turning down Heath Lane, takes the first lane to the left, leading to Market Row; follows this lane, giving a frontage or depth of thirty-five yards on the east side, from the centre of the road, as far as Market Row (including Market Row), and, turning down the foot path leading from thence to the road leading from Worton Lane to the Great Western Road, giving a frontage or depth of thirty-five yards south of the path, as far as the road last

named, leading from Worton Lane; then turns northwards up that road, and meets the boundary of Heston parish at the brook.

On the part in the parish of Heston the boundary commences as aforesaid at Baber's Bridge, and gives all the land to the south, and a frontage or depth of sixty-six yards north of the centre of the road leading from Staines to London, as far as the corner of the road leading north towards the south-west corner of the barracks called Barrack Lane; follows this road as far as the connecting lane, called the Sixth Private Road, or Green Lane, between the last-named road and the road leading to Heston workhouse; follows this connecting line eastward, giving all the land on the south thereof only as far as the road leading north to the workhouse; then turns north, up the centre of this road, ceding all the land on the east side only, until it meets the Great Bath Road, opposite the road leading through Sutton to Heston; then turning eastward, follows the Bath Road towards Hounslow, giving all the land on the south, and a frontage or depth of seventy-three yards north from the centre of the same road, as far as the public drain; follows this drain eastward until the point at which it turns to the north, and for sixty yards northward; then turns to the east, down a private road leading from Hounslow to Lampton, giving all the land to the south, and crossing the Lampton Road, to the west end of an ancient watercourse two hundred and ten yards north of the centre of the Bath Road; follows this watercourse eastward, in the direction of the south-west corner of the Leets meadows, at the back of the Lion Inn at Hounslow, two hundred and thirteen yards north of the centre of the high road; follows the south boundary of the Leets meadows as far as the south-eastern boundary of the same; and thence, in a straight line, eastward to the south corner of Gay's Cottages, in King's Arms Lane, which point is eighty-three yards north of the centre of the high road, giving all the land to the south from Lampton Lane to this point; proceeds across

King's Arms Lane eastward to the road leading from Smallbury Green to Lampton, giving along the whole of this line a frontage or depth of eighty-three yards north from the centre of the high road, and all the land to the south thereof; turns north up the road from Smallbury Green to Lampton, at the angle of which it turns to the west; follows the footpath north towards Scratage, as far as the northern extremity of the grounds of Henry Pownall, Esq.; then turning eastward includes all the lands to the south as far as the dividing line of the two parishes of Isleworth and Heston.

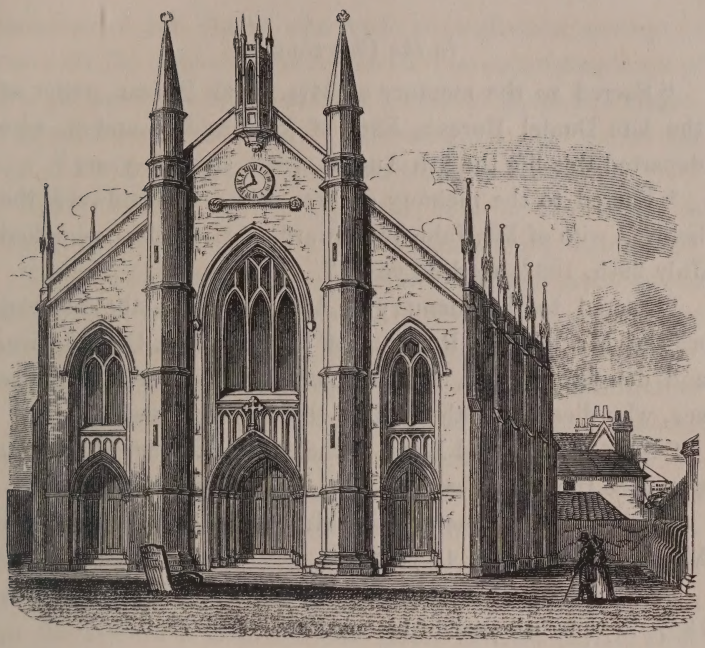
The chapel was consecrated by the present Bishop of London on the 20th April, 1836, who preached an excellent and appropriate sermon on the occasion. His lordship afterwards endowed the new chapel with 60*l.* per annum, and likewise obtained for it a yearly grant of 20*l.* from the Governors of Queen Anne's Bounty in addition to the pew-rents.

The Chapel of Hounslow is erected at the extremity of, and situate in, the parish of Heston, where it adjoins the parish of Isleworth, and is distant upwards of one mile from the parish church of Heston, and upwards of two miles from the parish church of Isleworth, which are the places nearest to the said chapel appropriate to the celebration of divine service, according to the rites of the church of England.

It is a neat edifice, in the late style of Gothic architecture, with turrets and dwarf spires, and affords accommodation for 1035 persons, including 418 free seats appropriated to the use of the poor. The number of the sittings rented are 496. The architect's estimate, including incidental expenses and commission, was 5,310*l.* 10*s.*

The architect was Henry Mawley, Esq., and the builder Mr. John Taylor.

The living is a perpetual curacy, in the archdeaconry of Middlesex and diocese of London, and in the patronage of the Bishop of London.



HOUNSLOW CHAPEL.

Besides the ancient monuments removed from the old chapel, and already described, the following recent memorials may be noticed.

Against the wall of the south aile is a marble monument:

"To the memory of Mr. Thomas Palmer, of Sion Lane, in the parish of Isleworth, who died May the 9th, 1833, aged 79 years. He gave fifty pounds to the treasurer of the Hounslow Subscription School, and directed the interest thereof to be applied towards the support of the said School."

At the east end of the chapel under the gallery is a monument to the memory of—"John Albert, a loving and much beloved son of the Rev. Joseph Benson, born Sept. 23rd, 1819. Died February 16th, 1837."

*In the Churchyard.*

" Sacred to the memory of Mrs. Sarah Bureau, relict of the late Daniel Bureau, Esq. of Walbrook, London, who departed this life the 8th August, 1838, aged 93 years."

" Sacred to the memory of Mrs. Eleanor Woodward, the beloved wife of Mr. John Woodward, of Hounslow, who died July 29th, 1837, aged 66 years."

" Sacred to the memory of Mary Rossiter, the beloved wife of Mr. William Rossiter, of Sonning Eye, Oxfordshire, and daughter of Mr. Samuel Long, of Hanworth, Middlesex, who died the 18th of May, 1837, aged 39 years."

" Also Mr. Samuel Long (father of Mrs. Mary Rossiter), who died the 25th October, 1838, aged 80 years."

" Sacred to the memory of Mrs. Mary Powell, who died May 3rd, 1836, aged 47 years."

" In memory of Zerubbabel Wyvill, who died May 14th, 1837, in the 75th year of his age."

" Sacred to the memory of Mr. Daniel Brent, who departed this life Dec. 15th, 1837, aged 84 years."

" Sacred to the memory of Mr. James May, of this parish, market gardener, who died February 1st, 1839, aged 73."

" Also, Frances Elizabeth Cozens, daughter of the above, and widow of the late Captain Cozens, of the honourable East India Service, who died Aug. 16th, 1838, aged 44 years.

" N. B. Richard Hodgson Cozens, aged 7 years, the only child of the above, on lamenting over his mother's grave, with ideas far beyond his age, expressed a wish that a monument should be placed over it to her memory, which his friends immediately enabled him to have done."

On the north side of the churchyard is a stone erected, having the initials of

M. M. S. 1838.
F. G. 1839.

The former are the initials of Margaret M. Skally, a

daughter of Mr. Skally, who made an ineffectual attempt to carry on the school formerly under the superintendence of Dr. Benson; the others are the initials of Frederick Geach, a grandchild of Mr. Skally. The daughter died about the age of ten or eleven, the grandson when an infant.

Three Schools have lately been built in Hounslow, in which, on an average, 300 children are receiving instruction.

The two first were built on a piece of ground given by the late Mrs. Fish, of Spring Grove, by voluntary contributions amongst the inhabitants. They are supported in the same manner, Henry Pownall, Esq. being the largest contributor.

The other, an infant school, was built, and is supported entirely by Mrs. Pownall, of Spring Grove.

The chantry roll[1] made in the reign of Edw. VI. mentions an ancient hospital or alms-house at Hounslow, where divers poor and sick persons were maintained. It paid a quit-rent of 4*d.* to the lord of the manor. The site of this house was on the Isleworth side, and was given to that parish, anno 1610, by Mrs. Margaret Hemp. It was purchased in 1705 by Whitelocke Bulstrode, Esq.

In 1635, by inquisition taken at Guildhall, London, 4 Nov. 11 Car. Thomas Garrett held certain lands and tenements in Hounslow and Heston of the value of 5*l.*[2]

Henry Elsynge, Esq. Clerk of the House of Commons during the greater part of King Charles's reign, and author of some tracts relating to Parliaments, retired to his house at Hounslow in 1648. He died in the month of August 1654, and was buried in his private chapel at Hounslow.[3]

There are places of worship for Independents and Westleyan Methodists.

[1] In the Augmentation Office.

[2] Harl. MS. No. 760. Cole's Esch.

[3] Lysons's Env. vol. iii. p. 41.

## SPRING GROVE.

At the eastern extremity of the Chapelry of Hounslow is Spring-grove, the seat of Henry Pownall, Esq.

In 1645 Sir John Offley had a messuage at Smallbury-green, called Spring-grove, which, in 1754, was purchased of his representatives by Elisha Biscoe, Esq. who built the house.

It was many years the residence of the late Sir Joseph Banks,[1] the circumnavigator with Captain Cook, who, after having, in early life, rendered eminent services to his country in his physiological inquiries, here continued his scientific researches for the general benefit of mankind.[2]

The estate was subsequently purchased by the present proprietor, who has expended a considerable sum of money in enlarging and improving the house and grounds. The mansion is a fine square building of brick, which has lately been covered with Roman cement, and, from the great acquisition of frontage under the inclosure, is in its appearance picturesque and striking. The entrance to the house has been changed to the east, and a terrace formed along the south front, with walks leading to extensive lawns and pleasure grounds, beyond which are two kitchen gardens of considerable extent. In one is a fine range of glass forming graperies,[3] pineries, peach-houses, and a conservatory. The dairy, most magnificently fitted up by Sir Joseph Banks, is still kept with much care. Here is preserved a basket of flowers, made, by Sir Joseph Banks's mother, from shells he collected in his first voyage with Capt. Cook. Many of the rare plants and shrubs planted by the late owner have, we are sorry to say, disappeared since his death. Several, how-

[1] Sir Joseph Banks, after having been several years lessee under the Biscoe family, purchased the fee in 1808.

[2] Sir Joseph Banks contributed to the Transactions of the Horticultural Society, an account of the method of cultivating the American Cranberry at Spring Grove, and an account of a new apple, called the Spring Grove Codlin.

[3] The finest and best late grape cultivated in this country, called West's St. Peter's grape, is said to have been first planted at Spring Grove in the year 1818 by Mr. Isaac Oldacre, F.H.S. gardener to the Emperor of Russia.

J. Hollist.

SPRING GROVE, THE SEAT OF HENRY POWNALL, ESQR

Published by J.B. Nichols and Son, Sept. 1. 1840.

ever, still remain, such as the tea-plant and the American cranberries. The magnolias are very large and splendid trees. The kalmias are past their prime, being some of the first plants introduced into the country. There is also a splendid specimen of the Clanbrassiliana, imported by the late owner with two other plants of the same description, one of which was presented to George III., and is in Kew Gardens, and the other is in the possession of the Duke of Portland. Some of the trees long noticed by travellers on the western road, trained over the wall, yet remain, and bear fruit, though the wall has been removed.

The house contains several good pictures; among the principal are—

An original of Charles I., by Stow.

The Centurion, by Ferdinand Bol.

A Head, by Rembrandt.

Sea Piece, by Wilson.

Portrait of Sir James Thornhill.

View at the back of the Isle of Wight, by Shayer.

The Country Inn, by Morland, painted for his brother, and said to be the largest picture of that artist.

Two Views at Tivoli, by Perugino.

Two good landscapes, by Berghem.

Country Fair, by P. Wouvermans.

Head of Christ, by Agnese Dolci.

The Miniature, by Harper.

One of Glover's early landscapes.

There are also several good copies; amongst others the Spanish Peasant Boys of Murillo, and the celebrated Cattle Piece of Paul Potter. The entrance hall and vestibule contain marble busts of Nelson, Wellington, Pitt, Perceval, Baily's Eve, Dante, a fine Apollo by Rossa, and several others.

In the library is a beautiful illuminated initial letter, from the celebrated missal at Florence, painted by Andrea Verocchio (1520), which was stolen by the French in the revolution. It was brought to England by W. Y. Ottley, Esq.

## HOUNSLOW HEATH.

Adjoining to the town on the west was formerly an extensive heath, one of the most noted scenes of highway robbery in the neigbourhood of London.

A survey made in the year 1546 describes the contents of Hounslow Heath as 4293 acres, lying and extending into several parishes; but, according to Rocque's Map of Middlesex, it contained in 1754 about 6658 acres of land. Vestiges of ancient encampments on Hounslow Heath are mentioned by several writers. Dr. Stukeley observes that a portion of a Roman road, "one quarter of a mile long, is still perfect to the east of the brook where the powder-mills are on Hounslow Heath, at which place the common road goes southward to pass it."[1] The same writer likewise informs us that Cæsar's camp, 60 paces square, was very perfect upon the heath, a plan of which is given in his work.[2] In Camden's Britannia, mention is made of a small Roman camp on the north-east towards King's Harbour, single-trenched, 90 paces by 132. Lord Winchelsea had some celts found on Hounslow Heath.[3] Glover, in his Survey of the Hundred of Isleworth, anno 1635, marks out two royal camps on the heath near Cranford, which he calls Shakesbury Hills. Leland[4] speaking of this Heath, says "There rennith a lande water through the Hethe of Hundeslaw as a drene to the hole hethe, that is of a great cumpace, and I passid by a bridge of tymbre over it."

History records it as having been the station of armies, and more than once the rendezvous of the principal military force of the kingdom. In 1215, immediately after the sealing of Magna Charta by King John, a tournament appointed by some of the barons to take place at Stamford, was adjourned to this heath.

[1] Itin. Curios. p. 204, note.
[2] Iter Boreale, p. 8.
[3] Camden's Britan. by Gough, vol. ii. p. 14.
[4] Itin. vol. ii. p. 1.

We learn from Matthew Paris,[1] that shortly after the barons had forced the King to seal Magna Charta, several of them, supposing all danger was then over, appointed a tournament to be held at Stamford; whereupon Robert Fitzwalter, commander of the army of the barons, and other great men, who, still mistrusting the King, kept the Tower of London in their hands, wrote to William de Albini, the third baron of that name,[2] stating how expedient it was for them all to keep within the City of London, which was their chief dependence, and what disgrace it would be if by their negligence it should be lost; and therefore, by common advice, they deferred the tournament which was to take place at Stamford on the Monday after the feast of SS. Peter and Paul, to the Monday after the octaves of that feast; and that it should be holden upon the heath between Staines and Hounslow; which they did both for the security of themselves and the city. And therefore they sent to, and required their friends diligently to come provided with horse and arms, so that they might receive honour at the approaching tournament. The prize to be contended for was a bear, which a certain lady had promised to send them.

In 1217 a conference took place at Hounslow (probably on the heath) between the partizans of Henry the Third and those of the French Dauphin, who had invaded England; on which occasion that King, by letters patent, granted safe conduct to four peers and twenty knights, who came on the part of Louis.[3]

In 1267, the Earl of Gloucester, being at the head of the Londoners, then in a state of rebellion, assembled his forces upon the heath, and there threatened to give battle to King Henry; but, fearing that the contest would prove unequal, he retreated before the arrival of the royal power.[4]

[1] Tom. i. p. 265.

[2] He appears to have been the chief promoter of the intended tournament, his castle of Belvoir being within sixteen miles, and his manor of Offington, where also he had a fair mansion, within two miles of Stamford. (Peck.)

[3] Rot. Pat. 1 Hen. III, m. 6. [4] Holinshed's Chron. vol. ii. p. 778.

In 1642 King Charles's army is said to have been intrenched upon Hounslow Heath immediately subsequent to the battle of Brentford.[1] In the same year (23 Nov.) the Earl of Essex's army was mustered there;[2] and on the 3rd of August, 1647, the parliamentary forces under Sir Thomas Fairfax were assembled on Hounslow Heath to the number of 20,000 horse and foot, with a train of artillery, and all other provisions proportionable to such an army. Upon which occasion the Speakers of both Houses of Parliament appeared there with their maces, with several of the members.[3] The following is an account of that rendezvous as published in a journal of that period.[4] "There were present the Earls of Northumberland, Salisbury, and Kent; Lords Grey of Wark, Howard of Escrick, Wharton, Say and Sele, Mulgrave, and others; the Speaker of the House of Commons, and about 100 members. The whole army was drawn up in battalions, near a mile and a half in length. The General, accompanied with the said Lords and Commons, rode along through the army from regiment to regiment, and they were received with great acclamations. Having viewed the army, they took leave of the General, and some went to the Earl of Northumberland's at Syon, and others to the Lord Say and Sele's at Hanwell. Soon after the Palsgrave came into the field, who, with the General, and many gentlemen, viewed the army." After the review the army was quartered at Hounslow and the adjacent villages.[5]

In 1686 James the Second, who took great pains to view and discipline his army, which was raised for the purpose of over-awing the city of London and his Protestant subjects, and in which many noblemen of great name bore his

[1] Perfect Diurnal, Nov. 14.
[2] Certain Special Passages, &c. Nov. 17—24.
[3] Clarendon's Hist. of the Rebellion, vol. iii. p$^{t}$. i. p. 94.
[4] Perfect Diurnal, Aug. 2—9. 1647.
[5] Clarendon, *ut supra*, p. 98.

commission, formed a sort of camp on Hounslow Heath, and by the great attention he had to their cloathing, arming, and discipline, rendered it a very complete body of men, which, though not very numerous (not exceeding thirteen or fourteen thousand), had the reputation of being the best paid, the best equipped, and the most sightly troops of any in Europe, and though they gave some umbrage at home, they raised the King and kingdom's credit to a great degree abroad.[1]

In the same year King James, by letters patent, granted to John Shales, his heirs and assigns, the right and privilege of holding a market upon Hounslow Heath, as long as the camp should continue there, and during any future encampment upon the heath, as also a weekly market on Thursdays for ever,[2] the latter of which has been discontinued several years, but was held within the memory of some of the present inhabitants. By other letters patent the same King further granted to the said John Shales the power of holding an annual fair at the market place upon Hounslow Heath to begin on the 1st of May, and continue twelve days.[3] The right of these patents were in 1794 vested in William Lowndes, Esq. of Chesham, Bucks. The fair has been discontinued.

In 1688 James II. collected a large body of troops on the heath, and when on a visit to the camp to review the soldiers, was alarmed by the loud acclamations of joy, on the arrival of the news of the acquittal of the "Seven Bishops," who had been tried for publishing a libel against the government. The Rev. Samuel Johnson was taken into custody, and severely punished for dispersing in the camp 1000 copies of a pamphlet written by himself, intituled "An

[1] Dr. Clarke's Life of James II., vol. ii. p. 71. A list of the colonels in that camp is given in Harl. MS. No. 6815. f. 81. See also Antiquarian Repertory, vol. i. p. 230, for a list of King James's army on Hounslow Heath, as they lay encamped, with the names of all the general and field officers, colour of their cloaths, number of their men, and manner of encamping, &c.

[2] Pat. 2 Jac. II. part iv. n. 2.

[3] Ibid. part ii. n. 8.

Humble and Hearty Address to all the English Protestants in the present Army."[1]

In the month of June, 1740, the army under the Duke of Marlborough was encamped upon Hounslow Heath.[2]

In 1793, barracks were erected on the heath by government, calculated to afford accommodation for more than 600 men. The buildings, situated at a short distance from the western road, consist of a centre forming the officers' apartments, and east and west wings, with some additional erections, within an inclosure of nearly four acres in extent. Near to the barracks is the ground for military exercise, containing 300 acres of land, of which 268 are in the parish of Isleworth.[3]

The only manufacture of importance at present is that of gunpowder, for making of which, about two miles to the south-west of Hounslow are the extensive mills of Messrs. Curtis and Harvey, which have been improved within the last few years, and where a curious pump, worked by wind-sails, raises from thirty to fifty tons of water in a minute. There are also other gunpowder-mills near Babor Bridge, and a mill formerly used for dressing flax, but now used as a snuff-mill.

The accidents which are inseparably connected with the manufacture of gunpowder, have not unfrequently occurred at Hounslow Heath; and have sometimes been attended with considerable loss of life. Some of the most important of these may here be noticed.

[1] Biog. Brit. [2] Register of Hounslow Chapel.

[3] Among the miscellaneous services for the year 1818 is the following estimate of the sum required for the purchase of land on Hounslow Heath for the exercise of cavalry.

| | |
|---|---|
| Purchase-money of 300 acres . . . . . | £12,500 |
| Compensation for Great Tythes . . . . . | 1,000 |
| Expenses of Act of Parliament, law expenses, trees to be purchased, and the expense of the inclosing the same . . | 1,500 |
| | £15,000 |

Clear of Fees and all Deductions.

On the 11th March, 1758, the powder-mills belonging to Mr. Smith exploded, but happily no lives were lost. This accident, no doubt, gave rise to the following paragraph in the Reading Mercury:—"Reading, March 12, 1758. Last night, about nine o'clock, a slight shock of an earthquake was felt at Colebrook, Maidenhead, and other places between London and this town, but we do not hear of any damage it has done. It was also perceived here."

On the 6th Aug. following, two powder-mills blew up with about 600 weight of powder.

On the 29th Dec. following, about twelve o'clock at night, a stove of gunpowder at the mills belonging to Samuel Underhill, Esq., took fire. The quantity of powder then drying therein was great, consisting of 17 cwt., and the explosion was extremely violent and alarming, insomuch that Mr. Underhill's dwelling house was considerably damaged, though at near 300 yards distance from the works.

On the 27th Sept. 1770 a man was killed by the blowing up of two of the mills.

In 1772 (6th Jan.), about half-past nine in the morning, three powder-mills blew up. The shock was felt throughout the cities of London and Westminster, and it is said, at an almost incredible distance, viz. in Gloucestershire and the adjoining counties, more than 100 miles off.

In April 1774 two persons lost their lives by the blowing up of a mill. This happening on Sunday, during the time of divine service, the congregation in Isleworth church were so terrified, imagining the church was falling, that they hurried out with the greatest precipitation; however, happily no other mischief ensued.

On the 25th Sept. 1774 Mr. Taylor's powder-mills blew up, and one man perished by the explosion, whose head was found at the distance of more than a quarter of a mile from his body.

On the 14th Jan. 1796, between eight and nine o'clock, the powder-mills belonging to Mr. Hill, owing to the wheels

of the mill not being properly supplied with oil, took fire, and blew up with a dreadful explosion; three men who were at work in the manufactory lost their lives, and the flames from the mill communicating to a punt in the mill river, in which were thirty barrels of gunpowder, set fire to the whole; the man who had the care of the vessel was shattered to pieces, and the boat blown out of the water. Not a vestige of the mill was left standing, and the heath was covered with bricks and tiles, and the mangled limbs of the unfortunate sufferers. The houses in Hounslow, Isleworth, and even Brentford, suffered considerably; the Crown Inn at Hounslow, and the King's Head at Brentford, had not a whole pane of glass in the windows; and the inhabitants near the spot were so terrified, that they not only forsook their dwellings, but a number of women, with their children, appeared half naked in the streets, expecting every moment that their houses would fall and bury them in the ruins. The loss on this occasion was estimated at near 20,000*l.* The shock was felt as far north of London as the extremities of Enfield parish, and south beyond Croydon.

On the 21st Aug. 1813, about twenty-five minutes past six in the morning, two mills blew up, and three persons, it was said, were killed.

In 1835 (Aug. 5) an explosion occurred at one of the mills belonging to Messrs. Curtis and Harvey. Fortunately the accident happened during the breakfast hour of the men, there being only two upon the works at the time, both of whom were killed. The effect of the shock was perceptible for many miles round the country.

Another dreadful explosion, attended with fatal consequences, occurred very recently (Wednesday 18 Dec. 1839) at the extensive gunpowder mills belonging to the same firm. By the force of the explosion one unfortunate man, named East (since dead) was blown directly through the doorway, and was found in a dreadfully mutilated state in the yard; his companion, named Jacobs, being afterwards

found at the contrary end of the building. The building was used as a corning house, and the men were engaged in clearing it out. East, contrary to his instructions, did it in a manner never before attempted, using a wrong instrument.

Many rare plants have been found on Hounslow Heath, which may be enumerated below.[1]

The quality of the soil is extremely good; and the impolicy of suffering such an expanse of convertible land to lie waste was felt so early as the time of Hen. VIII., in the thirty-seventh year of whose reign a bill was framed for its inclosure, by which, power was given to the commissioners to assign allotments to the tenants and inhabitants of the parishes who had an interest in the waste, according to their respective claims; and it was enacted, "that such part and so much of the waste as was certified to belong to the King, should remain for ever copyhold land, and to be adjudged of the nature of copyhold lands, to all intents, constructions, and purposes."[2] This project, however, was not carried into effect.

In 1795 the inhabitants of Isleworth came to a resolution to petition parliament to enable them to inclose Hounslow Heath into small farms; and several of the surrounding parishes determined to follow their example. Notwithstanding this proposition was highly approved of by the late Duke of Northumberland, the lord of the manor, it was not carried into effect until the 53rd of Geo. III. when, by

[1] Alisma Damasonium; Alisma ranunculoides; Limosella Aquatica; Acorus Calamus; Anthemis nobilis; Cnicus heterophyllus; Cnicus pratensis; Cicuta virosa (a scarce plant, said to have been the species of hemlock with which Socrates was poisoned); Helosciadium inundatum; Buffonia annua; Gentiana Pneumonanthe; Utricularia minor (river); Typha angustifolia; Typha minor; Lythrum hyssopifolium; Peplis Portula; Plantago lanceolota $\beta$; Plantago major $\beta$; Radiola Millegrana; Centunculus minimus; Littorella lacustris; Carex Pseudo-cyperus; Scirpus acicularis; Scirpus fluitans; Lycopodium annotinum; Lycopodium clavatum; Lycopodium inundatum; Equisetum hyemale; Conferva reticulata; Conferva rigida (river); Conferva sericea; Anthoceros punctatus; Blasia pusilla; Pilularia globulifera. Cooper's Flora Metropolitana, p. 113.

[2] This bill is printed in Foot's Agricultural View of Middlesex, p. 34.

Act of Parliament (1813), almost every part which was capable of culture was inclosed.

Within a few years past numerous handsome houses have been erected, and plantations made, through which the appearance of this formerly desolate tract of country is materially changed.

A question has lately been brought before the magistrates at the Brentford petty sessions respecting the manorial right of free warren on Hounslow Heath within the manor of Isleworth-Syon. It was alleged that this right was vested in the Queen Dowager, under letters patent, granted by her late consort, King William IV., by which her Majesty and her deputies were entitled to shoot, and to follow game over any part of the said manor, as well on the heath as on other men's lands. It was also asserted by the solicitor, on the part of the Queen Dowager, that the manorial right above mentioned was still retained by her Majesty. On the other side, through the medium of Sir Frederick Pollock, on whose grounds (at Hatton) the trespass had been committed, it was contended that, to give the Queen Dowager the privileges claimed by her solicitor, it was necessary that the letters patent granted to her by her royal husband, should, on his demise, have been renewed by her present Majesty, Queen Victoria, which not being the case, the right had lapsed into the Crown. He then recited various other grants of Charles I. &c. by which Hanworth Park and Kempton Park (both included in the letters patent), with the right of free warren over them, had been granted to different individuals. In the course of the investigation it was understood that the Duke of Northumberland claimed the right of free warren over the manor of Isleworth-Syon, and the grant made to the ninth Duke of Northumberland by King James I. was produced, from which it appeared that the right of free warren for the manor of Isleworth-Syon was vested in the Dukes of Northumberland unconditionally, and which grant had in no-wise been re-called. The manor of Isleworth-Syon

formed part of the extent of ground named in the letters patent produced, and it was contended, on the part of his Grace, that his late Majesty had no power to insert in them the right of free warren over that manor, which had been disposed of by one of his royal predecessors. It may be right to observe that one part of Hounslow Heath formerly extended to the very pales of Bushy Park, in the manor of Hampton, and until the inclosures it would have been difficult to have drawn a line of demarcation between the two manors of Isleworth-Syon and Hampton, but such line must have been defined by the commissioners under the inclosures, and the Queen Dowager's right of free warren could only be given even by letters patent over that part of the heath now within the manor of Hampton.

This discussion took place on the 12th Oct. 1839. The question, however, has been withdrawn, it not being the intention of the Queen Dowager, nor of the Crown, to press the claim.

# ADDENDA ET CORRIGENDA.

Page 32, note. The Alien Priories were dissolved by Henry the Fifth, in the *second* year of his reign, not the *first*.

Page 38, note 1. for 611 read 617.

Page 39. Amongst the Cotton. MSS.[1] is a letter written by Richard Clifford, Bishop of London, to King Henry V. concerning an embassy to the Pope, dated London, 20th May, 1421, wherein he states, that "On Sunday, the fyft day of May, I was at youre hows of Syon, and there confermed the eleccions of dame Jhone North, abbesse, and of sire Thomas Fyschburne, my welbelovyd cousyn, confessour of youre seyd hows; and that same day I blessyd and stallyd the forseyed abbesse; the whiche persones I truste, by Goddys grace, schal moche profite in that place, in that holy company bothe of men and of women, the whiche God of his mercy graunte."

Page 51. Amongst the Sloane MSS. (No 4938, f. 10.) is an ordinance of Henry Monyashe, Abbat of Dale,[2] and the Convent there, of the Præmonstratensian order, relative to the celebration of an obit in their chapter for the sisters and brethren of Syon Monastery, dated 10 Jan. 1425.

Page 52. Thomas Ismaelita, a monk of Syon Monastery, A. D. 1430, is mentioned by Tanner[3] amongst the eminent writers of that period. He wrote *Speculum humilitatis*, lib. i. "Dominus noster Jesus Christus." *Collectiones miraculorum*, lib. i. A MS. of this is in the library at Lambeth Palace,

[1] Cleop. E. II. f. 352. Printed in Ellis's Original Letters, 2nd series, vol. i. p. 91.

[2] Dale (Le) Depedale, or De Parco Stanley, in Derbyshire. Originated temp. Hen. II. by the gift of Serlo de Grendon. Founded at Stanley-park, A. D. 1204, by William Fitz Rauf, Seneschal of Normandy, and Jeffrey de Salicosa Mara, who married Maud, his daughter. It was valued at the dissolution at £144. 12s.—*Dugdale.*

[3] Bibliotheca, p. 447.

No. 331, art. 2, fol. 118. *De ortu Mariæ, infantia et miraculis Christi*, lib. i. "Anna et Emeria fuere sorores." MS. Bodl. Mus. 35. MS. Merton, N. ii. 1. imperf. in princ. The last was edited by J. B. Coteler in the notes to his SS. Patrum Opera, Paris, fol. 1672.

Page 54. In 1431 (10 Hen. VI.) "The nuns and brethren of Syon took possession of their new church of Syon in the parish of Isleworth near Brentford 'die Sancti Martini in Yeme,' Humphrey Duke of Gloucester being present." (Annals of Bermondsey Abbey, Harl. MS. N° 231. f. 71.)[b]

Page 58. The library of Syon Monastery was well furnished with books, of which the catalogue, in remarkably fine preservation, still remains amongst Archbishop Parker's MSS.[1] in Corpus Christi College, Cambridge, N° cxli. It is handsomely written upon vellum, and contains a list of 1400 volumes, arranged under class marks. In some instances the names of the donors are mentioned; and at the end is an alphabetical list of the author's names.[2]

Sir Richard Sutton contributed much to its celebrity by a splendid work, printed at his expense by Wynkyn de Worde in 1519, and called in honour of the monastery, "The Orcherd of Syon."[3] That eminent divine, Thomas Gascoign, sometime Chancellor of the University of Oxford, translated the Life of St. Bridget for the use of the nuns of Syon, and in his will bequeathed to the monastery "Scripture Verities," a work of his own, and many other books. Henry VIII. gave them his

[1] Archbishop Parker imposed restrictions on the use of his valuable collection of MSS. of a very singular character. They are not allowed to be removed from the room in which they are deposited, and in which no fire is permitted to be used. They can only be consulted at certain specified times, and even the master can only refer to them in the presence of a scholar. The cases are secured by three locks (the keys of which are kept by distinct persons); and the college loses all right to his benefaction if fifteen books are found to be wanting at the yearly visitation.

[2] A complete collection of the remaining catalogues of monastic libraries has for some time been in progress under the superintendence of James Orchard Halliwell, Esq. F.R.S. and S.A., of Jesus College, Cambridge, in conjunction with Mr. Black, in which the catalogue of the library of Syon will be included.

[3] A MS. bearing this title is amongst the Harl. Collection, N° 3432. It is distributed into seven parts or books, each of which has five chapters; the leaves are not numbered. It appears to have belonged to William Tarboxe, or Tarboke, of Kidderminster.

" Assertion of the Seven Sacraments against Luther." Symon Wynter, a brother of this House, temp. 1428 (who has escaped the researches of Pits, Bale, and Tanner), wrote, and gave them several things; particularly a piece called " Regina Celi," or " a notable Treatise in praise of the Virgin Mary."[1]

In the Bodleian Library at Oxford is a MS. (MS. Bodl. F. 2. 12. 2351. N. 565. p. 122) which formerly belonged to the library at Syon; probably a production of their own Scriptorium, and one of the most curious in the catalogue. It is a folio volume, on vellum, of the latter half of the fifteenth century, closely written, and appears to be the results of the travels of William Wey, B. D. Fellow of the Royal College of St. Mary and St. Nicholas at Eton, near Windsor, who died in 1474. He had been twice to the sepulchre, and had once visited the shrine of St. James of Compostella in Spain. The following is a detailed list of its contents :—

1. Goods given by William Wey to the Church of Jerusalem, fol. 1, r°.

2. Changes of money from England to Rome and Venice, fol. 3, r°.

3. The way to Jerusalem, *in verse*, fol. 6, r°. (ατελ.)

4. Materie moventes transire ad terram sanctam, fol. 17, r°.

5. Itinerarium primum ad terram sanctam, A. D. 1458. fol. 35, r°.

6. Itinerarium secundum ad terram sanctam, A. D. 1462, fol. 51, r°.

7. Peregrinatio ad S. Jacobum in Hispania, fol. 98, r°.

A transcript of this volume is in the possession of J. O. Halliwell, Esq., made by him in the Summer of 1838. Some further information respecting William Wey will be found in an interesting paper in the Archæologia (vol. XXI. pp. 408, 415), by the Rev. John Webb, M.A., F.S.A.

In the Cambridge Public Library (Dd. ii. 33. 65.) is a small folio volume on paper, called *The Instruction of Novices*, being a translation of a book, entitled *Formula Novitiarum*, " wrytten by the hand of Thomas Prestius, brother of Syon."[2]

Amongst the Cotton. MSS. (Appendix xiv.) is a small oc-

[1] Churton's Lives of Smyth and Sutton, p. 415. *et seq.*

[2] He was one of the brethren of Syon Monastery at the time of its dissolution by Henry the Eighth—See page 90, *ante*, where his name is spelt Precyouse.

tavo volume on vellum, entitled "Breviarium cum officiis in conventu Monialium de Syon," and from the following passage at fol. 56. (evidently in a different hand-writing from the MS.) appears to have belonged to Elizabeth Edward, who was one of the professed sisters in 1518 (see p. 82.)

"Of youre charite praaye for the sowlys of John Edwarde, and Margaret hys wyffe, and for Elizabethe ther doughter, professed ynne Syon, for whos use thy[s] boke was made."

At folio 144, the following obits (some of which have been mentioned at p. 54), were to be observed in the monastery:—

"Thes ar the obites used to be kepte in the monasteri. First one for the founders Kynge Herri the Vth and Kyng Edwarde the iiij$^{th}$, and there spouses, Quene Katerin and Quene Elizabeth, and for all other that hath been or shalbe good and gracious founders unto us, wiche is kept the laste day of Auguste, yf it be not sonday, and in this obite is saide—

"Deus indulgenciarum Domine, da animabus fundatorum nostrorum et animabus famulorum famularumque tuarum, *et cætera*, with alle othir collectis lyke as in othir yeredayes.

The seconde obite is within the utase of the Epiphanie for the lorde Sir Henri Fitzhugh, and for alle the foundres of priouris alienes youe to Syon, with collectis as in other yere dayes safe the first collectes at placebo, and at laudes ar saide this, "Deus indulgenciarum Domine, da anime famuli tui et animabus famulorum famularumque tuarum, quorum anniversarium deposicionis diem commemoramus, refrigerii sedem, quietis beatitudinem, luminis claritatem." At lauds,—"Deus, cui proprium est misereri semper et parcere, propiciare anime famuli tui et animabus famulorum famularumque tuarum, et omnia eorum peccata dimitte, ut mortis vinculis absoluti transire mereantur ad vitam."

The third obite is within the utas of our ladi day, the nativite, for oure fader Sir Thomas Fisshborne, and for alle Abbesses and confessoures, with the same collectes as in the nexte obite before with addicion of this worde *sacerdotis* after *famuli tui*.

The fourth obite is the first weke of advent for sustren and bretheren professed with these collectis, as "Deus venie largitor," "Deus qui inter apostolicos," "Adjuva," "Fidelium Deus." At laudes, "Inclina, Domine," "Deus cujus misericordie," "Ascendant," "Per eundem," "Oremus," "Animabus."

The Vth obite is the twesday after quinquagesime, or the nexte weke tofore, for fadres and modres, with these orisons, "Deus, qui nos patrem," "Adjuva nos, Deus salutaris," "Deus venie largitor," "Fidelium Deus." At laudes, "Omnipotens et misericors," "Ascendant ad te, Domine," "Inclina," "Animabus."

The vi obite is within the utas of relikes, for bretheren and sustren of chapitre, withe the same collectes as for sustren and brotheren professed.

The vij obite is in Ester or paschale tyme, at the limitacion of the confessour generall, for the fadres and modres, with alle the progeni of them, and for alle their frendis and benefactours of our foundres that hathe bene or shalbe, and specialli for the duke Richard, and Cecilie his spouse,[1] parenters unto Kynge Edwarde the iiijth. For all these also is sayed affter complyne or at othir tyme in the day, "De profundis clamavi," with this collecte, "Inclina, Domine."

In this dayli diriges at placebo are saide these orisons, "Adjuva nos," "Deus, qui inter apostolicos," "Deus venie largitor," "Fidelium Deus."—At laudes, "Ascendant," "Deus, cujus misericordie," "Inclina, Domine," "Animabus." In a dede day at placebo, "Deus, cui proprium est misereri semper et parcere, te supplices," "Adjuva nos, Deus salutaris," "Deus venie largitor," "Fidelium Deus."—At laudes, "Deus, cui proprium est misereri semper et parcere, te supplices," "Ascendant ad," "Inclina, Domine," "Animabus." In a yere day at placebo, "Deus indulgenciarum," "Adjuva nos, Deus salutaris," "Deus venie largitor," "Fidelium Deus."—At laudes, "Deus, cui proprium est misereri semper et parcere, propiciare," "Ascendant ad te, Domine," "Inclina, Domine," "Animabus."

If eny obite falle within xxx dayes after the dethe of a suster or a brother, than at placebo, in steede of "Deus, qui inter apostolicos" shalbe saide "Deus, cui proprium est misereri semper et parcere, propiciare."—At laudes, in steed of "Deus, cujus misericordie" schalbe saide "Omnipotens sempiterne Deus."

In No. 2321 of the Harleian MSS. at fol. 17, is a very curi-

[1] Their daughter Anne was prioress of Syon Monastery circa 1494; see *ante*, p. 80.

ous discourse (in English), entitled, " Sermo de Indulgenciis, præsertim de Indulgenciis Monasterii de Syon," taken from the text " Tibi dabo claves regni cœlorum," &c. (Matth. c. xvi. v. 19), being a portion of the Gospel for the festival of St. Peter ad Vincula, commonly called Lammas day. In this discourse the nature of Pardons and Indulgences in general is largely treated of, but more particularly of those procured at the court of Rome for Syon Monastery, by Father Thomas Fishbourne, confessor-general, circa 1420.

At fol. 62b is given the pardon of Assyse granted to St. Francis, of which the like was procured for Syon for every fourth Sunday of Lent.

The MS. is a small 8vo. written partly in English and partly in Latin, in the hand-writing of the fifteenth century.

In the Arundel MS. No. 11, fol. 177 (in 4to. written in the fifteenth century) is " Collacio proposita coram Collegio Brigittini ordinis in Suecia; per generalem et primum confessorem de Sancta Syon in Anglia."

Page 68, line 14. Instead of " quitclaimed to Abbess," read " quitclaimed to the Abbess."

Page 73, line 36. Instead of " 1492. 7 Hen. VII." read " 1490. 5 Hen. VII."

——— Sir John Crosby (founder of Crosby Hall in Bishopsgate-street, and Sheriff of London 1470), by his will, dated March 2, 1471, proved Feb. 6, 1475, bequeathed " to the abbes and the father, brethren and sisters, of the Monastery of Syon, towards the supportacion of the charge of the same house, to the intent that they, as soon as they may goodly after my decease, do placebo, dirge, and mass of requiem, by them to be sung by note, for my soul, and for the soul of Anneys late my wife, and for the souls of all my children passed to God, and for all Christian souls, in their convent church of the said house, and also that they otherwise have my soul specially recommended unto our Lord God among their devout prayers, xl$^{li}$." He also bequeathed " to the abbesse of the same monasterie, to pray specially for my soul, c$^{s}$. and to the father of the same monasterie, under like form, c$^{s}$." (See Gough's Sepulchral Monuments, vol. ii. p$^{t}$. iii. Appendix, N° IV. for a Copy of the will of Sir John Crosby, Knt.)

Page 76, line 16. Dele " During this year," and read " In 1492."

Page 78. About 1493, the Abbess of Syon gave the University of Cambridge twenty oak-trees for the fabric of St. Mary's church, then in the course of erection. MS. Baker (in Univ. Lib. Camb.) XXIV. 213.

Page 80. Sir Ralph Hastings, Knt. of Wanstead, Essex, third son of Sir Leonard de Hastings, by Alice, daughter of Thomas Lord Camois, bequeathed his body to be buried in the church of St. Bridget at Syon, Sept. 17, 1495.[1] He was keeper of the lions in the Tower, A. D. 1461; joint constable of Rockingham Castle with his eldest brother William; captain of Guisnes; and esquire of the body to the King.[2]

——— It appears from the Parliamentary Rolls (Rot. Parl. 19 Hen. VII. m. 5 & 6. n. 7.) that the advowson of Olney, with an acre of land there, the chapel of Weston, and the portion of Emerton, in the county of Bucks, were granted to Syon Monastery in 1503 in exchange for " all those lands and tenements which by the King were and yet are inclosed of new with a pale, and within the same pale containing by estimation in circuit by the said pale 9642 feet, and also 20 feet of land without the same pale, next adjoining to the same pale, the same 20 feet of land only to commence from the gate entering into the said inclosure on the west part, and so going towards the south, and then turning to a river called the Thames towards the east, for a necessary and common highway from the said gate to the passage of the said river of Thames, within the parishes of Isleworth and Twickenham in the county of Middlesex."

Page 81. In 1513, Sir Richard Sutton, one of the Founders of Brazennose College, Oxford, was steward of Syon Monastery, and had chambers there, where he often resided towards the close of his life. By his will, dated 16 March, 15 Hen. VIII., of which the following is an extract, he bequeathed certain estates in the town of Brentford to the monastery, for the maintenance of a priest to pray for his soul, &c. as also a legacy of 20*l.* to the Lady Abbess.

[1] Ped. of Earl of Huntingdon, MS. Wood, F. 3. (8465), f. 31.
[2] Collins's Peerage.

" Item, I will that my Lady Abbesse of the Monastery of Syon have xx$^{l}$ to pray for me, as I intend their weall, most lowley beseeching theym of their great charitie to do the same to my poor soule, and to forgive me. Item, I the said Richard will that all suche persons and their heires that stand and be possessed and seized of my houses and tenements in Braynforth, which I late purchased of Jane Wolmer, widdowe, and of a house that I have on the north side of the Kyngs highe waye there, shall stande, be possessed, and seased thereof, to th'use of me the said Richard and myn heires, and to perfourme my last wille, to the intent that with the profits of the same, as farre as they will extende, they shall go towards the fynding of an honest preest to pray for my soule, and all the soules that God and I would have praid for. And that the seid preest shall have all the profits of the same towards his wages, to teche all those women that intend to be professed and admytted unto the house of Syon; and my Lady Abbesse, yf it please her, to give the said prest mete and drink, and logging, and the said prest to say grase dailey, and to geve attendance upon the steward of the said house of Syon at dinner and supper, and to do divine service afore him. Also I will that my sayde feoffees shall stande and be seized of the premises in Braynforth ende to the entent aforesaid, unto suche time my said Lady Abbesse, or her successors, may optain and gett of the Kings grace, his heirs or successors, licence of the mortyfying (amortizing) of the premises to the said Abbesse and her successors, and also licence of the lords mediat and immediat, and after such licence by them obteyned and had of the premises, then my said feoffees shall stande and be seased of the premises to th'use of my seid lady abbesse and her successors for ever; and that my feoffees shall make a sufficient estate and feofment to my said Lady Abbesse and her successours of the premisses for ever, to the intent aforesaid, so that the sayde licence be obteyned and gotten within the space of twenty yeres next after my decese.

" Item, I ordeyn and make my said lady abbas of Syon, and Maister John Fewterer, general confessor of the seid monastery, and Maister Alexander Bell, my goostly fader, overseers of this my present will and testament, moost humbly beseeching them to forgive me that I have offended theym in worde, worke, or thought, and of their charitie that it may please theym to pray for me with all the hole convent, as I trust I shall pray for

them in hevyn." He likewise bequeathed to his nephew John Sutton, of Sutton, his "beddyng and householde stuffe," which he had at Syon; and to "Richard Sutton, yeoman of the chambre, with the Queen's grace," certain lands which Lawrence Ledham held to farm in Isleworth of the yearly value of 5*l.* and more.

Sir Richard Sutton's will was proved in St. Paul's Cathedral Nov. 7, 1524, by two of the executors, John Sutton and Roger Leigh, and he is supposed, by his biographer, the late Archdeacon Churton, to have been buried in this monastery.[1]

Page 81. According to the pedigree of Danvers, from Aske's Collections, printed in the Collectanea Topog. et Genealogica, vol. i. p. 326, Constantia Browne, abbess of Syon Monastery, was the daughter of Robert Browne, of Halton by Oxford, by the daughter of William Bessells, of Bessells; and granddaughter of Annes Baldington, of Aldebury, in Oxfordshire, sister to John Danvers, a descendant of John Danvers, of Cotherop by Banbury. Her cousin, Ralph Tracy, was prior of the Carthusian Monastery of Sheen, by Syon, and was there slain by Godwyn, a monk of that house.

Page 82. In 1536 (26 March) Agnes Jordan, abbess, John Trowell, confessor general, the Sisters and Brethren of Syon Monastery, were admitted *in confraternity* with All Souls' College, Oxford.—Gutch's Collectanea Curiosa, vol. ii. p. 268.

——— Amongst the miscellaneous letters printed in the fifth volume of the State Papers, p. 62, is the following, bearing date 6 Nov. A. D. 1536, from Agnes Jordan, abbess of Syon Monastery, to Lord Cromwell, wherein she agrees to receive the Lady Margaret Douglas, daughter of Margaret, Queen of Scotland (by her second husband, Archibald Douglas, Earl of Angus), and niece to Henry the Eighth.

"Dewtie in most humble wyse and thankys from the intyers of our harties unto your good lordschip allweyes premysed. Pleasithe the same to be asserteynyd that, accordyng to the wyll and pleasure of our lyege Lord and most gratyous Soverayne and Prince, sygnyfyed unto us by your Lordschypis lettres as towchyng the Ladye Margaret Douglace, I schalbe redye and glad to receyve her to sutche lodgyng, walkes, and commodyetyes, as be or maye be to her comfort and our princes

[1] See Appendix to Churton's Lives of Smyth and Sutton for a copy of the will of Sir Richard Sutton, Knt.

plesure, in our precyncte. And what service and pleasure schalbe in us to do unto her, we shalbe ever redye to do, att the wyll of our sayd gracyous Lord, to be opend unto us by your Lordschyppys certyfycate, and that bothe for now and hereafter with all our powrs. Yett I requyre of your good Lordschipp that som persone, sutche as you do trust and thynke apte, maye kom and see lodgyng and walkes as be with us, and to judge whiche be most convenyent for the purport, and theruppon al thyng, to the [? best] of my power, schalbe ordred and dyrectyd by the helpe and grace of our Lord Jesu, who ever defend and blesse you bodelye and goostlye to Hys most mercyfull pleasure. From Syon, the 6 daye of Novembre, by your most bownden beadwoman and daylye oratrice,

(*Signed*) "AGNES, Abbes."

(*Superscribed*)

"To the right honourable and allweyes our most assuryd good Lord, my Lord of the Private Seale, be these delivered with spede."

Lady Margaret Douglas, the subject of the foregoing letter, was affianced to Lord Thomas Howard (half-brother to the Duke of Norfolk) without the King's consent, which so irritated that monarch, that both parties were committed to the Tower. Lord Thomas dying there shortly after, the Lady Margaret was set at liberty, and, from the tenor of the above letter, appears to have been placed at Syon Monastery. This last circumstance, however, we do not find noticed by either contemporaneous or modern writers. Lady Margaret subsequently married Matthew Earl of Lenox, and by him had issue Henry Lord Darnley, husband of the unfortunate Mary Queen of Scots. She died at Hackney in 1577, and was buried in Westminster Abbey.

Page 85. Amongst the Cotton. MSS. (Vesp. A. xxv. f. 40.) is a diary, probably made by a citizen of London temp. Henry VII. and Henry VIII. whence the following is extracted:—

"M. Champney mayir, then was iij moncks of the Chartarhouce of London, and the Father of Syon (Richard Reynold), and a preest, drawen from the towr to Tiburn, ther hangid, hedid, and quartarid; and after that iij moncks more of the Chartarhouce, and the Bisshop of Rochester, behedid at tour hill on Midsomer eve is eve, and is beryid in Barkyng Churche

yard by the northe doore; and Sir Thomas Moore, Knyght, and Chauncelar of Inglond, behedid at tour hill on Saynte Thomas eve after Midsomer, and was beryid within the tour of London."

Page 87. Richard Whitford was the nephew of Richard Whitford, a person of considerable substance, and of an ancient family in Flintshire, in North Wales, having also large possessions at Farnworth and Widdows, in Lancashire; who was first a clergyman, but afterwards, forsaking the world, entered the Monastery of Syon, where he died in the year 1511.

Richard Whitford, the author, noticed in the page referred to, was educated in Oxford and afterwards became Chaplain to Richard Fox, Bishop of Winchester; during which time he maintained a correspondence with Sir Thomas More, Erasmus, and other learned men of the age. At last, being weary of the world, he also entered Syon Monastery, where he remained till the dissolution of that house. He was afterwards entertained by William Blount, Lord Montjoy, who made it his study to assist all that were in distress in those troublesome times. Whitford was alive in 1541; but the time of his death is not recorded. (Dodd's Church Hist. vol. i. p. 245.)

Page 88. The following account of the plate received by Thomas Mildmay and Thomas Spilman, Esquires, from the Monastery of Syon at the time of its dissolution, is extracted from a work mentioned at p. 492, *antea*.

"From the late Monasterye of Syon, in the countie of Midd. viz. one pixe of base gold, garnisshed wt perles and course stones pōz. v. oz. dī.; in gilte plate CCCCliiij oz.; parcell gilte plate liiij. oz.; and in white plate Cxxvj. oz. dī. In all, as by indenture of the xvijth of December, eodem anno, appereth,—DCxl. oz."

Page 89. "*Dorothy Codryngton.*" According to the following epitaph given by Ashmole in his Hist. of Berkshire, (vol. i. p. 108.) this name should be spelt *Goodrington*.

At Appleton, Berkshire, on a gravestone in the chancel, having the figure of a skeleton, lying in a shroud, cut in brass.

"Here lyeth John Goodrington, Gentleman, which deceased the last day of December, An. Domini M.D.XVIII. Of your charitie pray for his soule, and for Dorothy his wife, which, after his death, *toke religion in the Monastery of Syon.*"

Page 90. The following extract from a letter (printed amongst the State Papers, vol. I. pt. ii. p. 691.) from the Council to Archbishop Cranmer, Mr. Controullour, and others, &c. dated at Westminster, 11 Nov. 1541, confirms Holinshed's and Hall's Statements respecting Queen Katharine Howard's removal from Hampton Court to Syon, together with her establishment there.

" First, the King's pleasure is, that the Queen, with convenient diligence, remove to the house of Syon, there to remain, till the matter be further ordred, in the state of a Queen, furnished moderately, as her life and conditions hath deserved; that is to say, with the furniture of three chambers, hanged with mean stuff, without any cloth of astate; of which three, one shall serve for Mr. Baynton and thothers to dine in, and thother two to serve for her use; and with a mean numbre of servants, according to a book which wee send unto you herewith; the proportion whereof to be augmented or diminished the King's Highnes reserveth to your discretions, who, his Majesty thinketh, will not excede a necessary furniture.

" The King's Highnes pleasure is, that the Queen have, at her election, four gentlewomen and two chamberers; foreseing alwayes that my Lady Baynton bee one, whose husband, the King's pleasure is, should attend uppon the Queen, to have the rule and government of the whole house; and with him the Almoner (Nicholas Heath, Bishop of Rochester) to be also associate. Besides which three personages by name, that is to say, Mr. Baynton, his wife, and the Almoner, the King's Highnes appointeth none specially to remaine with her; and the number of the rest, before specified, besides those that bee at her choice, to be appointed by your discretions, such only to remain at Hampton Court, to abide the Queen's removing, as, after the ordre before specified, shall bee attendant at Syon; doing you, Mr. Controullour, to understand, that Mr. Weldon, Master of the Houshold, hath been here spoken unto, which he also doth, to make provision of wine, beer, and other necessaries at Syon for that purpose."

Page 91, l. 17. For " Mailsworth," read " Nailsworth."

——— The following account of the progress of the funeral of King Henry the Eighth from Whitehall to Syon Monastery is extracted from Sandford's Genealogical History of he Kings of England, p. 493.

" With an exceeding great train of four miles in length, the body was conducted to Syon, where it was received at the church door by the Bishops of London, Bristol, and Gloucester, who performed dirige that night and next morning; the corps, being brought into the church, was placed in a herse like that at Whitehall, but the effigies was conveyed into the vestry. The next morning, about six of the clock, after the third sound of the trumpets, the whole company, the Marquis Dorset being chief mourner, proceeded for Windsor."

Page 93. During the reign of Hen. VIII. two daughters and a son of Sir Henry Gate (brother of Sir John Gate, Knight, Vice Chamberlain), by his wife Lady Lucy, daughter of Anne Duchess of Buckingham, were born at Syon Monastery, viz. Mary, 14th Oct. 1544; Elizabeth, 2nd Jan. 1546; and Edward, his first son, 24th April, 1547.[1]

P. 96. The following entries relative to Syon Monastery occur among the Privy Purse Expenses of Queen Mary, edited by Sir Frederick Madden, pp. xxx. 48, 57.

" In June 1522, Queen Mary visited the Convent of Brigittines at Syon, where she offered the sum of 12*d.*"

" In December 1537 (29 Hen. 8.) she received a present (what it was is not mentioned) from the abbess of Syon (Agnes Jordan), and to the person who brought it she gave 3*s.* 9*d.*"

Another entry states that " in January 1537–38 she gave to a servant of the same abbess for bringing puddings, viij$^{d}$."

——— In the British Museum[2] is a copy of Queen Mary's will, from the original in Mr. Hale's hands, at Alderley, in Gloucestershire, which Sir F. Madden (who has printed it in the Appendix to his Memoir of that Queen) observes has been most unaccountably passed over without notice by every writer from that time to the present. This document bears date 30th April, 1558, and is signed not only at the beginning and end, but at the top and bottom of every page, and authenticated by her privy signet. Amongst the various sums bequeathed in it, and which are inserted by Mary herself, are the following,—to the two religious houses of Syon and Sheen.

" And whereas the Howses of Shene and Sion, the which were erected by my most noble progenitor K. Henry the Fyfte

[1] Collectanea Topog. et Genealog. vol. i. p. 396.

[2] Harl. MSS. N° 6949, f. 30.

for places of religion and prayer, the oon of monkes, of th' order of Carthusiens, and th'other of Nunns ordinis Ste Brigittæ, wer in the tyme of the late scisme within this Realme clerly dissolv'd and defac'd, which sayde howses are lately by my said dere Lord and husband, and by me, reviv'd and newly erected accordynge to ther severall ancyent foundacyons, order, and statutes, and we have restor'd and endow'd them severally with diverse mannors, londs, tenements, and hereditaments, sometyme parcell of ther severall possessions. For a further increase of ther lyvyng, and to thentent the said religious persons may be the more hable to reedifye some part of ther necessary howses that were so subverted and defac'd, and furnish themselves with ornaments and other thyngs mete for Godd's servyce, I will and geve unto ether of the said Religious howses of Shene and Sion the summe of *fyve hundred pownds* of lawfull money of Englond. And I further will and geve unto the Pryor and Covent of the said howse of Shene, and to ther successours, mannours, londs, tenements, sometyme parcell of the possessions belongyng to the same howse before the dissolucyon therof, and remayning in our possession, to the clere yerly valewe of *one hundred pownds.* And lykewyse I will and geve unto the abbesse and covent of the said howse of Sion, and to ther successors, manours, londs, tenements, and hereditaments, sometyme parcell of the possessions of the said howse of Sion, and remayning in our hands at the tyme of our decesse, or of some other late spirituall possessions, to the clere yerly valewe of *one hundred pownds,* the which summe of 100li. to ether of the said howses, and the said mannours, londs, tenements, and hereditaments, to the said yerly valewe of Cli. to ether of the said howses, I will shall be payd, convey'd, and assur'd to ether of the said howses within oon yere next after my decesse; requyryng and chargyng the religious persons, the which shall from tyme to tyme remayne and be in the said severall howses, to praye for my soulle, and the soulle of my said most dere and welbeloved husband the King's Majty, when God shall call hym to hys mercye owt of this transitory lyfe, and for the soulle of the said good and vertuous Quene my Mother, and for the soulles of all other our Progenitours, and namely, the said Kynge Hen. 5. as they were bounden by the ancyente statuts and ordyenances of ther severall foundacyons."

Page 105, line 32. for *arms* read *alms.*

Page 114. It is stated by Ciaconius[1] that Queen Elizabeth bestowed a residence at Syon about the year 1569 on Odet de Coligni, Cardinal of Chastillon; but, as it is found that several of his letters, extant in the British Museum,[2] are dated from "Schin," it may be presumed that his residence was *Sheen*, and that Ciaconius fell into an error, to which a foreigner was very liable, with regard to two places so nearly alike in name, both situated on the banks of the Thames.

Page *115. Thomas Hariot, the celebrated mathematician, pursued his astronomical observations under the patronage of the Earl of Northumberland, and has been termed "The Galileo of Syon House."[3]

Page 128. Isleworth is particularly remarkable for the excellence of the fruit grown in it, more especially the strawberries. Of the principal market gardens Mr. Loudon has given this account:—

[1] "Nec unquam Odetum Elizabetha Regina habebat obvium, quin osculo eum salutaret: eidem et uxori ædes dedit habitandas vulgo *Sion* ad Tamesim; nunquam Odetus Reginæ Anglicanæ aulam invisebat præsentibus Franciæ legatis." Ciaconius, Vitæ et Res Gestæ Pontificum, etc. tom. iii. pp. 527, 528. See further of the visit of this distinguished refugee to this country in Burgon's Life of Sir Thomas Gresham, 1839, vol. ii. pp. 269—275.

[2] MS. Harl. 6990, art. 39; and MS. Cotton. Calig. E. vi. fol. 104, 108, 133.

[3] See Mr. Bolton Corney's "Curiosities of Literature Illustrated;" in which the following summary of Hariot's Biography is given: "*Thomas Hariot* was by birth and education an Oxonian. He became mathematical tutor to Sir Walter Ralegh; made a voyage in his service to Virginia with Sir Richard Grenville in 1585; returned with Sir Francis Drake in 1586; and published an account of the colony, in the success of which Sir Walter was deeply interested, in 1588. We afterwards lose sight of him for some years—which, it is probable, were passed in studious retirement. Sir Walter was committed to the Tower on the 19th July, 1603; and in 1605 Hariot appears as one of the *six* persons who had obtained leave to *repair to him at convenient time*. Sir Walter had previously introduced him to the Earl of Northumberland (*the favourer of all good learning*), who generously conferred on him an annual pension of £120 —which enabled him to devote his whole time to philosophical pursuits. In 1607 he *observed* the Halleian comet; in 1609 he introduced the use of the new *cylinders;* and in 1610 he commenced his observations on the Satellites of Jupiter, and on the Solar Spots at *Syon House*—where, by the munificence of his noble patron, he was allowed to reside. Camden, Hakluyt, Captain Smith, and other worthies of those times, have borne unequivocal testimony to his merit. He died in 1621; and the results of his algebraic researches were published in 1631. Other remarkable proofs of his attachment to science remain in MS."

*Wilmot's Fruit Garden, Isleworth.*—This immense horticultural establishment consists of upwards of sixty acres, in different gardens, attached and detached, and surrounded for the most part by good walls. The grounds are wholly occupied by fruit-trees, fruit shrubs, and strawberries, for with the exception of tart rhubarb, which Mr. Wilmot was the first to bring extensively to market about the year 1820, no culinary vegetables are cultivated. There are an almost countless number of hot-houses and pits in these gardens, occupied in forcing strawberries, peaches, and grapes, and with pine apples. The principal strawberry forced here, and also at Spring Grove, is Keen's Seedling; the Grove-end scarlet for an early crop, and the Bostock for the second crop; all the three are great bearers. Mr. W. embraces every opportunity of introducing the best new sorts of tree-fruits, by grafting them on the old sorts, both trained and standards.

*Keen's Fruit Garden, Isleworth.*—The extent of these grounds is about the same as those of Mr. Wilmot, and like them they are almost entirely devoted to the culture of fruits; there are here, however, very few walls or hothouses, and no pines or peaches are grown. China roses are forced to a great extent in vineries, and the pots, when in flower, sent to market. Sea-cale and rhubarb are also forced in pits. Instead of being surrounded and intersected by walls, the grounds here are sheltered by hedges, chiefly of common laurel, but also in some places of yew and hawthorn, the whole planted by Mr. Keen himself. They are planted on raised banks, kept very narrow and high, the crest of the hedge being left irregular as to height. At the base on the steep bank of earth there is a row of strawberries, and a row of early peas. The latter vegetable, rhubarb, and sea-cale, are the only culinary plants grown by Mr. Keen for the market. The greater part of the garden is covered with Keen's seedling strawberry and Keen's seedling gooseberry, two of the best hardy fruits of their kinds ever raised; being large, of good flavour, hardy, and great bearers. In the latter respects Keen's strawberry is not surpassed by any variety, which, considering the size of the fruit, is a most valuable property. The treatment of strawberries here is the same as at Mr. Wilmot's. The sort of rhubarb grown in both gardens, and also in Spring Grove, is the early variety, commonly called the Siberian. There are a number of large walnut trees here, which Mr. K. raised from the nut above forty years ago. Mr.

Keen, who died at Isleworth the 21st August, 1835, aged 73, was the proprietor of the greater part of his garden, which very considerable property he attained chiefly by industry, and a judicious marriage, frankly avowing that he began the world without a shilling of capital. Mr. Warren, son-in-law of the late Michael Keen, is the present proprietor of the land.

Page 133.—The following rare plants have been found about Isleworth. Turritis glabra; Ranunculus parviflorus.

Page 134. It is in contemplation to replace the present old altar-window in Isleworth Church with one of painted glass, the strong glare of light being unpleasant to those who sit in the body of the church.

Page 139. A voluntary commutation of the tithes of the parish of Isleworth has lately been completed, giving the vicar a yearly income of 800*l.*, and the proprietors of the great tithes 150*l.* per annum. In the provisional agreement the lands in the parish are very accurately classed under four Schedules, the particulars of which are already given in p. 127.

The rectorial glebe lands of the parish, which, if not in the hands of the owner or owners, would be subject to tithes, amount to 64a. 1r. 16p., of which glebe 41a. 2r. 6p. belong to the Messrs. Stanbrough, 20a. 0r. 23p. belong to the Marquess of Ailsa, and 2a. 2r. 27p. to the Dowager Lady Cooper, exclusive of the Rectory House and Garden containing 1a. 0r. 17p., now belonging to Mr. James Stanbrough, for the whole of which a stipend of 20*l.* a year is paid to the Vicar.

The following is the amount of the water in the parish, for which no regular tithe composition has ever been paid :—

| | A. | R. | P. |
|---|---|---|---|
| Thames and old river | 18 | 0 | 28 |
| Mill River | 5 | 0 | 28 |
| Canal and towing path | 10 | 2 | 3 |
| Osterley ponds | 12 | 0 | 4 |
| Midsummer pond | 2 | 1 | 15 |
| Trumper's pond | 2 | 3 | 11 |
| Jones' pond | 0 | 2 | 34 |
| | 57 | 0 | 9 |

Page 146. The present curate is the Rev. John Cornwall, M. A. who has succeeded Dr. James.

Page 159. On a blue slab on the floor near the altar rails in Isleworth Church. Arms, a double impalement; the female coat in the centre, viz. Quarterly, 1 and 4, Two bars charged with three martlets on each; 2 and 3, an eagle displayed (Temple); Dexter impalement, in a bend three escallops (Bernard); sinister impalement, on a chief three estoiles (Lawes). Inscription: "In the name of God, Amen. Here resteth the body of Susanna, late wife of Nicholas Laws, Esq. She was the 5th daughter of Thomas Temple, of Franckton, in the county of Warwick, Esq. She was first married to Samuel Bernard, to whom she left one son, Thomas Bernard, now of the Inner Temple, Esq. To the said Nicholas Laws two sons, James and Temple, whom God preserve. She departed this life for a better the 20th day of Aprill, in the year of the Lord 1707, in the 47th year of her age."

The father of this lady was son of John Temple, of Franckton, a younger brother of Sir Thomas Temple, of Stowe, Bart. Her first husband, to whom she was married in 1684, was the son of an ejected Doctor of Divinity, and therefore, in all probability, son of Dr. Samuel Barnard, who died in 1657, having been dispossessed of the living of Croydon in Surrey. Mr. Barnard was the Chief Justice of Jamaica, and held, besides, a dormant Lieut.-Governor's Commission. He died in 1695, and she was married to Colonel Lawes (afterwards Sir Nicholas Lawes, and Governor of Jamaica) in 1696. Of her two sons, the eldest, James (whose widow remarried William the eighth Earl of Home), died without issue; and the issue of Temple, the younger son, who died in 1754, is presumed to be extinct.

Page 180. The comfortable and substantial workhouse built in 1821 in Linkfield Lane, at a great expence, has recently been sold in lots by order of the Poor Law Commissioners.

——— About the middle of the seventeenth century the neighbourhood of Isleworth and Brentford was visited very severely with the plague. At Isleworth a cottage was set apart as a pest-house, on the site of which now stands the New Union Workhouse, and it is more than probable that the land adjoining it was appropriated as a burial-ground. There are no public or private records to show that this cottage was used as a pest-house since the end of the seventeenth century; but it is a singular circumstance that the same piece of ground, so long since

dedicated to the afflicted, should be chosen as a proper situation for a building in which the houseless will find a home, and the widow and the fatherless protection. At some distance from Brentford another pest-house was appointed, adjoining or near to a piece of land still known by the name of Dead Man's Grave.

Page 196. A copy of the Earl of Cornwall's charter is inserted in the Parish Register of Cranford.

Page 197. During the period that the manor of Isleworth was in the hands of Philippa, Queen of England, William Rede and Nicholas Balle were also her bailiffs.[1]

Page 200. Sir John Ipre was knighted in France (4 Ric. II.) by Thomas of Woodstock, Earl of Buckingham, Lord Lieutenant there for the King. (Lansd. MS. No. 863, f. 116. St. George's Heraldical Collections.)

——— In 1377, Walter Sprot, bailiff of the manor of Isleworth, and Walter Baker, keeper of Isleworth-park, received 5*l.* from Sir John Ipre, knight, for repairing and improving certain decayed inclosures in the above park, in places where it was necessary.[2]

——— In 1399 (13 Oct.) Henry the Fourth granted the manor of Isleworth to Master Henry Bowet, at the yearly rent of 100 marks, payable at the Exchequer. Previously to this grant Richard Colle, John atte Wyke, and Thomas atte Felde, were bailiffs of the manor.[3]

Page 211. The following particulars of Sir Thomas Gresham's property in Isleworth and the neighbourhood, with the yearly value of the same, whereof his widow had an estate in fee simple, are extracted from Ward's Lives of the Gresham Professors, Appendix, p. 9.

"MIDDLESEX.

| | £ | s. | d. |
|---|---|---|---|
| The Capitall mansion howse of Osterley, with other howses, buyldinges, mylles, and other commodeties and profettes within the parke there, per ann. | 187 | 0 | 0 |

[1] Rot. Pip. 47 & 48 Edw. III. Lond. and Midd.

[2] Rot. Pip. 51 Edw. III. Lond. and Midd. This entry goes further to strengthen the probability that the house called "the Sprotts" noticed at p. 225, was so named after that family.

[3] Rot. Pip. 1 Hen. IV. Lond. and Midd.

| | £ | *s.* | *d.* |
|---|---|---|---|
| The mannor of Heaston, Sutton, Lampthorp, and Cratchet, per ann. . . . . | 22 | 17 | 5 |
| The ferme of Wyke . . . . . | 6 | 13 | 4 |
| The mannor of Burston, per ann. . . . . | 9 | 0 | 0 |
| Landes in Istellworth, and other places thereabowtes, called Foxes, and also Tottersalles, per ann. . . . . | 26 | 13 | 4 |
| Pound Meade, Hogg Meade, and Umber Meade, in Heaston, Hownslow, and Istellworth, per ann. | 13 | 6 | 8 |
| Two tenements in Hownslow, in the tenour of Edmond Ager, per ann. . . . . | 4 | 13 | 4 |
| Lyon Mead, *alias* Borne Mead, in Heaston, per ann. | 2 | 0 | 0 |
| Tallford Close in Istilworth, per ann. . . | 0 | 6 | 8 |
| The mannor of Grovebarne in Staynes, with thappurtenances . . . . . | 32 | 6 | 7" |

Page 212. In 1377, William Eyston, of Isleworth, gave and granted to the King (Edw. III.) and his heirs for ever, divers lands and tenements in the parishes of Isleworth and Heston, together with the reversion of three acres of land in Isleworth after the death of his brother Thomas, a cottage in Isleworth after the death of Robert Man, a cottage and an acre of land in the town of Heston after the death of Stephen Bodman, a cottage in the same town after the death of John Wrong, and a messuage with a garden and two acres of land adjacent in the same town after the death of William Wyresdale, the reversion to the said William Eyston belonging.[1]

Page 215. In 1443, Master John Somerseth was keeper of the Exchange and King's Mint within the Tower of London, and of the coinage of gold and silver within the realm of England.[2]

Macky, in his Journey through England, published in 1732 (vol. I. pp 72, 73), speaking of Isleworth, says, " Moses Hart,[3]

[1] Rot. Pip. 51 Edw. III. Lond. and Midd.

[2] Rot. Pip. 21 Hen. VI. Lond. and Midd.

[3] March 2, 1731. Moses Hart, Esq. died at Camberwell, in Surrey, a gentleman of Somersetshire.—Gent. Mag.

October 15, 1738. Hyman Hart, Esq. died at Bath, only son and heir of Moses Hart, Esq. of Isleworth, an eminent Jew merchant.—Gent. Mag.

Oct. 19, 1756. Mr. Moses Hart, of St. Mary Axe, a Jew merchant, aged 80. He has left 1000*l.* to the London Hospital.—Gent. Mag.

the Jew, hath a noble seat and offices in this village, with fine gardens, inferior to few Palaces.

"The Earl of Shrewsbury hath also a little seat, finely adorned with the tapestry and other ornaments, brought by the late Duke, during his embassy in France.

"Mr. Barker's gardens, park, and avenues, cut through his wood to the river, are worth the curiosity of a stranger."

Page 231. The house in which Mrs. Gotobed (widow of John Gotobed) resided, was built in 1592 by George Walkins, who soon after conveyed it to Sir Francis Darcy for the lives of himself and his lady, and Lady Wynne his daughter.[1]

Page 271, line 3. For "Ad *le* levavi," read "Ad *te* levavi."

Page 321, line 1. For "*they*," read "*ther*."

Page 478, for "*Luptum*," read "*Lupton*."

Page 486. Robert de Hounslow, who flourished A. D. 1430, was a native of the place from which he derived his name, and received his education at Trinity College, Oxford. He afterwards became a friar of the hospital of Hounslow; and, being a man of ability, was chosen the provincial of the order for England, Scotland, and, Ireland, and through his zeal in collecting alms, the liberty of many Christian captives was effectually procured. His writings are stated to be a book of Sermones Synodales, and another of Epistolæ. (Pits, A. Wood, and Tanner.)

Clement Maydestone, another learned brother of this house, was the author of an account of the Martyrdom of Archbishop Scrope,[2] and of several religious treatises attached to the edition of the Sarum Ordinale which was printed by Caxton.[3] In the

[1] Glover's Survey of Isleworth in 1653 describes two houses nearly adjoining, one of which is called Sir Francis Darcy's, the other Sir Richard Wynne's. Mrs. Gotobed's house was for several years the property of the late General Warde, and successively in the occupation of Sir Nathaniel Duckenfield, Bart., the Earl of Glasgow, and General Morrison.

[2] "Historia Martyrii Ricardi Scrope Archiepiscopi Eboracensis," a MS. in the library of Corpus Christi college, Cambridge, M. XIV. 98, and printed by Wharton, in his Anglia Sacra, vol. ii. p. 372.

[3] "*Directorium Sacerdotum: sive Ordinale secundum usum Sarum, una cum Defensorio ejusdem Directorii;* item Tractatus qui dicitur '*Crede Michi.*'" Westm. per Gul. Caxton fol. without date. See it fully described in Dibdin's

preface to the latter work he mentions his father Thomas Maydestone, esq.; as he does again in a passage which will be presently quoted. Tanner[1] has extracted the following record concerning him from the register of Richard Clifford, Bishop of London: "Frater Clemens Maydeston, confrater domus de Houndeslowe, ordinem Subdiaconi 20 Sept. MCCCCX, Diaconi 20 Dec. MCCCCX. Presbyteri 19 Sept. MCCCCXII. suscepit." Tanner also states that it appears from the preface of the Directorium Sacerdotum, that he was of the order of St. Bridget; which seems to show that he was received into the Monastery of Syon. A strange anecdote respecting the body of King Henry IV. that it was thrown into the Thames between Barking and Gravesend, and not conveyed to Canterbury for interment (but which has been disproved by the recent opening of that monarch's tomb at Canterbury,[2]) has been handed down on the authority of Clement Maydestone, who, in his life of Archbishop Scrope, says, that it was related to his father in the friary of Hounslow. The manner of its introduction may be quoted, as illustrative of the custom of receiving the wayfarer to the hospitalities of the friars' board. "About thirty days after the death of Henry IV. there came a certain man of his household to the house of the Holy Trinity at Hounslow for refreshment. And while they were conversing at dinner about the righteousness of that King's manners, the said man answered to a certain Squire, Thomas Maydestone, sitting at the same table, that," &c.

Ames, vol. i. p. 323. There were other editions of this Directorium, printed by Pynson in 1498, 1503, and 1508, but, under the superintendence of other editors. Dr. Dibdin has described the copy of Caxton's, which is preserved in the Bodleian Library; there is one wanting the preface in the Royal Library at the British Museum.

[1] Bibliotheca, p. 500.

[2] See Archæologia, vol. xxvi. p. 441.

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